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AGNIVEŚA'S

CARAKA SAṂHITĀ

(Text with English Translation & Critical Exposition
Based on
CAKRAPĀṆIDATTA'S ĀYURVEDA DIPIKĀ)

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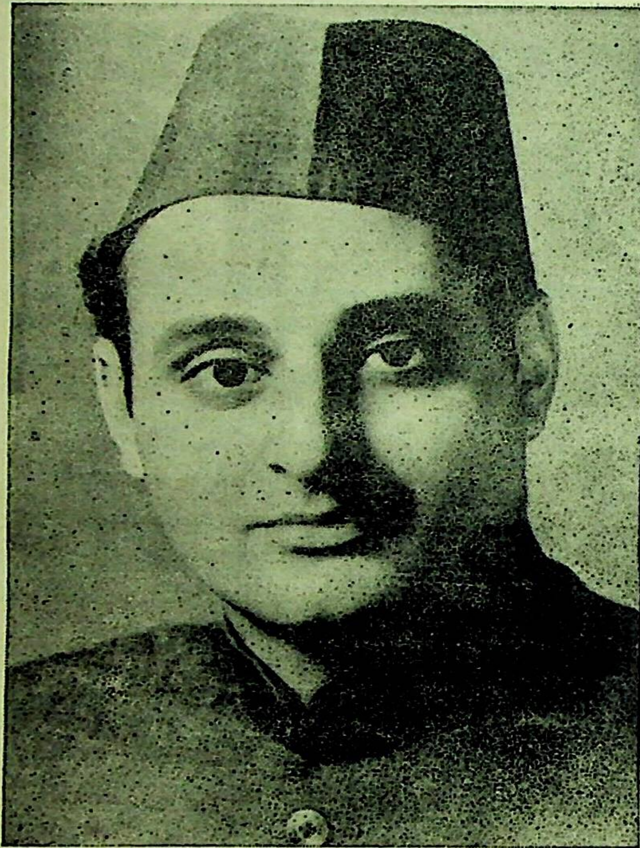
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श्रीमान् डॉ० कर्णसिंहः

विपश्चिदपश्चिमेभ्यः भारतस्वास्थ्यमन्त्रिवर्येभ्यः

श्रीमद्भ्यः डॉ० कर्णसिंहेभ्यः

सादरं समर्पितम्

स्वर्गश्चेद् भुवि वर्तते क्वचिदहो देवाधिवासस्थली
सोऽप्यत्रैव निसर्गरम्यहिमवत्क्रोडे हि काश्मीरभूः।
जातस्तत्र सतामुदारचरितक्षत्रोत्तमानां कुले
देवो दिव्यविभूतिभूषिततनुः श्रीकर्णसिंहः सुधीः॥

शास्त्रेषु व्यसनी कुशाग्रधिषणः पारङ्गतो दर्शने
सौजन्यादिगुणैर्विशिष्टमहिमा विद्यावतामाश्रयः।
त्यागे कर्णसमो ह्युदात्तविभवः सिंहोरुसत्त्वो बले
जीयाद् वर्षशतं समुद्रवलयामापूर्य कीर्त्या क्षितिम्॥

INTRODUCTION

The *Caraka-saṃhitā* is famous as one of the remarkable accomplishments of ancient Indian science. Its large *Sūtra-sthāna*, as a thesaurus of the basic elements of *Āyurveda* practice, including the intellectual preparation of the physician besides the principles of medicine, is itself an arduous task for translators. While two English translations of the Caraka are presently available, they are too literal, almost requiring that the original Sanskrit be read along with the translation in order to garner the meaning. I am happy to report that the present work, the result of unremitting and sensitive labors by Dr. R. K. Sharma and Mr. Bhagwan Dash, is a definite improvement in that its easy narrative style permits a scholar not acquainted with Sanskrit syntax to grasp the various concepts of *Āyurveda*. Moreover, the present translation is the first one to express in English the *Āyurveda Dīpikā* commentary by *Cakrapāṇi Datta*, which sheds light after light on the *Caraka*.

I believe that the translators are quite justified in leaving untranslated certain terms, notably the triad of vāta, pitta, and kapha, and certain names for diseases that stand for clusters of diseases rather than for particular well-defined ones Altogether, this translation, consummated as it is on a high level of learning and intelligence, should help the *Caraka* to assume its justified role in modern-day *Āyurveda*; and at the very least enhance the admiration due to this great classic in the Eastern and Western worlds.

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ALEX WAYMAN

FOREWORD

I suppose that, in asking me to write a foreword to Dr. Bhagwan Dash's excellent rendering of *Caraka Saṃhitā* and Āyurveda Dīpikā of Cakrapāṇi Datta in English, the intention of the publisher is to introduce the young author to the world of Āyurveda, which I have been in contact with much longer, having entered the field much earlier. The second possible objective is to make available to the prospective reader of the book my assessment of the practical and academic worth of the author's work.

Dr. Bhagwan Dash's current reputation in the field of Ayurvedic scholarship, research and administration is flattering enough to render unnecessary any fresh evaluation thereof by me. He has risen, like good Generals in Defence services, from the ranks. It has been my privilege and pleasure to see him leave milestone after milestone behind him in his onward march to success in different fields of Ayurvedic activities, both academic and administrative. And the best fruits of his multi-dimensional intellectual labour are to be found in his present interpretation of *Caraka Saṃhitā*, a work which, in its own right, ranks as the greatest legacy the Seers of ancient India have bequeathed to the sciences of life.

Again, the Āyurveda Dīpikā of Cakrapāṇi Datta is generally accepted as the most authentic commentary on the text of *Caraka Saṃhitā*. This book will probably be the first to offer a standard English translation of Cakrapāṇi's important work to those having no direct access to the Sanskrit language.

I, therefore, attach considerable importance to this publication which is going to remove a great lacuna from the existing Ayurvedic literature available in the English language. Those who wish to undertake an intimate and advanced study of *Caraka Saṃhitā* and, to an extent, even of Āyurveda as a whole, and are not equipped with an adequate knowledge of Sanskrit to study the originals by themselves, will find it profitable, perhaps even

indispensable, to make a serious study of the contents of this treatise. The translations of the *Saṃhitā* and the commentary make an interesting reading. Here and there, the author brings a touch of modernity to the ancient text. He describes the assembly of the Ṛṣis in the Caitraratha forest as a "symposium" and the Ṛṣis themselves as "participants in this symposium". Punarvasu's expression of views at the end of a discussion is captioned as "The Concluding Remarks of the Chairman—Lord Punarvasu". He has almost bodily lifted the assembly from the beautiful Caitraratha forest and deposited it in a committee room of a modern institution.

Yet the translation remains faithful to the text. The great teacher is referred to as "Lord" Punarvasu only, and not as "His Holiness" or "His Excellency" Punarvasu. The word "Lord" is not an inapt translation of the word "Bhagavān". Therein lies the chief merit of the author's interpretation—there is no departure from the true sense of the original text. I consider it a creditable achievement. It is particularly so when the text he has handled is as important and as extensive as that of *Caraka Saṃhitā* and Āyurveda Dīpikā. I believe the readers will find the study of this book rewarding and satisfying.

Bombay.
11*th January*, 1972

Shiv Sharma.

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PREFACE

We are happy to present to our esteemed readers an English translation of the *Caraka*[1]*-saṁhitā* together with a critical exposition based on Cakrapāṇi Datta's *Āyurveda-dīpikā*. The terms '*Āyurveda*' consists of two words, namely, '*Āyus*' and '*Veda*' meaning 'the Science of Life'. It is traditionally considered as a supplement to the *vedas*. According to the *Caraṇa-vyūha*, this is an *upaveda* of *Ṛgveda*. Both *Caraka*[2] and *Suśruta*, however, consider this as an *upaveda* of the *Atharvaveda*.

Text :

Some of the ancient texts on *Āyurveda* are not yet available. Among the extant texts, the *Caraka-saṁhitā* by Agniveśa, the *Suśruta-saṁhitā* by Suśruta and the *Aṣṭāṅga-hṛdaya* by Vāgbhaṭa are recognised as *Bṛhattrayi* or the '*Great Trio*'. Of these three, Caraka is considered to be the most authoritative inasmuch as it represents an authentic thesaurus of the various aspects of this science, with special reference to the fundamental principles of medicine. The following *śloka* furnished towards the end of this work aptly describes the significance of this work :

चिकित्सा वह्निवेशस्य सुस्थातुरहितं प्रति ।
यदिहास्ति तदन्यत्र यन्नेहास्ति न तत्क्वचित् ॥

(*Siddhi* 12:53-54)

"The methods of treatment prescribed by Agnivaśa are meant both for the healthy (for the maintenance of their positive health and prevention of diseases) and patients (for the cure of their ailments). Whatever is mentioned in this work is available elswhere and things not mentioned here are not to be found anywhere else".

3. This work is studied and referred to by the physicians, teachers, research workers and students of *Āyurveda* all over

1. Nirnaya Sagar Press, Bombay, 3rd Edition, 1941.
2. तत्र चेत प्रष्टारः स्युः—चतुर्णामृक्सामयजुरथर्ववेदानां कं वेदमुपदिशन्त्यायुर्वेदविदः ?·········तत्र भिषजा पृष्टेनैवं चतुर्णामृक्सामयजुरथर्ववेदानामात्मनोऽथर्ववेदे भक्तिरादेश्या । (*Sūtra* 30:2[illegible]-21)

the country and abroad. Several commentaries were written on this work, and it was translated into almost all regional languages of India and also of some other countries like Ceylon, Nepal and Burma.

Branches :

4. *Āyurveda* has eight[1] specialised branches. They are :—

I. *Kāyacikitsā* or internal medicine

II. *Śālākya* or treatment of diseases of the organs in the Head and Neck.

III. *Śalyāpahartṛka* or extraction of foreign bodies through surgery etc.

IV. *Viṣagara-vairodh*[illegible] or management of conditions caused by natural and artificial poisons.

V. *Bhūta-vidyā* or the treatment of Psychic-diseases caused by the demoniac seizures.

VI. *Kaumāra bhṛtya* or the management of the child.

VII. *Rasāyana* or the administration of elixirs for the maintenance of youth and prevention of old age.

VIII. *Vājikaraṇa* or the administration of aphrodisiacs.

5. All these eight branches deal with the prevention and cure of diseases and morbid conditions in their respective specialised fields.

Sections :

6. The *Caraka saṁhitā* contains 120 chapters. The number '120' appears to bear some significance inasmuch as the other two among the 'Great Trio' also contain 120 chapters excluding, of course, *Uttaratantra* of the *Suśruta* which appears to have been added to it at a later stage. Other two important classics on *Āyurveda*, viz. *Kāśyapa-saṁhitā* and *Bhela-saṁhitā* also contain 120 chapters each.

7. These chapters in the *Caraka* form parts of the following eight *sthānas* or sections :

---

1. *Sūtra* 30:28

I. *Sūtra-sthāna*—dealing *inter-alia* with fundamental principles governing the science of life-both for the maintenance of health and prevention as well as cure of diseases. This contains thirty chapters.

II. *Nidāna-sthāna* — dealing with etiology, pathogenesis and diagnosis of diseases. This contains eight chapters.

III. *Vimāna-sthāna*—dealing with the principles governing the bodily factors that cause diseases as well as the principles governing the drugs and medicaments with curative values. This contains eight chapters.

IV. *Śārīra-sthāna* — dealing with the principles governing the birth and death of living beings. This contains eight chapters.

V. *Indriya-sthāna* — dealing with prognostic signs and symptoms. This contains twelve chapters.

VI *Cikitsā-sthāna*—dealing with the treatment of diseases. This contains thirty chapters.

VII. *Kalpa-sthāna* — dealing with formulary for administering emesis, purgation, enemata and inhalation therapies. This contains twelve chapters.

VIII. *Siddhi-sthāna*—dealing with principles governing the administration of elimination therapies. This contains twelve chapters.

8. The *Sūtra-sthāna* is again sub-divided into seven *catuṣkas* (quadrates) each consisting of four chapters dealing with identical topics. These *catuṣkas* are as follows :—

I. *Bheṣeja-catuṣka* or the quadrate on drugs (from 1st to 4th chapters).

II. *Svastha-catuṣka*—or the quadrate on regimens for the maintenance of health (from 5th to 8th chapter)

III. *Nirdeśa-catuṣka* or the quadrate on (various) instructions (from 9th to 12th chapters).

IV. *Kalpanā-catuṣka*—or the quadrate on description of diseases (from 13th to 16th chapter).

V. *Roga-catuṣka*—or the quadrate on description of diseases (from 17th to 20th chapter).

VI. *Yojanā-catuṣka* or the quadrate on administration of various therapies (from 21st to 24th chapter), and

VII. *Annapāna-catuṣka* or the quadrate on diet and drinks (from 25th to 28th chapters).

Added to this are two separate chapters (29 and 30th). Such divisions into quadrates are not found in other sections of this work.

9. The division of C. S. into eight sections is based on the distribution of topics dealing with specific aspects of the fundamental principles and the applied therapeutics. Contents of each section are again explained below :—

1. *The Sūtra-sthāna* deals with the origin and propagation of *Āyurveda*, the *mahābhautika* composition of the universe, their relationship with the composition of the human body with special reference to the *dhātus* or the basic tissue elements of the body. The composition of the drug and the mode of drug action are also described here. Various attributes of food ingredients including method of preparation and effects of food ingredients on the human body are also described. Also the fundamental principles governing the line of treatment and contents of the entire work in brief are furnished. Besides, universality and eternity of *Āyurveda* are explained.

2. In *Nidāna-sthāna* the diagnosis of a few diseases which were perhaps predominant in the age of Caraka is described. In some cases the line of treatment is also furnished.

3. In *Vimāna-sthāna*, some fundamental principles are explained. The chapters in this section mostly deal with the fundamental principles governing the administration of drugs and diet; the etiology of epidemics,

the procedure to be followed for ascertaining the nature of the disease and at the end of this section, guide-lines for entering into debates on various aspects of the 'science of life' are furnished.

4. In *Śārīra-sthāna*, the principles govenring the creation of universe and the human body, embryological developments and the description of organs and parts of the human body are furnished.

5. The *Indriya-sthāna* exclusively deals with the bad-prognostic signs and the fundamental principles governing them.

6. In *Cikitsā-sthāna* management the of healthy persons as well as treatment of diseases are described. The prescriptions deal more with the applied rather than theoretical aspects.

7. The *Kalpa-sthāna* deals exclusively with the pharmaceutical aspects of certain medicinal preparations and their utilisation.

8. The *Siddhi-sthāna* deals exclusively with the various aspects of the classical form of Ayurvedic treatment popularly known as '*pañcakarma*'.

10. Thus, all the eight branches of Ayurveda are dealt with in this work, even though, it is considered to be primarily a work on *Kāyacikitsā*. The branch *Kāyacikitsā* is described in *Sūtra*, *Nidāna*, *Cikitsā*, *Kalpa* and *Siddhi sthānas*. *Śālākya-tantra* is described in the 26th chapter of *Cikitsā-sthāna*. There is a significant statement in this chapter which indicates that the original author or the redactors were conscious of their limitations while dealing with this specialised branch. While describing the treatment of the diseases of the eye the following is stated :—

तेषामभिव्यक्तिरभिप्रदिष्टा शालाक्यतन्त्रेषु चिकित्सितं च ।
पराधिकारे तु न विस्तरोक्तिः शस्तेति तेनात्र न नः प्रयासः ॥

(*Cikitsā* 26:131)

This statement indicates that the author did not intend to go into the details of the surgical treatment of diseases of Head

and Neck, and wished to refer such cases to other specialists. Only the medical aspects of diseases occuring in Head and Neck are described here.

11. The *Śalya-tantra* is of course, described in the 25th chapter of *Cikitsā-sthāna* of C. S. There again the author is conscious of his limitations. He says :

तत्र धान्वन्तरीयाणामधिकारः क्रियाविधौ ।
वैद्यानां कृतयोग्यानां व्यधशोधनरोपणे ॥

(*Cikitsā* 5:44)

Thus, physicians of the *Caraka* school did not perhaps deal with surgical branch. It seems, such cases were referred to the physicians of Dhanvantari School who were considered to be specialists in Surgery.

12. There is a description of different types of poisons representing the 4th branch on Toxicology in 23rd chapter of *Cikitsā-sthāna* of this work. As regards the 5th branch on *Bhūta-vidyā*(demoniac seizure) descriptions are available in 9th and 10th chapters of *Cikitsā-sthāna* and 7th and 8th chapters of *Nidāna-sthāna*. The sixth branch i.e. Paediatrics is explained, among others, in the 8th chapter of *Śārīra-sthāna*. The 7th branch of Geriatrics is dealt within the first chapter (containing four sub-chapters) of *Cikitsā-sthāna*. The last branch on Aphrodisiacs is dealt within the second chapter (containing four sub-chapters) of the *Cikitsā-sthāna*. Thus, it will be seen that all the eight branches of *Āyurveda* are represented in the various sections of the C. S., of course, the main emphasis being on *Kāya-cikitsā*.

Number of verses :

13. C. S. is written both in prose and verse. Some chapters are exclusively in verse except the beginning and the colophon which are invariably in the prose form. The total number of verses and prose paragraphs in each section is given in the statement below :—

Name of the Section		Total number of verses	Total number of prose paragraphs
I.	*Sūtra-sthāna*	1670	283
II.	*Nidāna-sthāna*	103	146
III.	*Vimāna-sthāna*	88	267
IV.	*Śārīra-sthāna*	236	183
V.	*Indriya-sthāna*	381	38
VI.	*Cikitsā-sthāna*	4961	142
VII.	*Kalpa-sthāna*	330	48
VIII.	*Siddhi-sthāna*	649½	52
		8418½ or 8419	1111

The above statement does not include the number of verses contained in almost each chapter under the sub-heading *Bhava*(n)*ti cātra* (total number 332) and *Tatra ślokaḥ*) (Total number 284)

14. In the last chapter of C. S. there is a statement (quoted below) that it contains 12,000 verses/prose paragraphs :—

यस्य द्वादश साहस्री हृदि तिष्ठति संहिता ।
सोऽर्थज्ञः स विचारज्ञश्चिकित्सा कुशलश्च सः ॥

(*Siddhi* 12:52)

The figure, however, does not tally with the number of verses/prose paragraphs actually found in the extant text as given in the preceding paragraph. Can we conclude that about 2000 verses/prose paragraphs originally found in the text are lost of us ?

Meters :

15. The following meters are used in C. S.

1. *Anuṣṭubh*
2. *Indravajrā*
3. *Upendravajrā*
4. *Upajāti*
5. *Vaṁśasthā*
6. *Indravaṁśā*
7. *Svāgatā*
8. *Puṣpitāgrā*

9. *Rucirā (Prabhāvatī)*
10. *Kusumita-latā-vellitā*
11. *V iyoginī*
12. *Āryā*
13. *Gīti*
14. *Udgīti*

Title of chapters :

16. The titles of some chapters are based on the first word occuring in the chapters which are also suggestive of its contents. For example, the first chapter of *Sūtra-sthāna* is named as: दीर्घञ्जीवितीयमध्यायम् c. f. the first verse given below :—

दीर्घञ्जीवितमन्विच्छन्भरद्वाज उपागमत् ।
इन्द्रमुग्रतपा बुद्ध्वा शरण्यममरेश्वरम् ॥

(*Sūtra* 1:3)

17. In some other cases, the name of a chapter is based upon the subject matter discussed. For example, the 9th chapter of *Sūtra-sthāna* is named as "खुड्डाकचतुष्पात्". Here the chapter does not start with the words used in the title. This title is suggestive of the contents of the chapter. Titles of 34 chapters belong to the first category and those of the remaining 86 chapeter are of the second category.

Sūtras :

18. Cakrapāṇi in his commentary on *Sūtra* 1:2 has classified the *Sūtras* in C. S. into the following four categories :—

I. *Guru-sūtra* or the statements made by the Teacher (cf. *Sūtra*-4:22)

II. *Śiṣya-sūtra* or the statements or enquiries made by the Disciple (cf. *Sūtra* 4:21)

III. *Prati-saṁskartṛ-sūtra* or the statemets of the Redactor (cf.*Sūtra* 4:22)

IV. *Ekīya-sūtra* or the statements made by individual scholars (cf. *Śārīra* 6:21)

19. In the C. S. the tradition of describing a topic in the order of (i) *uddeśya* (statement in brief) (ii) *nirdeśa* or detailed expansion of the brief statement referred to above and (iii) *lakṣaṇa* (defini-

tion) is also followed. For example, in the *Caraka* : *Sūtra* 1:28 the following statement is made which indicates only the statement in brief (*uddeśya*)

सामान्यं च विशेषं च गुणान् द्रव्याणि कर्म च ।
समवायं च .. .. ॥

(*Sūtra* 1:28-29)

The applied aspects of each of the topics stated above in brief are further explained in greater detail (*nirdeśa*). '*Sāmānya*' is thus explained as follows :

सर्वदा सर्वभावानां सामान्यं वृद्धिकारणम् ।

(*Sūtra* 1:44)

The term '*Sāmānya*' is further defined (*lakṣaṇa*) as below :—

सामान्यमेकत्वकरं . . . . .
तुल्यार्थता हि सामान्यं . . . . .

(*Sūtra* 1: 45)

Presentation-Seminar :

20. This text is presented in the following three different forms :

1. As the record of proceedings of a seminar or debate.
2. As a dialogue between the teacher and his disciple; and
3. As a narrative of instructions.

There are five chapters in which proceedings of Seminars are recorded. Thirty three chapters are written in the form of question and answer. Some of the chapters belonging to the above mentioned two categories, like the remaining 82 chapters, also contain statements narrating instructions on various aspects of the science.

21. According to *Vimāna* 8:16 debates are of two types viz. (i)*Sandhāya saṁbhāṣā* or Friendly-debate which is participated with a view to ascertain the truth and (ii)*Vigṛhya saṁbhāṣā* or a debate conducted with the whole purpose of defeating the opponent.

22. In the 11th chapter of *Siddhi-sthāna* there is a record of discussions about the best drugs to be used for enema(*Āsthāpana-vasti*). Each one of the chief participants viz. Śaunaka, Vāmaka,

Gautama, Baḍiśa, Kāpya and Bhadraśaunaka mention one or the other drug as the best. But Lord Ātreya, the Chairman of the Seminar, states that each one of the drug mentioned by the Chief participants is effective only in certain specified conditions and so none of them could be considered as the best in all conditions. He,thereafter asserts that *Madana-phala* (*Randia dumetorum Lam.*) is the best drug which can be used for enema with adequate margin of safety in all possible conditions.

23. Similar debates are mentioned in *Sūtra* 10, 12, 25 and 26 chapters. In these debates, the Chairman does not only disagree with the views expressed by the participants, but also reprimands the participants with regard to the way of presentation of facts. (cf. *Sūtra* 10:22)

Contents :

24. At the end of each chapter, contents are given in brief under the caption, "*Tatra-śloka(ā)ḥ.*" All of them are in verse form.

Bhaya(n)ti-cātra :

25. In some chapters, statements made in the prose form are at times summarised again in verses under the caption *Bhava(n)ti cātra*. The following statement, makes it clear that there is no repetition involved.

गद्योक्तो यः पुनः श्लोकैरर्थः समनुगीयते ।
तद्व्यक्ति व्यवसायार्थं दिरुक्तं तन्न गर्ह्यते ॥

(*Nidāna* 1:41)

26. Similarly statements made both in prose and verses are also summarised in prose (cf. *Sūtra* 1:4, 11:433 and *Cikitsā* 1:4:4) But such summaries are not provided with the caption '*Bhava(n)ti-cātra*'.

Colophon :

27. The colophons invariably give the name of the author, name of the redactor, title of the section, title of the chapter and the chapter number seriatum.

For example the colophon at the end of the 1st Chapter reads as :

इत्यग्निवेश कृते तन्त्रे चरकप्रतिसंस्कृते सूत्रस्थाने दीर्घञ्जीवितीयो नाम प्रथमोऽध्यायः ।

28. In *Kalpa* and *Siddhi-sthānas* and some chapters of *Cikitsā sthāna*(9th to 13th, 15th to 18th, 20th,22nd, 25th to 30th)however, this colophon is given in a slightly different way. For example, at the end of the 9th chapter of *Cikitsā-sthāna* the following colophon is furnished :

इत्यग्निवेशकृते तन्त्रे चरकप्रतिसंस्कृतेऽप्राप्तेदृढबलपरिपूरते चिकित्सास्थाने उन्मादचिकित्सितं नाम नवमोऽध्यायः ।

29. In some such colophons, in the place of '*paripūrite*; the '*sampūrite*' is used (cf. Colophon of *Cikitsā* 18). This indicates that these 17 chapters of *Cikitsā-sthāna* and all the chapters of *Kalpa* and *Siddhi-sthānas* were subsequently added. This is mentioned in the following statement.

अस्मिन् सप्तदशाध्यायाः कल्पाः सिद्धय एव च ।
नाशाद्यन्तेऽग्निवेशस्य तन्त्रे चरकसंस्कृते ॥
तानेतान् कपिलबलिः शेषान् दृढबलोऽकरोत् ।
तन्त्रस्यास्य महार्थस्य पूरणार्थं यथातथम् ॥

(*Cikitsā* 30-289-290)

Medicines :

30 Some compound preparations prescribed for the treatment of various ailments are provided with names. According to the method adopted, these names can be classified into the following categories :

1. Based on the name of the person who discovered the formula e. g. *Cyavana-prāśa* (*Cikitsā* 1:1:62-74)
2. Based on the name of the important drug used e.g. *Āmalaka-ghṛta* (*Cikitsā* 1:2:4-6)
3. Based on the name of the drug enumerated in the beginning of the formula e.g. *Harītakī-yoga* (*Cikitsā* 1:1-76)
4. Based on the therapeutic effect of the formula .e. g. *Bṛṁhaṇī-guṭikā* (*Cikitsā* 2:1:24-32)

5. Based on the dose of the formula e.g. *Tikta-ṣaṭpalaka ghṛta* (*Cikitsā* 7:140-143)
6. Based on the attributes of the drugs used in the formula (cf. above)
7. Based on the number and/or quantity of drugs used e. g. (1) *Aṣṭaśatoriṣṭa* (*Cikitsā* 12: 32-33) (2) *Kaṁsa-harītakī* (*Cikitsā* 12: 50-52)
8. Based on the physical quality of the product. e. g. (i) Piṇḍa taila (*Cikitsā* 29:123) (ii) *Pītaka-cūrṇa* (*Cikitsā* 26:196-197)
9. Based on the similes on the effect of the drug. e. g. *Gandhahastī-nāmāgada* (*Cikitsā* 23:65-76)
10. Based on the method of preparation e. g. (i) *Kṣārāgada* (*Cikitsā* 23: 95-104) (ii) *Sahasrapāka balā-taila* (*Cikitsā* 29:119-120)
11. Based on the time of collection of the ingredients. e. g. *Puṣyānuga-cūrṇa* (*Cikitsā* 30:90-95)

31. Terms indicating the methods of preparation are usually suffixed to these names. Terms like *Mahān and* and *kṣudra* indicating major or minor nature of the preparation are also prefixed to these names.

Selection of Texts/Preceptors :

32. In the 8th chapter of *Vimāna* section there is a warning against the selection of wrong text by Ayurvedic physicians. The characteristic feature of a text that should be adopted by the physicians is given in detail. (*Vimāna* 8:3) The qualifications of the preceptor and disciples are also mentioned. According to the *Caraka*, the entire world is a preceptor for the wise, and an enemy for the unwise.

कृत्स्नोहि लोको बुद्धिमतामाचार्यः शत्रुश्चाबुद्धिमताम् ।

(*Vimāna* 8:14)

Influence of Buddhism :

3. The principles of Buddistic philosophy were known to the authors (later) of C. S., for example the *Svabhāvo-parama-vāda* is aptly described in the following verse :—

जायन्ते हेतुवैषम्याद्विषमा देहधातवः ।
हेतुसाम्यात् समास्तेषां स्वभावोपरमः सदा ॥
(*Sūtra* : 16 : 27)

But numerous references to *Ātman* and *Iśvara* go against categorising the work as Buddhistic.

Mantras and Mythological references :

34. Fever is considered to be caused because of the anger of Lord Rudra (cf. *Cikitsā* 3: 15-25 and *Nidāna* 1:35). There are also references to some *mantras* (incantations) to be recited during the preparatinon of medicines (cf. *Cikitsā* 23: 90-94). *Mantras* are prescribed for sexual inter-course so as to get a progeny endowed with good qualities. (cf. *Śārīra* 8:8). *Mantras* for easy delivery are also precribed (cf. *Sārīra* 8:39). In one of the recipes for longevity, Caraka has prescribed *inter alia* the recitation of '*Sāvitrī*' *mantra* and '*Oṁ*' (cf. *Cikitsā* 1:3:9-14)

Psycho-somatic Relationship :

35. Āyurveda in Genral, and Caraka in particular attach considerable importance to the intimate relationship between the mind (mental activities) and the body (physical functions). Any disturbance in the one affects the other and causes diseases. Therefore, both for the maintenance of positive health as well as for cure of diseases, both the mind and the body are required to be kept in proper condition. There is the description of *ācāra-rasāyana* (elixir of regimens) for the maintenance of health (*Cikitsā* 1:4:30-35). Mental activities like worry, grief, fear, anger and sorrow are described as causative factors for indigestion even if wholesome food is taken in proper quantity (*Vimāna* 2:9)

Geographical references :

36. In the *Caraka*, there are references to countries/places like, Vālīka, Saurāṣṭra, Saindhava, Sauvīraka, Pahlava, Cīna, Sūlika, Yavana, Śaka, Aśmaka, Pāñcāla, Kāmpilya, Avantikā and Malaya. It seems these countries/places had some special cultural unity or similarity. Scholars from Bāhlīka etc., are also referred to as participants in the Ayurvedic seminars (cf. para 20-22 above).

Days and seasons :

37. The names of the days are nowhere found in the *Caraka*. On the other hand, there is the description of *Nakṣatras*, aspects of *Śaśin* (Moon), *Karaṇas* and *Muhūrtas* auspicious for starting some work (*Śārīra* 8:35 and *Vimāna* 8:9)

Weights and Measures :

38. In the *Caraka* (*Kalpa* 12:87-97) various types of weights and measures used in Āyurveda are described. This is considered by Cakrapāṇi to be of *Māgadha* type (i. e. those used in Magadha). The following statement in the *Caraka* also substantiates this view.

मानं च द्विविधं प्राहुः कालिङ्गं मागधं तथा ।
कालिङ्गान्मागधं श्रेष्ठमेवं मानविदो विदुः ॥
(*Kalpa* 12:105)

Interpolations :

39. A critical examination of the text shows that some irrelevant statements are perhaps interpolated here-vide *Sūtra* 17:41-44, *Sūtra* 25:48-49, *Vimāna* 7:8-30 and *Vimāna* 3:39-40. Some statements appear to be self contradictory. For examples, in *Sūtra* 26:68 while citing a contrast between the *prabhāva* or specific action of *citraka* and *dantī* the latter is stated to be a purgative; by implication *citraka* is not a purgative. But in *Sūtra* 4:9, *citraka* is included in the group of drugs which are considered to be purgatives. It is not clear whether two different types of *citraka* are intended in the two different contexts. In any case, it is difficult to comment on the authenticity of this or the other text until a critical edition of the *Caraka* is available with us.

Diet :

40. Properties of wheat are described only in brief whereas those of different types of rice are described in detail. This is perhaps because at that time wheat was not used or cultivated in large quantity because of ecological and climatic conditions prevailing then. Some vegetables, food ingredients and food

preparations which are extensively used at present do not find a place in the C. S. while some recipe found in C. S. are not in current use at all. In *Sūtra* 2:33, a recipe is prescribed which is stated to suppress hunger perhaps without producing any weakness.

The following are the ten principles underlying the wholesome diet and its intake (cf. *Vimāna* 1:24-25)

1. The food should be hot.
2. The food should be unctuous.
3. The food should be taken in proper quantity.
4. The food should be taken only after the previous meal is digested.
5. The food-ingredients should not be contradictory in their potency.
6. The food should be taken in a pleasant place with required accessories.
7. The food should not be taken in excessive hurry.
8. The process of intake should not be exceedingly slow.
9. While eating, one should neither talk nor laugh; during this time one should concentrate on eating only.
10. Only such food should be taken which is wholesome to the physical constitution and psychic temperament of an individual.

Authorship :

41. Brahmā is considered to be the original propounder of *Āyurveda*. The order of transmission of the knowledge of *Āyurveda*, as set fourth in the *Caraka saṁhitā* itself, is Brahma→Dakṣa-Prajāpati→the Aśvins→Indra→Bharadvāja→Ātreya Punarvasu→ Agnivaśa. Along with Agnivaśa, Bhela, Jatūkarṇa, Parāśara, Hārīta and Kṣārapāṇi also studied *Āyurveda* from Ātreya, and they were also the authors of Āyurvedic Treatises in their respective names. In the text, Ātreya is repeatedly quoted as its original author (*Iti-ha-smāha Bhagavān-Ātreyaḥ*).

42. According to the colophon, Agniveśa, on the advice of his preceptor, compiled this work which was subsequently redacted by Caraka and Dṛḍhabala. The original work of Agniveśa is not available now. Therefore, it is very difficult to ascertain the portion subsequently added, deleted or amended by Caraka. However, it is not too difficult to identify the chapters added by Dṛḍhabala (cf. para 28) The Redactor brings the old text up-to-date by expanding the statements made in brief, and also by abbrevating the prolix (cf. *Siddhi* 12:36). According to this statement, the Redactor has not got the liberty to add any thing on his own which is not in conformity with the principles laid down by the original author.

Ātreya and his disciple Agniveśa :

43. The term Ātreya means the son or the disciple or the descendent of Atri. In the reference available in the *Caraka-saṁhitā*, it is clearly indicated that Ātreya was the son of the sage Atri. He was also known as Punarvasu Ātreya and Kṛṣṇa Ātreya. There were also many other Ātreyas who were authtros and teachers of medicine. One Ātreya was associated with the University of Taxila and Jīvaka, the physician of Lord Buddha, was his student. Another person by name Bhikṣu Ātreya was also a teacher of medicine. The sage Atri is quoted often in the *Ṛgveda* and *Atharvaveda* as the seer of vedic hymns. Thus the *Agniveśa-Saṁhitā* was perhaps written under the guidance of the sage Ātreya, some time around 1000 B. C. This is further substantiated by the composition which resembles that of *Śatapatha-Brāhamaṇa* written almost at the same time. The description of the vedic gods and rituals, and absence of the name of Lord Buddha or his philosophical doctrine (except some indirect references), descrip tion of places like Kāmpilya and Pāñcāla, institutions of the systems of seminar for debates on specific topics and absence of the names of week-days further substantiate this view.

44. There is a mention of the name of Agniveśa in the Aṣṭādhyāyī of Pāṇini which indicates that he was anterior to the latter, and the description of Agniveśa in *Śatapatha Brāhmaṇa* further

substantiates the above view. In the *Atharvaveda* while describing the creation of man several parts of the skeleton are carefully and systematically enumerated which has a striking resemblance with the one available in the *Caraka-saṁhitā*.

Legends about Caraka :

45. The term '*Caraka*' is derived from the root 'car' meaning to move about. Caraka propagated his knowledge and gave relief to patients by moving from place to place. There is a fine legend about it mentioned in *Bhāvaprakaśa*, a 14th century work. *Śeṣa* or the serpent god is adored as the embodiment of the knowledge of the *Vedas* including *Āyurveda*. Once he himself came to the earth to enquire about the welfare of the living beings here and found them in a miserable state of health due to the spread of diseases. Being very much moved by the pathetic scene, he himself took birth in the family of a learned sage. He redacted Agniveśa's work and as a peripatetic teacher propagated *Āyurveda* among mankind.

Other sages holding the name 'Caraka'

46. The name 'Caraka' is however held by many sages who are welknown for their specialization in different fields of knowledge. The propagator of a branch of the *Yajurveda* is known as Caraka. In the white branch of *Yajurveda*, Caraka is described as an evil god. In one of the *sūtras* of Pāṇini's grammar, there is a mention of one Caraka. Rudra, in his commentary on *Bṛhajjātaka* has described Caraka as a learned peripatetic physician devoted to the practice of meditation. There is a similar statement in the *Lalita-vistara*. Jayanta Bhatta, in *Nyāyamañjarī* has described Caraka as a perceiver of the efficacy of substances—individually or in their compound form, paying due regard to the variation in locality, season, physical constitution of the patient and the stage of the disease. Alberuni has described the term Caraka to stand for an 'intelligent person'. According to *Kāśikā-vṛtti* a commentary on the *Vedas*, Vaiśampāyana, a disciple of Vyāsa, is known as Caraka. References to Caraka are also available in the Yājñavalkya's commentary on the *Vedas* and

Viśvarūpācārya's commentary on *Yājñavalkya smṛti*. In the Chinese translation of Buddhist *Tripiṭaka*, there is the mention of a physician by name Tehe-lokia, (that is, Caraka in Saṁskṛta) who was in the court of the King Kaniska (100 A.D.) It will be seen from the above that the name Caraka is associated with vedic, post-vedic and even pre-vedic entities. This is either their personal name or the name of the clan or school to which they belong. The propagator of the science of medicine and the redactor of the *Caraka-saṁhitā* appears to be different from them.

Caraka and Patañjali :

47. Cakrapāṇi (11 century A. D.), Vijñānabhikṣu, Rāmabhadra Dikṣita and Bhoja, in their respective works, have mentioned Patañjali as the author of works on Yoga, grammar and medicine. Patañjali is also described in some of these works as the incarnation of Śeṣa. Svāmi-Kumāra, in the beginning of his commentary on the Caraka-saṁhitā, has referred Caraka as an author of works on Yoga and grammar, in addition to medicine. So some scholars of the present age hold the view that Caraka and Patañjali are the names of one and the same person. But, Nāgeśa Bhaṭṭa in his Vyākaraṇamañjuṣā, and Śivadāsa Sena in his commentary on Caraka and Cakradatta, have quoted statements from Patañjali's work on the Caraka-Saṁhitā. Statement of Patañjali quoted by Nāgeśabhaṭṭa and Śivadāsa Sena are also not found in the extant editions of the Caraka-saṁhitā. Thus, Caraka and Patañjali may not be one and the same person. It is likely that both Caraka and Patañjali were authors of treatises on Yoga, Grammar and Medicine.

Time and place of Caraka :

48. Neither the text nor any external evidence provides any precise data about the time of Caraka. Absence of any Buddhistic influence, maintenance of a Brahminic Style and the nature of the exposition are indicative of the pre-Buddhistic origin of his work. It is likely that Caraka, the redactor of the work, flourished in the 8th Century B. C.. His place of resi-

dence is not known. As the very name Caraka indicates, he travelled from place to place preaching the science of medicine.

Dṛḍhabala :

49. Dṛḍhabala has himself stated that he was the son of Kapilabali, and he belonged to Pañcanadapura (The Punjab). Vāgbhaṭa has quoted extensively from Dṛḍhabala. Thus, Dṛḍhabala must have lived prior to Vāgbhaṭa i. e. before 300 A. D. Most probably Dṛḍhabala may be none but Caraka the second, who was the court physician of King Kaniṣka.

Commentaries :

50. There are as many as 43 Saṁskṛta Commentaries on this work. Out of them the following are available partly or fully :

1. Caraka-nyāsa by Bhaṭṭāra Haricandra (4 century A. D.)
2. Caraka-pañjikā by Svāmi Kumāra (after 4century A.D.)
3. Nirantara-pada-vyākhyā by Jejjata (6th Century A. D.)
4. Āyurveda-dīpikā by Cakrapāṇi (11th Century A. D.)
5. Tattvacandrikā by Śivadāsa Sena (15th Century A. D.)
6. Jalpa-kalpa-taru by Gaṅgādhara Sena (19th Century A. D.)
7. Carakopaskāra by Yogindranātha Sena (20th Century A. D.)
8. Caraka-pradīpikā by Jyotiṣacandra Sarasvatī (20th Century A. D.)

In addition to the above, there are many commentaries available in the regional languages of India.

Cakrapāṇi :

51. Cakrapāṇi is popularly known as '*Caraka caturānana*'. By implication, he is considered to be the most authoritative commentator on Caraka. The entire commentary (*Āyurveda dīpikā*) is available with us (except on a few verses). He was fully aware of the additions made by Dṛḍhabala[1] and during his time, works of earlier commentators of Caraka were available perhaps in

1. Cakrapāṇi on *Cikitsā* 30:289.

full. Cakrapāṇi has noted several variations in the reading of the text of the *Caraka-saṁhitā* and has rejected[1] some reading as unauthoritative.

Cakrapani-A-faithful lawyer :

52. Cakrapāṇi has provided justification for almost all statements made in this work. While doing so some portions of the text which even now appear to be later interpolations were overlooked by Cakrapāṇi[2]. He has, however been fully loyal to the author and has justified all his statements with reference to the context.

Justification for sequence :

53. In his commentary, Cakrapāṇi has endeavoured to justify the sequence of arrangement of various sections (*sthānas*), chapters and even statements in each chapters. An effort has also been made by him to coordinate facts scattered in the various chapters of this work. At times this helps in ascertaining the correct reading of the text. For example in the extant text (cf. *Sūtra* 25:39) it is stated :—आलुकं कन्दानां प्रकृत्यैवाहिततमानां प्रकृष्टतमम् But while referring to this in his commentary of *Sūtra* 27:168, Cakrapāṇi has stated :—बृद्धं त्रिदोषमिति तदेव प्रबृद्धं, एनामेव मूलकावस्थामभिप्रेत्य चोक्तं—"मूलकं कन्दानामपथ्यतमत्वे प्रकृष्टतमम्" । This indicates that according to Cakrapāṇi the correct reading the text in *Sūtra* 25:39 should be मूलकं कन्दानां (and not आलुकं कन्दानां) In addition, he has provided grammatical,[3] philosophical[4] and syntactic[5] interpretation of difficult and technical terms used in

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1. Cakrapāṇi on *Kalpa* 12:105.
2. संप्रति मिथ्योपचारश्रुत्या उष्णतोयं ज्वरेऽप्याग्नेये मिथ्योपचारः स्यादित्याशङ्क्याह···।
(Cakrapāṇi on *Vimāna* 3:39)
3. लिङ्विधिस्तु भूतानद्यतनमात्र एव छन्दो विहितो भाषायामपि वर्णनीयः। अन्यथा उवाचेति पदं जतूकर्णादौ न स्यात् ।

Cakrapāṇi on *Sūtra* 1:2

4. यत्तत्पन्नमात्रं द्रव्यं प्रथमक्षणे निर्गुणं, तदपि द्वितीयक्षणावश्यंभाविगुणवत्तया तद्योग्यत्वाद् गुणवदेवेति मन्तव्यम् ।

Cakrapāṇi on *Sūtra* 1:51

5. अत्र इतिशब्दो वक्ष्यमाणार्थपरामर्शकः ।

Cakrapāṇi on *Sūtra* 1:2.

the text. He has also provided colloquial and vernacular[1] names of drugs and food ingredients. While explaining textul statements he has cited similes and examples[2] which indicate the contemporaneous customs, manners and even colloquial language of the people.

Original contribution :

54. In order to justify his views expressed in this commentary, Cakrapāṇi has profusely quoted from other authoritative texts on medicine, philosophy etc; which were available in his time (some of which have since gone extinct). Besides, he has propounded original theories on various aspects of *Āyurveda*. The following among them may specially be noted.

1. The concept of *Khale-kapota-nyāya*, *Kedārī-kulyā-nyāya* and *Kṣīradadhi-nyāya*[3] in the context of the process of metabolism.
2. The concept of *Poṣya* (*Sthāyi*) and *Poṣaka*[4] (*Asthāyi*) *dhātus*.
3. The concept of *para* and *apara-ojas*, *vyādhi balavirodhitva* and *vyādhyutpāda-prati-bandhakatva*[6] in the context of the resistance of the body against the attack of diseases.
4. Concept of *Sahaja* and *Vaināyakī buddhi*[7]

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1. इह च द्रव्यनामानि नानादेश प्रसिद्धानि, तेन नामज्ञाने सामर्थ्यं तथाभूतं नास्त्येवान्येषामपि टीकाकृतां, तेन देशान्तरिभ्यो नाम प्रायशो ज्ञेयं, यत्तु प्रचरति गौडे तल्लेखिष्यामोऽन्यदेशप्रसिद्धं च किंचित्।
Cakrapāṇi on *Sūtra* 27:8-12
2. आसीनं प्रचलायितम् उपविष्टस्य किंचिन्निद्रासेवनं; यदाहुर्जनाः प्रधानं विहारेषु।
Cakrapāṇi on *Sūtra* 21:50.
3. Cf. Cakrapāṇi on *Sūtra* 28:4 and *Cikitsā* 15:16
4. Cf. —do— on *Cikitsā* 15:16.
5. Cf. —do— on *Sūtra* 17:74.
6. व्याधिक्षमत्वं व्याधिबलविरोधित्वं व्याध्युत्पादप्रतिबन्धकत्वमिति यावत्।
Cakrapāṇi on *Sūtra* 28:7
7. यतः सहजां बुद्धिं विना शास्त्रजा बुद्धिर्या वैनायकीत्यभिधीयते।
Cakrapāṇi on *Sūtra* 9:24

5. Necessity of the description of Physiological[1] events before the description of morbid conditions.
6. Intimate relationship between the feet and the eyes through a *nāḍī*[2]

Comments on others views :

55. Cakrapāṇi has frankly expressed his likes and dislikes[3] for the views expressed by other commentators and authors.

Confession of Ignorance :

56. Some times Cakrapāṇi tries to explain away the text and evade[4] the issue perhaps due to his own limitations and the complications involved in contemporaneous Āyurvedic tradition. At the same time he is often frank[5] in confessing his ignorance as well.

57. Popularity of this work had spread beyond the frontiers of this sub-continent crossing the bars of religion, race and philosophical following. At the beginning of 8th Century A. D. this work was translated into Arabic. As 'Sharaka Indianus', Caraka's name appears in the Latin translations of Avicena, Razes and Serapion. There is a mention of Caraka's work having been translated from Sanskrit into Persian and from Persian into Arabic in Fihrest (980 A. D.). It is like-wise menti-

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1. तत्र ग्रहणीदोपनिर्दिष्टाग्निदोषे वक्तव्ये प्रकृतिज्ञानानन्तरत्वात् विकृतिज्ञानस्य प्रथमं तावदविकृतस्याग्ने रूपमाह ।

Cakrapāṇi on *Cikitsā* 15:3

also vide Cakrapāṇi on *Indriya* 1:4

2. पादसंवद्धनेत्रपोषिका नाडी प्रत्यवायहरत्वात् चक्षुष्यम् ।

Cakrapāṇi on *Sūtra* 5:100

3. तत्र अनुमानाद्भेदो दुष्करं इति नाद्रियामहे ।

Cakrapāṇi on *Sūtra* 11:25

also vide Cakrapāṇi on *Sūtra* 2:15

4. हरीतक्यादिषु पञ्चरसाद्युत्पादोऽदृष्टवशाद् भूतसन्निवेशविशेषप्रभावकृतः तेन नात्रोपपत्तयः क्रमन्ते ।

Cakrapāṇi on *Cikitsā* 11:129

also cf. Cakrapāṇi on *Sūtra* 28:4, *Sūtra* 26:40, *Sūtra* 26:63 and *Cikitsā* 30:224..

5. तदत्रातीन्द्रियार्थदर्शिगम्ये नास्मद्विधानां बुद्धयः प्रभवन्ति ॥

Cakrapāṇi on *Vimāna* 5:8.

oned in Alberuni. The translation was made for the Barmekides. Alberuni's chief source of medicine was the Arabic edition of the *Caraka* by Ali-Ibn-Zain from Trabanistan.

58. This was translated into Tibetan language and subsequently into Mangolian and references to his work are available in DPAL LDAN GSO-BA RIG-PA'I KHOG-BUGS by SDE SRID SANGS-RGYAS-RGYA-MTSHO.

Misleading Interpretations :

59. There are innumberable difficulties in translating a text into another language, specially so in translating an *Āyurvedic* text. Some lapses are often observed in translation which provoked Captain G. Srinivasa Murty to suggest as follows : "We should not torture Ayurvedic texts to read into them Modern Allopathic teachings through forced comparisons and fanciful interpretations. Where the import of the Ayurvedic Texts, as understood in their ordinary and natural meaning, is in harmony with the teaching of Modern Allopathy on a particular topic, well and good; we will do well to follow the lines of such fruitful studies and investigations. That would be a real service to both *Āyurveda* and Allopathy. Where, however, the harmonising of the two teachings is not yet possible in regard to any particular topic when the relevant Ayurvedic texts are understood in their own natural and ordinary meanings we must not proceed to have recourse to forced and fanciful interpretations as though the final test of the validity of an *Āyurvedic* teaching is its agreement with the Allopathic teaching on the topic. The ultimate test as to which of the two different teachings on any particular topic should be more acceptable to us should surely be not what label-Allopathy or *Āyurveda*-it bears but which of them explains better the facts of experience and works better when applied to problems of health and ill-health. The reasons why I am making a specific reference to this aspect of the question is because I see, now and again, attempts being made to read modern Western teachings into Ancient Indian writings by a process of forced interpretations as, for example, when the nomenclature of modern bacterio-

logy is read into certain ancient texts of the *vedas*, or when certain fundamental concepts such as *Vāta*, *Pitta* and *Kapha* of the *Tridhātusiddhānta* of *Āyurveda* are equated to certain specific things of Western Physiology. In referring to analogous attempts relating to '*Cakras*', the late Arthur Avalon (Sir John Woodroffe) observed as follows in his book on 'Serpent Power' (*Kuṇḍlinī Śakti*). I desire to add that some erroneous notions about the *Cakras* by describing them from what is merely a materialistic or Physiological standpoint has crept in. To do so, is not merely to misrepresent the case but to give it away; for physiology does not know the *Cakras* as they exist in themselves-that is as centres of consciousness-and of its activity as *Prāṇavāyu-Sūksma* or subtle vital force, though it does deal with the gross body which is related to them. Those who appeal to Physiology only are likely to return nonsuited. Every word of this is as true of concepts like *Tridhātus-Vāta, Pitta* and *Kapha* as of the *Cakras*".

With this observation in view, an effort is made here to bring out a lucid but not literal translation, incorporating, whereever necessary, faithful but not forced and fanciful interpretation of the main text of the *Caraka-saṁhitā* along with its masterly commentary by Cakrapāṇi Datta. An attempt is no doubt made to provide English equivalents for some of the technical sanskrit terms used in *Āyurveda*. But wherever it was not possible to do so, original sanskrit words have been maintained.

The commentaries on a few verses in the beginning are fully translated in order to acquaint the reader with the style as well as medical, philosophical and grammatical discussions. In subsequent exposition, however, a birds eye view of the commentary is presented so as to maintain the link and continuity with the discussions on the principles of medicine as to avoid involement in peripheral discussions on grammar etc.

60. Cakrapāṇi has tried to give colloquial and vernacular names of medicinal plants. Since these names are no more prevalent, botanical names of all the medicinal plants mentioned in the text are given against the Sanskrit names in parenthesis. It was felt that an index to these botanical names at the end of the

book may not serve the purpose of the research workers who may like to know the identification of the plant mentioned in the text in a given context specially in view of controversies on their identification.

61. It is admitted that identification of some of these drugs is still controversial. In such cases only one of the botanical namee is selected and given with due regard to propriety. In a few exceptional cases only Sanskrit names are given.

Topics :

62. Side-headings are given in the beginning of each topic in order to facilitate easy reading.

Technical Terms :

63. Technical terms like *Vāta*, *Pitta* and *Kapha* are used as such without translation;least they may mislead the reader who is not conversant with the actual implication of these terms. These terms are explained in the text itself. Therefore an explanation in the foot note was also not considered necessay. Nearest english equivalents of some of these terms are however given. Apart from Ayurvedic terms, Caraka has used some terms which are peculiar to this work. For example the term *Khuḍḍāka* (*Sūtra* 9:1) and *Khuḍḍikā* (*Śārīra* 3:1) are used to indicate 'minor nature' or less important nature as opposed to *mahān* or *mahati*. The term '*antaradhi*' is used to mean the middle portion of the body (*Cikitsā* 14:209 and *Cikitsā* 19:40). The term *nānātmaja* does not mean a thing produced by various factors but it is explained on the basis of the following derivation.

न आत्मजः=अनात्मजः, न अनात्मजः=नानात्मजः

(*Sūtra* 20:10)

Similarly, the term '*haṁsa*' means the sun and the moon, '*harita*' means green vegetable, '*ghāṭā*' means the back side of the neck and '*udarka*' means the '*pariṇāma*' or the ultimate result. In dealing with these and such other terms, we have adopted the interpretation provided in the extant commentaries.

The translation of the text is printed in 12 point roman whereas the commentary is in 10 point roman types. Because of

the distance between the authors and the press, some printing mistakes have crept in for which the authors crave the indulgence of the learned readers.

For blessings and guidance recieved from time to time, the authors are grateful to Pandit Shiv Sharma, President Central Council of Indian Medicine and the Chairman, Scientific Advisory Board (Ayurveda) of the Central Council for Research in Indian Medicine and Homoeopathy, Kvj. AnantaTripathiSharma, Dr. P. M. Mehta and Dr. C. Dwarkanath, the Ex-Adviser in Indian Systems of Medicine to the Government of India in the Ministry of Health. The help rendered by the Late Dr. V. Shankaran, and Dr. S. N. Tripathy, Readers in the Institute of Medical Sciences, Banaras Hindu University in bringing out this work is also gratefully acknowledged.

R. K. Sharma
Bhagwan Dash

CARAKA-SAṂHITĀ

SŪTRASTHĀNAM

प्रथमो दीर्घञ्जीवितीयाध्यायः

CHAPTER I

QUEST FOR LONGEVITY

अथातो दीर्घञ्जीवितीयमध्यायं व्याख्यास्यामः ॥ १ ॥

We shall now expound the Chapter on "The Quest for Longevity." [1]

Salutation to the Lord of the three worlds, with three eyes, revealed through the three Vedas—the Lord who has attained three forms according to the variation of the three qualities (*sattva, rajas* and *tamas*).

Salutation to the Goddess of learning through whose grace, the Universe reflected in the mirror of intellect is realised by persons with virtuous acts.

Salutation to Brahmā, Dakṣa, the Aśvins, Indra, Bharadvāja, Punarvasu, Agnivesa, Caraka and other (s) (propounders of Āyurveda).

Salutation to the Lord of Serpents (i. e. Patañjali) who dispelled the defects pertaining to mind, speech and body by means of his expositions, in *Yogasūtra, Mahābhāṣya* and *Caraka* respectively.

I am quite unable to satisfy you (with my meagre speech), O, learned ones ! as your ears have been filled on all sides with overflowed nectar of speeches by enlightened teachers. The Ocean is not satiated by drops of water from a cloud. My attempt merely appears to be a commentary–far from being a Commentary in the real sense. If any little valuable qualities are found in it, here and there, please pick them up and keep them into your ears for a while.

The works on Āyurveda (Science of life) as brought forth by Brahmā and earlier propounders with a view to eradicating diseases which are stumbling blocks in the attainment of *dharma*[1], *artha*[2], *kāma*[3], and *mokṣa*[4], are so vast that it is not possible for people of present age with short span of life and low intelligence to properly comprehend their implications. The ignorance of such implications results in the omission of the required prescriptions and there comes the onslaught of diseases. Having this in mind, sage Agniveśa, in a fit of immense compassion started writing a treatise on Āyurveda—neither too condensed nor too elaborate—

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1. discharge of duty;
2. acquirement of wealth;
3. gratification of desire;
4. emancipation;

with special emphasis on *Kāyacikitsā*[1] in order that even people of short span of life and low intelligence could understand it easily. The treatise is to be brought forth through the sections on *Śloka*[2], *Nidāna*[3], *Vimāna*[4], *Śārīra*[5], *Indriya*[6], *Cikitsā*[7], *Kalpa*[8] and *Siddhi*[9]. In view of its value as an exposition of all the main principles of this treatise, he considered the section on *Śloka* fit to be placed first. As he will himself say "*Ślokasthāna* represents an auspicious beginning of this treatise–cf. *Sūtra* 30:45. The valuable *catuṣkas*[10] are included in this section." Even in *Sūtrasthāna*, the *catuṣka* dealing with the medicaments for the cure of manifested diseases is to be given priority. As such he started expounding the Chapter on the "Quest for Longevity" because it deals with the principles relating to *hetu* (etiology), *liṅga* (symptomatology), *auṣadha* (medicaments), etc.—the essence of the whole treatise. It also deals with the transmission, etc., of Āyurveda (from Brahmā downwards) which indicates the usefulness of the science that serves as a stimulus for its study.

In order that the science may be of easy access to readers, he brought forth his first aphorism containing a promise for the exposition and indicating the subject, the object and their relationship as stimuli for readers. Eight being the auspicious number, this aphorism consists of eight words— "अथ, अतः, दीर्घं, जीवितीयं, अध्यायं, वि, आ, ख्यास्यामः"-meaning— "We shall now expound the Chapter on the quest for longevity."

Intelligent people are not motivated towards (the study of) something indistinct like '*ka*', '*ca*', '*ṭa*' *ta*', '*pa*', etc. nor even towards something distinct but useless like examination of the teeth of a crow. It is, there-

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1. internal medicine;
2. known as *Sūtrasthāna*. This section deals *inter alia*, with fundamental principles governing the Science of life—both for the maintenance of health, and prevention and cure of diseases.
3. dealing with the etiology, pathogenesis and diagnosis of diseases.
4. dealing with the principles underlying the bodily factors that cause diseases as well as those present in drugs and medicaments with curative values.
5. dealing with the principles governing the birth and death of living beings.
6. dealing with the prognostic signs and symptoms.
7. dealing with the treatment of diseases.
8. dealing with the formulae for administering emesis, purgation, enemata and inhalation.
9. dealing with the principles governing the administration of elimination therapies
10. *Sūtrasthāna* is divided into 30 Chapters—the first 28 Chapters being further classified into seven *catuṣkas* i.e., a grouping of four chapters, each having a common topic for discussion.

fore, necessary to specify the subject and object of the science in the very beginning. As it has been said, "people, whose efforts are slackened due to the ignorance of the subject and the object of the exposition, do not care to study even a small treatise."

In order that the subject of the treatise are fully explained, it is necessary to determine the relationship existing between the treatise on the one hand and the subject and the object on the other. These relationships could be those of the subject and the exposition as also of the end and the means thereof respectively.

The topic under discussion is 'life' with happiness and otherwise. As he will say, "That Science is designated as Āyurveda where advantageous and disadvantageous as well as happy and unhappy states of life alongwith what is good and bad for life, its measurement and the life itself are described–vide *Sūtra* 1:41. The scope of the subject is to be expounded in respective places.

The object is the maintenance of the equipoise of *dhātus* or constituent tissue elements of the body. As it has been said, "The object of this science is the maintenance of the equipoise of *dhātus*—vide *Sūtra* 1:53.

The relationship between the life and the science is that of the subject and the exposition, and the relationship between the maintenance of equipoise of *dhātus* and the science is that of the object and the means to achieve it including the knowledge of prohibitions and prescriptions as its subsidiary aspects. All this is implied by the words "दीर्घंजीवितीयम्" (quest for longevity) which is corroborated by subsequent exposition of this word as the maintenance of the equipoise of *dhātus* being the object of this science.

It might be argued that it is not a fact that the exposition of the object works as the stimulus for the study of the science. A mere enumeration of the object does not necessarily depict the usefulness of its subject. There are several scriptures which claim to have 'liberation from the bondage of the world' as their object, but in actual practice, they hardly serve the purpose. It may be said that the same has emanated from such enlightened and responsible persons (saints) whose authenticity cannot be questioned and, therefore, the science is to be regarded as a realistic one. This is also not correct. How can we consider an enumerator of these objects as an enlightened and responsible person (saint) ? If it is said, "He should be treated as an enlightened and responsible person, by virtue of his realistic expositon", then the question arises : unless the usefulness of the science is determined, people will not be attracted towards it; unless people are attracted towards this science, its usefulness cannot be determined and authenticity of the author cannot be ascertained.

Without ascertaining the authenticity of the author how can his boastings about the usefulness of the work can be relied upon ? Here comes a vicious circle. If it is said, "Let there be no clarification regarding the utility of the science; a mere doubt regarding its utility might serve as a stimulus for the reader as it happens in cases of farmers; they are not assured well in advance of the results of their efforts ; in spite of the possibilities of famines and other unfavourable conditions (they go ahead with their various agricultural activities). Then it might be said, "Even if there is no statement regarding its utility, the science itself is enough to create doubt regarding its utility ; then why should there be any mention of the object of the science at all"? But a mere generalized doubt regarding the utility does not so stimulate the reader as the one (doubt) relating to the specified object of the study and this type of doubt cannot be aroused without recollecting the specific subject of study. Thus, for those who have not realised the authenticity of Agniveśa, it is necessary to make a statement regarding the specific object of the science in order that it may raise a specific doubt as to whether this science really deals with the maintenance of equilibrium of *dhātus* or not ? Those who have, from the very beginning, full faith on the authenticity of Agniveśa, are attracted towards the study of this science only because of the statement regarding its usefulness. So it is necessary to mention the object of the science. The statement suggesting the utility of the Science is easy enough to comprehend even with a little effort; here the incentive is created just by the generalized doubt pertaining to its utilitarian aspect. But this does not hold good in relation to the science as a whole which requires years of hard struggle to understand. Thus, the argument that the object underlying the statement suggesting the utility of the science is also required to be stated and this amounts to endless regression stands automatically refuted.

The word *'atha'* meaning 'after' in the aphorism denotes that the stage for this exposition has followed (i) the non-acquaintance of the people of short span of life and low intelligence, with the works brought forth by Brahmā and other earlier propounders of the science as well as (ii) salutation to the favourite God and also (iii) permission of the preceptor to expound the science. As the sight of a pitcher full of drinking water is auspicious for travellers, likewise, this word used in the beginning also serves the pnrpose of auspiciousness. It is necessary to use an auspicious word in the beginning so that the authors and readers, with their obstacles removed by virtue of the auspicious nature of the words can achieve their objective without any difficulty. The auspiciousness of the word *'atha'* has been indicated in the scriptures as follows; "Both these words *'om'* and *'atha'* did come out from the throat of Brahmā

in times of yore and so they are auspicious." Even in some other works, the word '*atha*' is found to have been used in the beginning in its auspicious sense, for example, [1]"अथ शब्दानुशासनम्"—"Here starts the exposition of word" and [2]"अथातो धर्मं व्याख्यास्यामः"—"We shall now expound the sacred duties."

The fact that sage Agnivesa has not propitiated his favourite God in so many words in the beginning of his work should not be taken as a mark of his silence regarding his duties towards God. In fact, being a staunch follower of traditions, he has definitely done so by implications (by force of the meaning of the word '*atha*'). How else would he be regarded as a follower of traditions and how could his exposition be accomplished without any obstacle ? Salutation to God, even if it is not included in the text (i. e. offered even by implication) goes a long way towards the removal of obstacles ; so it was not necessary to include this in the text.

It is clear from passages like "अथ मैत्रीपरः पुण्यम्" (*Sūtra* 1 : 30) etc. that the author has begun this work after obtaining permission of his preceptor. Obtaining permission from the preceptor for attempting an exposition is in fact indicative of the utility of exposition. According to some commentators, the word '*atha*' implies that the exposition starts after the query of the disciples. But this explanation does not appear to be correct. It is not that an author starts his work after keeping his disciples in front of him. He does it simply by keeping readers in his mind. Readers kept in mind cannot be treated as interrogators.

The word '*ataḥ*' is indicative of the stage before the exposition begins –that is to say, the topic to be explained hereafter would be the one on the 'quest for longevity'. This word might as well denote the factor leading to this exposition. In other words, it might as well denote that because it is not possible for people possessing short span of life and low intelligence to grasp the ideas contained in the works of earlier expounders like Brahma, it is necessary to expound the chapter on 'quest for longevity.' The word 'दीर्घंजीवितीयम्' is formed by affixing the suffix '*cha*'[3] to the stem 'दीर्घंजीवित' meaning thereby the Chapter in which there exists the word दीर्घंजीवितम्' (longevity). Or the etymology of the word may be explained slightly in a different way ; that is to say 'दीर्घंजीवितीयम्' is the Chapter or the work itself which deals with दीर्घंजीवित or longevity.[4] Other words of

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1. *Vyākaraṇa Mahābhāṣya, Adhyāya* 1: *Pāda* 1: *Āhnika* 1
2. *Vaiśeṣika*, I. 1. 1
3. "अध्यायानुवाकयोर्लुक्", *Pāṇini*, V. 2. 60
4. "अधिकृत्य कृते ग्रन्थे", *Pāṇini*, IV. 87 and "शिशुक्रन्दयमसभ", *Pāṇini*, IV. 3. 88

this nature occuring in this work are also to be explained on these lines. This sense of longevity could have been conveyed even by other synonyms. But in view of the fact that only the word 'दीर्घंजीवितम्' is conventionally used in the beginning of an exposition and it is the word par excellence for connoting the meaning (of longevity), the Chapter has been named after this word. Thus, the word 'दीर्घंजीवितीयम्' is applicable to the work as a whole or to this Chapter.

The word दीर्घंजीवितीयम्' has got a double meaning. This is achieved by repeating the word. Firstly, taken independent of 'अध्यायम्' (the Chapter), it is indicative of the promise regarding the exposition of the work as a whole and secondly being related to (the Chapter), it is indicative of the exposition of the Chapter itself. Duplication of the meaning by repeating words is also seen elsewhere ; for example in the passages like "गौरवे शिरसः शूले पीनसे" (*Sūtra* 2 : 6) the word '*śirasaḥ*' is repeated in relation to the two immediate constituents '*gaurave*' and'*śūle*'. Thus the allegation that the promise regarding the Chapter without any promise regarding the exposition of the work as a whole lessens the importance of the promise is not correct. Or, let there be a promise relating only to the Chapter. The promise relating to the work is also implied therein. For, there cannot be a Chapter without the work (and the *vice versa*). The exposition of the work (body) is certainly implied by the exposition of the Chapter (limbs). Even if we catch the finger of Deva Datta, the latter is automatically caught. Verily, the promise regarding the exposition of other Chapters is not accomplished here. This will be done specifically in the respective Chapters.

The word '*adhyāya*' is formed by affixing 'घञ्' to √'इङ्' preceded by the preposition 'अधि' meaning the one which is to be studied. It cannot be said that this derivation of the word '*adhyāya*' extends its scope to include the meaning of 'topic', '*catuṣkas*' 'section' etc. Because this word is a proper noun, and by convention, it denotes only a specified portion of the work, its etymological meaning cannot be applied arbitrarily. For example, the ward '*paṅkaja*' has got an etymological meaning—the one which has come out of mud ; but this denotes only a lotus and not anything and everything which has come out of mud.

As the author will himself say, "The word '*adhyāya*' is used in the sense of a proper noun denoting the specified portion of the work—vide *Sūtra* 30 : 70. Or the word '*adhyāya*' might be taken as an irregular formation in the instrumental and/or locative sense.[1] That is to say : the portion in which or by means of which specific topic is studied is '*adhyāya*'. It has already been explained how the etymological meaning cannot be arbitrarily applied to this word.

1. अध्यायन्यायोद्यावसंहाराधायाश्च, *Pāṇini*, III. 3. 122

The word *'vyākhyāsyāmaḥ'* is formed in future tense from the √'ख्या' preceded by the prepositions 'वि' and 'आङ्'. But this cannot be formed from √चक्षिङ्. If it were so, in spite of the unwillingness of the expounder, his association with the fruit of the action would be unavoidable and as such the formation would be in the middle voice.[1] Preposition 'वि' denotes something specific such as exposition, condensation etc.; 'आङ्' is to be construed in relation to the root. It is not understood why some preferred to take it in the sense of limit or totality. In the sense of limit or totality, 'आङ्' is to be construed in relation to a nominal stem; e. g. "आसमुद्रक्षितीशानां"—of lords of the world extended upto the Ocean, "आपाटलीपुत्राद्वृष्टो देवः"—the cloud extended from Pāṭaliputra onwards has showered. So it would be like that here as well (which is not desirable). Moreover, if this is not construed in relation to the root, it will not be grammatically correct to treat it as a preposition [2] and so being interrupted by a non-prepositional word, the preposition cannot be used. A preposition can be used with a root only when it is uninterrupted or if interrupted at all, it is interrupted by another preposition. If it is said that both 'वि' and 'आङ्' can be treated as non-prepositional words then one will have to think of many nominal stems to which both 'वि' and 'आङ्' could be grammatically related. It is therefore proper to treat both of them as prepositional words related to the root. अथ, अतः, दीर्घं, जीवितीयं, अध्यायं, वि, आ, व्याख्यास्यामः—These are the eight vocables included in this aphorism. (As explained supra, this is done to accomplish the auspicious effect as number eight is in itself auspicious).

इति ह स्माह भगवानात्रेयः ॥ २ ॥

Thus said the Lord Ātreya. [2]

How could it be possibe for Agniveśa to expound the 'Science of Life'? The 'Science of Life' could be fully explained only when one possesses the knowledge of all the specific qualities of all the medicines etc. But can one have direct perception of all the specific qualities of all the categories of the universe? One cannot. Such qualities are beyond the scope of perception. Nor one can ascertain the nature of everything by permutation and combination, e. g. honey by itself is tonic but if heated and if mixed with ghee of equal quantity, it causes death; it is beneficial to people of *kapha* constitution and harmful to those of *vāta* constitution; agreeable to natural constitution of marshy place and not so to that of deserts; it is prescribed for the winter and prohibited for summer, it is beneficial to children and young people but harmful to the old; if taken in small quantity it has good effects but it is harmful if taken excessively;

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1. *Pāṇini*, I. 3. 72

2. *Ibid.*, I. 4. 59

if not properly digested in the stomach and intestine, it leads to harmful consequences as it goes against the line of treatment; if taken with *kākamācī* (*Salanum indicum Linn.*) and ripe fruit of *nikuca* (*Artocarpus lakoocha* Roxb.) it causes death or affects the strength, complexion, energy and lustre ; thus its effects are numerous according to its various combinations. So, when one cannot ascertain the nature of one single item like honey, then how can one determine all the specific qualities of all the categories and how can the exposition by the one who is himself ignorant (of all these specific qualities of all the categories) be dependable ? Taking this into consideration and also with a view to removing suspicions from the minds of readers, the author has made it clear that he is going to expound the science as obtained from his preceptor. He says so in the aphorism "इति ह स्माह भगवानात्रेयः"

Here the word *'iti'* anticipates the topic to be expounded. The word *'ha'* conveys the emphatic sense, e. g. in the passage "न ह वै सशरीरस्य प्रियाप्रिययोरपहतिरस्ति" (the existence of the favourable and the unfavourable in relation to all creatures can never be avoided) the word *'ha'* coupled with *'na'* emphatically denies the avoidance of the favourable and the unfavourable in relation to all creatures.

Owing to the existence of *'sma'* used in the past tense, the word *'āha'* is used here in *'laṭ'* (present tense) for having the value of perfect tense [1] This form does not have the value of the historical past because the exposition transmitted by Ātreya was directly recorded by Agniveśa. It will be shown as to how *'liṭ'* can be applicable to past tense in general.

'Bhaga' means knowledge honoured; thus, *Bhagavān* is the one possessing that knowledge. As it has been said, "one who knows the creation, destruction, birth and death of all creatures and who knows what is knowledge and what is ignorance is to be designated as *Bhagavān*. *'Bhaga'* also stands for omnipotence, magnanimity etc., as it has been said, "Entire omnipotence, energy, fame, wealth, knowledge and renunciation—all these six are denoted by "*bhaga*'."

Being genealogically related to Atri, the expounder has been named as Ātreya. The use of this word is intended to convey the association of the expounder with a sacred family.

Some comentators have remarked, "These aphorisms are of four types—aphorism of the preceptor, aphorism of the disciple, aphorism of the redactor and aphorism of other sages. For example, the aphorism containing Atreya's instruction[2] to Agniveśa belongs to the first category ; the

1. लट् स्मे, *Pāṇini*, III. 2. 118
2. "नैतद्बुद्धिमता द्रष्टव्यमग्निवेश" *Sutra* 4: 22

aphorism containing Agniveśa's query regarding 500 medicinal [1] preparations belong to the second category; the one in which a statement is made regarding the exposition of Ātreya to Agniveśa belongs to the third category; [2] the aphorism containing statement of Kumāraśiras.Bharadvāja regarding the priority of the development of the head of the embryo is of the last [3] category. Therefore, the first aphorism containing the promise regarding the exposition is of the preceptor, specially because Agniveśa, the disciple has no authority to expound the science; the second aphorism is of the redactor. The first aphorism is also taken into account in relation to this aphorism by force of *'iti'* and so the clause *'āha sma'* (he said) is used in the historical past sense because the exposition of Ātreya was not directly received by the redactor. Similarly the use of *'liṭ'* in the sense of historical past is justified in the passages like 'तमुवाच भगवानात्रेयः'—so said the sage Ātreya to him. In the Suśruta also, the use of *'liṭ'* in the aphorism "यथोवाच भगवान् धन्वन्तरिः" meaning as said sage Dhanvantari. is explained by commentators on similar lines.

But really speaking, it is not correct to say that the first one is the aphorism of the preceptor simply because Agniveśa, the disciple, has not got the authority to expound the science. One cannot be a preceptor by birth; the same person may be a preceptor or a disciple in relation to his disciple and preceptor respectively. Thus, the same Ātreya is a disciple in relation to his preceptor but he himself is a preceptor in relation to Agniveśa, etc. Similarly, Ātreya, also can be treated as a preceptor in relation to the disciples brought to his mind (even if not physically present before him). Thus, no fallacy is involved here. Nor can this aphorism be related to the redactor. The meaning of this aphorism can be obtained either in relation to the previous aphorism or quite in isolation. If it is construed alongwith the previous aphorism, its counterpart in the Suśruta "यथोवाच धन्वन्तरिः" meaning as said Dhanvantari will have to be construed alongwith "तथा व्याख्यास्यामः"—so we shall expound—and thus the verbal form 'उवाच' cannot have a different nominative. And so the use of *'liṭ'* form (which necessitates the occurance of an act not directly seen by the one describing it) would not have been justified. If this aphorism on the other hand is not to be construed with the previous one then it will be just a sequence of unrelated words like cow, horse, man, elephant etc., having no connected meaning at all. Moreover, there are no redactors on the works of Jatūkarṇa, etc. Thus, if this principle is applicable, the use of *'liṭ'* form would not be justified in the sentences like "नानाश्रुतपरिपूर्णकण्ठः

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1. "नैतानि भगवन् पञ्चकषायः शतानि पूर्यन्ते" *Sutra* 4: 21
2. "तमुवाच भगवानात्रेयः" *Sutra* 4: 22
3. "कुमारस्य शिरः पूर्वमभिनिर्वर्तत इति कुमारशिरा भरद्वाजः" *Sutra* 6: 21

शिष्यो जतूकर्णः प्राञ्जलिरधिगम्योवाच"—Jatūkarṇa, the disciple, having fully obtained the various types, of knowledge, with his hands folded said so. Accordingly, even in Caraka the use of '*liṭ*' will not be justified if the aphorisms are taken in relation to redactors. Thus, Agniveśa himself is the author of these aphorisms in *Carakasaṁhitā* as Suśruta himself is the author of all the aphorisms of *Suśrutasaṁhitā*. With a view to praising or repudiating some objects, sometimes he associates himself with the past in the form of a dialogue and writes some aphorisms as if they follow the tenets of his preceptor. On the other hand, he writes some other aphorisms which are indicative of individual views. The redactor just completes the work as planned originally by the author.

As in the Vedic language, so in spoken language also, the use of *liṭ* should be extended to the past tense in general. If it is not done, the use of उवाच he said—will not be justified in relation to Jatūkarṇa etc. So also in Harivaṁśa-Dhaumya episode-मामुवाच and अहमुवाच will not be grammatically correct. It is also not correct to say that by force of '*liṭ*' the aphorism should be construed with the previous one. If the first aphorism is taken as the direct legacy from the preceptor and the subsequent ones are only the secondary versions, the readers will not be attracted towards the study of the science. The word '*iti*' just indicates that the subsequent aphorisms of the book will deal with the science as they are propounded by the sages of the ancient past.

The use of plural for Agniveśa is quite in conformity with the general usage as in वयं करिष्यामः—where plural number is used in the sense of singular number. The singular number is used in relation to the word '*Ātreya*' because the epithet '*Bhagavān*' i. e. 'Lord' itself is indicative of the honourable position he holds.

दीर्घं जीवितमन्विच्छन्भरद्वाज उपागमत् ।
इन्द्रमुग्रतपा बुद्ध्वा शरण्यममरेश्वरम् ॥ ३ ॥

Bharadvāja, the ascetic of eminence, desirous of long life, having known (about Indra) approached Indra—the lord of immortals and protector of the devotees. [3]

True ! being inaccessible, the science of life was not known to Agniveśa either directly or by the process of logical connections and disconnections. But then how could the knowledge of science be ascribed to Ātreya himself on the basis of whose initiation, the validity of Agniveśa's knowledge is to be determined. Having this problem in mind, the author shows here an uninterrupted continuity of the tradition of the scienc.of life.

Life means combination of body, sense organs, mind and soul. The term 'दीर्घम्' stands for continuity for a long time. That is to say the term

'दीर्घम्' is to be taken here in relation to the tamporal sense which is understood. One of the stylistic features of the author is that very often certain ideas though not expounded in so many words are understood by implication. For example in the aphorism 'ग्राम्यानुपौदकरसाः' (extract of the flesh of domestic, marshy and aquatic animals) the word 'मांस' (flesh) is understood although not said. Similarly in 'दग्धविद्ध' i.e. burnt and pierced (with poison-mounted arrows) the word विष-poison-is understood.

Bharadvāja is the name of the kin. The epithet 'उग्रतपस्'-an ascetic of eminence, is meaningful in as much as it shows that even though Bharadvāja was a human being, he got ·the powers of approaching Indra, the lord of the gods by virtue of his penance. It also indicates his ability to comprehend Indra's protective faculty. It is not possible to enumerate the power of penance. It was such power which enabled Agastya to drink the whole ocean at a draught. It might be argued : when Bharadvāja had such immense powers arising out of his penance, how could he not automatically know the science of life as well ? But this argument does not hold good in as much as even the powers arising out of penance are confined to certain specified objects and as such they cannot be extended to each and every field. Even such powers are readily realised by action only. Thus the object of knowing the science of life cannot be achieved, without approaching a preceptor; the penance alone cannot help. Moreover, it is only by the process of learning from the preceptor that the knowledge of the science of life is fruitful. So Bharadvāja approached Indra.

Again the question arises as to why he approached Indra, neglecting the latter's predecessors like Brahmā. It would have been much more appropriate to learn a science from the original preceptor rather than the succeeding disciples. Because in the process of transmission, there is a possibility of the science being mutilated for lack of proper understanding or due to certain inherent defects on the part of succeeding disciples ; this can rather be likened to honey being transferred from one vessel tc another (losing its quantity at every step). The last *pāda* of the verse provides an answer to this question. Indra possesses a short span of life. He, unlike Brahmā etc., who are immortal par excellence can be a better protector of those afraid of untimely death. So Bharadvāja approached only Indra. The epithet *amareśvara*-lord of gods-is also meaningful because it signifies the protective faculties of Indra inasmuch as he is a king who makes excellent attempts to protect his subjects.

The term 'दीर्घम्'—longevity, does not define the period for which the continuity of life is longed for. Although not defined here, it has to be taken in terms of a century corresponding to the present *Kali* age. As the

author will say, "In this *kali* age a century is the standard span of life"—vide *Śārīra* 6: 29. The span of life goes on decreasing corresponding to the decrease of ages (viz : from *Satya, Tretā, Dvāpara*-to *Kali*). As he will say, "On completion of 100 years, the standard span of life decreases by one year"—vide *Vimāna* 3 : 26. Thus the span of life is to be determined according to the corresponding decrease of age (that is to say if in the beginning of *kali* age the standard span of life is hundred years, after crossing hundred years of the *kali* age the standard span of life would be 99 years. That is why the span of life was much longer in the previous ages. So says Lord *Vyāsa*, "Human beings having disciplined life, were enjoying a span of life of 4oo years in *satya* age; in the subsequent ages the standard span of life went on decreasing by a quarter" (i. e. in *Tretā* age it was 300 years, in *Dvāpara* it was 200 years and in *Kali* it is 100 years).

The span of life is defined or undefined as it is determined by a stronger or a weaker action ; e. g. in the beginning of *kali* age, normally everybody is supposed to die at the age of one hundred ; conversely even a a person of good physique die if deadly poison is administered to his body. If poison is not administered, he will die on attainment of the standard age after his physique has been weakened by the influence of age. The author has rightly shown, "A cart with normal qualities and carriage comes to the stage of destruction, only after the expiry of a specified period ; that very cart, if overloaded, is broken even befor the expiry of the specified period. So the life of a person with undefined span of life is destroyed even before the attainment of the normal span of life due to his own faults (i. e. for lack of proper correlation of the previous and the present action) -vide *Vimāna* 3 : 38. When those with undefined span of life take an elixir, they can even cross the normal span of life due to the tonic effect of elixir. As it has been stated, "If one takes fruits of *āmalakī* (*Emblica officinalis* Gaertn.), observing certain formalities, he, with his youth revived, will live for thousands of years corresponding to the number of fruits he has taken"-cf. *Cikitsā* 1 : 3 : 9–14. One cannot, however, cross the span of life defined by stronger action. As it has been stated, "A certain type of action is well defined in relation to its consequences ; the other type is undefined in terms of time ; the distinction between them is to be ascertained from results-"-vide *Vimāna* 3 : 35.

If the action alone determines the life or death, the disease or its remedy, then of what use is this Āyurveda which would then simply follow the consequences of the actions of the previous and the present lives ? If the action is defined then there is no need of this Āyurveda. Because even the consequences of the actions of the present life are foiled on account of

the action of the previous life. Judged from this angle even the so called undefined span of life consequencial to the weaker action of the previous life is to be treated as a result of invisible past action. Even there the result of the action of the present life is dragged as it were by the invisible action of the past life.

But then it is not correct to say that the invisible alone determines the visible consequences. If it were so, the entire action of human life would come to a standstill. In fact, the operation of the invisible is not possible if only the action of the previous life is given predominant position and that of the present life is completely ignored. The consequence of the invisible action of the previous life was the product of *Agniṣṭoma* (a vedic ritual) etc. of that life. Thus, admittedly, the visible action itself is the origin of the invisible action. If the invisible action is taken as the origin of the visible action, that will mean that the heating and burning qualities of fire will also have to be per force related to some such invisible action of the previous life–which is not desirable. As a matter of fact, it would be diffioult to infer the casuality of the invisible action for want of suitable premises. So the conclusion is that the consequences of the action of the previous as well as present lives determine the nature of life.

Sometimes the invisible is superceded by the visible and *vice versa*. if the invisible action determining the death of an individual at a fixed time is strong enough, Āyurveda will certainly be of no avail in so far as the life and death of the individual are concerned. But even there, prior to the scheduled time of death, Āyurveda can be successfully utilised for alleviating the diseases, if the latter is not determined by the invisible action of the previous life. The prescriptions of Āyurveda will be verily effective on (persons having) such of the invisible actions of the previous life whose consequences on the present life is not defined. As regards the span of life determined in accordance with the birth in one of the four ages, that cannot be treated as caused by a stronger invisible action of the previous life. The standard span of life, according to the ages, as it has been observed, can even be increased by the proper administration of elixirs, although this cannot be achieved by simple application of the normal methods of prevention and cure of diseases. This concept is, in fact, to be expanded by the author himself. Therefore, it is not necessary to dwell on it at length here.

ब्रह्मणा हि यथाप्रोक्तमायुर्वेदं प्रजापतिः ।
जग्राह निखिलेनादावश्विनौ तु पुनस्ततः ॥ ४ ॥
अश्विभ्यां भगवाञ्छक्रः प्रतिपेदे ह केवलम् ।
ऋषिप्रोक्तो भरद्वाजस्तस्माच्छक्रमुपागमत् ॥ ५ ॥

Dakṣa got the Āyurveda as propounded by Brahmā; from the former, the Aśvins got it in its entirety and Indra got the whole of it from the Aśvins; so as directed by sages, Bharadvāja approached Indra. [4–5]

From the preceding verse, it transpires that Indra alone was found to be competent to help solve the curiousity of a devotee like Bharadvāja. This verse explains as to how it could be so. As it has been stated above, Brahmā, the creator of the universe was himself the original propounder of this science and from him Dakṣa got it exactly in the same form as it was propounded by the former. Moreover he got it in its entirety (and not piece-meal). Then from Dakṣa the Aśvins got it. Similarly from the Aśvins, it was transmitted to Indra. The process of transmission right from Brahmā upto Indra was so thorough that the whole science was mastered by all the three disciples in succession in its entirety, and not even a single point was lost sight of. Thus, Indra got the whole of Āyurveda–neither more nor less—and as such he was as proficient in Āyurveda as Brahmā himself. Thus, it did not make any difference whether it was propounded by Brahmā or Indra. Rather Indra's deservedness as a teacher far excelled that of his predecessors in the sense that his predecessors had already transmitted the science to their disciples in succession, while Indra was still in search for a competent disciple to whom he could impart the store of knowledge transmitted to him in succession. As it has been said, "One who after having obtained knowledge from his preceptors does not impart it to his disciples is a debtor to his preceptors and is a great sinner." In the succession from Brahmā to Indra there might be some doubts as to who was the preceptor of Brahmā. But, as Brahmā is already proficient in all the four Vedas, his proficiency in all the sciences was automatic and uninterrupted and as such his knowledge did not require any initiation from a preceptor.

This verse also serves another purpose. By describing the process of transmission from Brahmā through Dakṣa and the Aśvins to Indra, it indicates that the science represents an uninterrupted transmission of the knowledge of Āyurveda. It also indicates that great men like Brahmā etc., are associated with this science and as such this should inspire confidence in the minds of disciples. As the author will say; "One should study that scripture with which eminent persons of great fame and patience are associated."—vide *Vimāna* 8:3. To sum up—because Indra was the best competent preceptor of Āyurveda, Bharadvāja approached him, as directed by the sages (cf. *Sūtra* 1:19)

विघ्नभूता यदा रोगाः प्रादुर्भूताः शरीरिणाम् ।
तपोपवासाध्ययनब्रह्मचर्यव्रतायुषाम् ॥ ७ ॥

तदा भूतेष्वनुक्रोशं पुरस्कृत्य महर्षयः ।
समेताः पुण्यकर्माणः पार्श्वे हिमवतः शुभे ॥ ७ ॥
अङ्गिरा जमदग्निश्च वसिष्ठः कश्यपो भृगुः ।
आत्रेयो गौतमः साङ्ख्यः पुलस्त्यो नारदोऽसितः ॥ ८ ॥
अगस्त्यो वामदेवश्च मार्कण्डेयाश्वलायनौ ।
पारिक्षिर्भिक्षुरात्रेयो भरद्वाजः कपिञ्ज(ष्ठ)लः ॥ ९ ॥
विश्वामित्राश्मरथ्यौ च भार्गवश्च्यवनोऽभिजित् ।
गार्ग्यः शाण्डिल्यकौण्डिल्यौ(न्यौ) वार्क्षिर्देवलगालवौ ॥ १० ॥
साङ्कृत्यो बैजवापिश्च कुशिको बादरायणः ।
बडिशः शरलोमा च काप्यकात्यायनावुभौ ॥ ११ ॥
काङ्कायनः कैकशेयो धौम्यो मारीचकाश्यपौ ।
शर्कराक्षो हिरण्याक्षो लोकाक्षः पैङ्गिरेव च ॥ १२ ॥
शौनकः शाकुनेयश्च मैत्रेयो मैमतायनिः ।
वैखानसा बालखिल्यास्तथा चान्ये महर्षयः ॥ १३ ॥
ब्रह्मज्ञानस्य निधयो द(य)मस्य नियमस्य च ।
तपसस्तेजसा दीप्ता हूयमाना इवाग्नयः ॥ १४ ॥
सुखोपविष्टास्ते तत्र पुण्यां चक्रुः कथामिमाम् ।

At the advent of the diseases which were impediments to long life, religious vows, *brahmacarya,* sacred studies and *upavāsa* (vide commentary) relating to human beings (lit. creatures), the sages, the followers of *yama*[1] and *niyama,*[2] illuminated with the brilliance of penance, fires with offerings of ghee as it were, all with virtuous acts sitting together comfortably on the auspicious valley of the Himalayas, full of compassion for all creatures, discussed this sacred topic. These sages among others were Aṅgiras, Jamadagni, Vasiṣṭha, Kaśyapa, Bhṛgu, Ātreya, Gautama, Sāṅkhya, Pulastya, Nārada, Asita, Agastya, Vāmadeva, Mārkaṇḍeya, Aśvalāyana, Pārikṣi, Bhikṣu Ātreya, Bharadvāja, Kapiñjala, Viśvāmitra, Āśmarathya, Bhārgava, Cyavana, Abhijit, Gārgya, Śāṇḍilya, Kauṇḍilya, Vārkṣi, Devala, Gālava, Sāṅkṛtya, Baijavāpi, Kuśika, Bādarāyaṇa, Baḍiśa, Śaraloman, Kāpya, Kātyāyana,

1. The first constituent of the eight yogic practices. This consists of non-violence, truthfulness, abstinence from stealing, *brahmacarya* and abstinence from possessing wealth, etc.—vide *Yogasūtra* 2:29.
2. The second constituent of Yogic practices. This includes purity, contentment, austerity, study and devotion to God.—vide *Yogasūtra* 2:32.

2

Kāṅkāyana, Kaikaśeya, Dhaumya, Mārīca, Kāśyapa, Śarkarākṣa, Hiraṇyākṣa, Lokākṣa, Paiṅgi, Śaunaka Śākuneya, Maitreya, Maimatāyani, Vaikhānasas and Vālakhilyas. [6–14]

In the preceding verse it has been stated, "As advised by sages, Bharadvāja approached Indra." The question involved here is as to how Āyurveda which had confined itself to the heaven here-to-fore (from Brahmā upto Indra in succession), was brought down to this earth. These verses offer an explanation to that. It was towards the close of the first age (*satya* age) that the diseases manifested themselves. That is to say, even though the diseases had been there, they did not manifest themselves until the close of the first age (*satya* age). The author will himself explain it—vide *Vimāna* 3:24. This shows that diseases are permanent entities which will be explained by the author later—vide *Sūtra* 30:27.

Gradual decay is, in fact, the very nature of the body which is indicated by the use of the word *'śarīra'* (शीर्यत इति शरीरम्). The process of decay is intensified by the unslaught of diseases. Human beings, when affected by diseases, are not able to perform sacred duties like *cāndrāyaṇa*, etc. properly. Moreover, the span of life diminishes owing to diseases. Thus diseases are impediments to sacred duties, *upavāsa*,[1] sacred studies of the Vedas, *brahmacarya*,[2] sacred vows[3] and span of life.

The sages were inspired to discuss this topic only with a view to eradicating the diseases of all creatures. The attainment of long life for themselves could not be their aim because their long life was already assured. Their compassion was for creatures in general rather than for human beings alone. This shows the sense of equanimity they possessed. They were great sages indeed. In fact, the sages of all the four types viz. *ṛṣika, ṛṣiputra, devarṣi* and *maharṣi* were represented there. They were all of virtuous acts. They selected the Himalayas as the venue of the discussion because the success of a discussion depends upon the selection of an auspicious venue.

The names of several sages have been enumerated in the beginning with a view to warding off the evils and also to indicate the utility of this work due to its association with such great men. Among these sages, some were *yāyāvaras*—having no fixed or permanent abode—some *śālīnas*—having

1. *Upavāsa* means abstinence from anger and observance of truthful acts, etc., it also means the quality of a human being devoid of all sinful acts which prompts him to good virtuous acts—*Upavāsa* does not mean emaciation of the body by fasting, etc.
2. abstinence from sexual enjoyments—conducive to liberation.
3. vows taken in relation to some desired noble objects.

a fixed or ·permanent abode, and some were *ayonijas*—not born from the womb. The word *'bhikṣu'* is an epithet of Ātreya—cf. Sūtra 25:24. *Vaikhānasa* is the term used to denote a particular type of sage who belongs to the third stage (*Vānaprasthāśrama*) of human life. A class of short statured sages are designated as *vālakhilyas.*

धर्मार्थकाममोक्षाणामारोग्यं मूलमुत्तमम् ॥ १५ ॥
रोगास्तस्यापहर्तारः श्रेयसो जीवितस्य च ।
प्रादुर्भूतो मनुष्याणामन्तरायो महानयम् ॥ १६ ॥
कः स्यात्तेषां शमोपाय इत्युक्त्वा ध्यानमास्थिताः ।
अथ ते शरणं शक्रं ददृशुर्ध्यानचक्षुषा ॥ १७ ॥
स वक्ष्यति शमोपायं यथावदमरप्रभुः ।

Good health stands at the very root of virtuous acts, acquirement of wealth, gratification of desire and final emancipation. Diseases are destroyers of health, well being and life. This has manifested itself as a great obstacle in the way of human life. What could be its remedy ?—With this end in view, they entered into meditation. Then, in their vision they found a saviour in Indra; (and got an assurance to the effect that) he—the lord of the gods would explain the proper way to counteracting the diseases. [15–17]

Dharma is associated with the soul itself which is to be inferred from its results. *Artha* is the attainment of wealth like gold, etc. *Kāma* is the fulfilment of desire like embracing women. *Mokṣa* is liberation from the world. *Ārogya* i. e. health represents the equilibrium of *dhātus* in the absence of diseases. Thus, health is the root cause par excellence of the attainment of all these four objects of human life inasmuch as one suffering from a disease is absolutely incapable of performing any act conducive to the attainment of any of these four objects. As a matter of fact, the manifestation of diseases is synchronous with the impediments to the objects of human life. It is not correct to say that a disease is caused first and then it spoils health. The combination of a positive and a negative object would rather lead to a negative rather than a positive result. An impediment to the objects of human life on the other hand is to be treated as something positive rather than negative.

Life without happiness is not worth living. Conversely life with happiness alone is worth living. This sense is to be obtained by implication from this verse. As regards the destruction of the life as a means to

happiness—this need not be separately stated because this purpose is already served by the statement regarding the impediment to the fourfold objects of human life. Thus, in fine, *śreyas* is to be taken to mean well being in general, inclusive of virtuous acts, etc., while *jīvita* denotes the life in general. The desire to live long is innate in human beings, as in all creatures in general. This is irrespective of the external conditions like happiness or otherwise. As it has been stated, "This life came out of Brahman and desired, 'May I live long'." Even the attempts to commit suicide on the part of some human beings in distress, on an ultimate analysis, amounts to getting rid of the unfavourable conditions of life rather than of the life itself.

कः सहस्राक्षभवनं गच्छेत् प्रष्टुं शचीपतिम् ॥ १८ ॥
अहमर्थे नियुज्येयमत्रेति प्रथमं वचः ।
भरद्वाजोऽब्रवीत्तस्मादृषिभिः स नियोजितः ॥ १९ ॥
स शक्रभवनं गत्वा सुरर्षिगणमध्यगम् ।
ददर्श बलहन्तारं दीप्यमानमिवानलम् ॥ २० ॥
सोऽभिगम्य जयाशीर्भिरभिनन्द्य सुरेश्वरम् ।
प्रोवाच विनयाद्धीमानृषीणां वाक्यमुत्तमम् ॥ २१ ॥
व्याधयो हि समुत्पन्नाः सर्वप्राणिभयङ्कराः ।
तद्ब्रूहि मे शमोपायं यथावदमरप्रभो ॥ २२ ॥
तस्मै प्रोवाच भगवानायुर्वेदं शतक्रतुः ।
पदैरल्पैर्मतिं बुद्ध्वा विपुलां परमर्षये ॥ २३ ॥

Who should go to the abode of Indra to ask the latter about this ? "I may be deputed for this work", so said Bharadvāja first. Accordingly, as deputed by the sages, he went to Indra's abode and saw Indra, the destroyer of Bala sitting in the midst of the gods and sages and glittering like fire. After having gone there, he, the wise one, paid his compliments to the lord of the gods with the blessings conducive to his victory and humbly conveyed the sacred massage from the sages. "The diseases terrifying to all creatures have manifested themselves, advise me as to their proper remedial measures, O lord of the gods." Then lord Indra, considering the latter's depth of wisdom expounded the science of life to the sage (Bharadvāja) in brief. [18–23]

The problem was as to who amongst the sages would be able to propitiate Indra who was passionately attached to his wife—Śacī. It was in this context that Bharadvāja offered his services. His offer was voluntary, without any persuation. It took no time for Indra to appreciate

(but) of immeasurable extent; thereby, Bharadvāja enjoyed an infinitely long and happy life, and conveyed all this to the sages. [25–26]

How did Bharadvāja learnt the Science of Life ? Because, Bharadvāja was a sage of great wisdom and devotion, he took no time to grasp this science of life consisting of three branches viz., etiology, symptomatology and knowledge of therapeutics in its entirety. The science of life has in fact neither a beginning nor an end. This has salvation as its main object (of *Śārīra* 1:94–95).

Bharadvāja got the whole science along with its three branches exactly as it had earlier been understood by Brahmā and as it was propounded by Indra. It is not that Bharadvāja first utilised the knowledge gained from Indra, towards his own longevity and then reported the whole science to the sages. The verse has rather to be construed in a way so that it may mean, "Bharadvāja obtained the infinite and soothing knowledge about the elixirs (by the administration of which he got a long life) rather than the long life itself. Or as Bharadvāja has studied the science of life with a view to helping all creatures and had thereby performed a great virtuous act, he got infinitely long life."

ऋषयश्च भरद्वाजाज्जगृहुस्तं प्रजाहितम् ।
दीर्घमायुश्चिकीर्षन्तो वेदं वर्धनमायुषः ॥ २७ ॥
महर्षयस्ते ददृशुर्यथावज्ज्ञानचक्षुषा ।
सामान्यं च विशेषं च गुणान् द्रव्याणि कर्म च ॥ २८ ॥
समवायं च तज्ज्ञात्वा तन्त्रोक्तं विधिमास्थिताः ।
लेभिरे परमं शर्म जीवितं चाप्यनित्वरम् ॥ २९ ॥

The sages, desirous of long life, got from Bharadvāja this science as a means to well-being of creatures and raising the span of life. These sages duly visualised by force of their intuitive powers *sāmānya, viśeṣa, guṇa, dravya, karman and samāvāya.* (These are the various categories as enumerated in the *Nyāya* system of philosophy and these terms will be explained by the author later in this chapter). After having known all this, the sages acted on the prescriptions as available in the science and attended the highest well-being and an inexhaustibly long life. [27–29]

The sages were anxious about the longevity of all creatures as well as that of their own. So they were inspired to pursue the knowledge of the science. As a first step towards its knowledge they were acquainted by force of their intuition with the six categories which form the substratum

Bharadvāja's depth of wisdom and so the former expounded the science of life to the latter very briefly. That is to say, Bharadvāja was considered to be too intelligent to require an elaborate description of the various aspects of science. Indra got insight into Bharadvāja's deservedness as disciple by means of his divine intuitive power. Perhaps that is why no mention has been made here regarding Indra's question, etc. to Bharadvāja.

हेतुलिङ्गौषधज्ञानं स्वस्थातुरपरायणम् ।
त्रिसूत्रं शाश्वतं पुण्यं बुबुधे यं पितामहः ॥ २४ ॥

(Indra expounded) the immortal and sacred (science of life) consisting of three principles viz., etiology, symptomatology and the knowledge of therapeutics as a means to well-being par excellence to healthy and diseased which had earlier been understood by Brahmā. [24]

This verse presents in a nutshell the scope of the Science of life. The Science consists of three principles viz., etiology, symptomatology and therapeutics. Etiology here includes the immediate and distant causes of diseases. Similarly the symptomatology includes the entire signs and symptoms of diseases and health. In fact, diseases and health are also regarded as symptoms, inasmuch as they also represent the symptoms of certain diseases. As he will say, "*Jvara* (fever) is the one symptom of the condition having irregular attacks; on the other hand, conditions having irregular attacks are also known as *Jvara* (fever). Similarly the therapeutics include wholesome diet also. Description of body is included here under etiology and symptomatology.

Lest people should have a confusion as to whether the Science of life imparted by Indra was identical or nonidentical with the one originally propounded by Brahmā, it has been clearly stated that this was the science which had earlier been understood by Brahmā himself. Indra was not the author of the Science—he rather transmitted to Bharadvāja, the Science, the knowledge of which was obtained by him without any interruption from Brahmā in succession. That is why the Science here is regarded as immortal.

सोऽनन्तपारं त्रिस्कन्धमायुर्वेदं महामतिः ।
यथावदचिरात् सर्वं बुबुधे तन्मना मुनिः ॥ २५ ॥
तेनायुरमितं लेभे भरद्वाजः सुखान्वितम् ।
ऋषिभ्योऽनधिकं तच्च शशंसानवशेषयन् ॥ २६ ॥

He—the sage of great wisdom and devotion, duly grasped in no time, the whole science of life consisting of three branches,

of the Science. They found in this science various prescriptions dealing with the avoidance of the unwholesome habits and acceptance of wholesome ones and thereby attained inexhaustibly long life and well being devoid of all miseries.

अथ मैत्रीपरः पुण्यमायुर्वेदं पुनर्वसुः ।
शिष्येभ्यो दत्तवान् षड्भ्यः सर्वभूतानुकम्पया ॥ ३० ॥
अग्निवेशश्च भेल(ड)श्च जतूकर्णः पराशरः ।
हारीतः क्षारपाणिश्च जगृहुस्तन्मुनेर्वचः ॥ ३१ ॥

Then Punarvasu, friendly to all and having compassion for all creatures expounded the sacred science of life to his six disciples. And these disciples viz. Agniveśa, Bhela, Jatūkarṇa, Parāśara, Hārīta and Kṣārapāṇi followed his instructions. [30–31]

As it appears from these verses, Punarvasu *alias* Ātreya who was one of the direct disciples of Bharadvāja is the preceptor of Agniveśa. Some treat Ātreya and Bharadvāja as one and the same person. But this is not correct. Nowhere in the works on Āyurveda, Ātreya has been identified as Bharadvāja. Rather in the Hārīta, Bharadvāja has been described as the first preceptor of Ātreya. The order of transmission of this Science as indicated there is Indra, Bharadvāja, Ātreya, Hārīta. The statement of Vāgbhaṭa about Ātreya being a disciple of Indra (cf.—Aṣṭāṅga Hṛdaya : Sūtra 1:3) should not be taken to denote the identity of Ātreya with Bharadvāja. That statement merely shows that Ātraya also was one of the disciples of Indra. This has been discussed in Āyurveda samutthānīya rasāyanapāda—cf. *Cikitsā* 1:4:3. That is to say, it was not Bharadvāja alone who got this science from Indra ; on the other hand several sages received instructions from Indra.

बुद्धेर्विशेषस्तत्रासीन्नोपदेशान्तरं मुनेः ।
तन्त्रस्य कर्ता प्रथममग्निवेशो यतोऽभवत् ॥ ३२ ॥
अथ भेलादयश्चक्रुः स्वं स्वं तन्त्रं कृतानि च ।
श्रावयामासुरात्रेयं सर्षिसङ्घं सुमेधसः ॥ ३३ ॥
श्रुत्वा सूत्रणमर्थानामृषयः पुण्यकर्मणाम् ।
यथावत्सूत्रितमिति प्रहृष्टास्तेऽनुमेनिरे ॥ ३४ ॥
सर्वं एवास्तुवंस्तांश्च सर्वभूतहितैषिणः ।
साधु भूतेष्वनुक्रोश इत्युच्चैरब्रुवन् समम् ॥ ३५ ॥
तं पुण्यं शुश्रुवुः शब्दं दिवि देवर्षयः स्थिताः ।
सामराः परमर्षीणां श्रुत्वा मुमुदिरे परम् ॥ ३६ ॥
अहो साध्विति निर्घोषो लोकांस्त्रीनन्ववा(ना)दयत् ।
नभसि स्निग्धगम्भीरो हर्षाद्भूतैरुदीरितः ॥ ३७ ॥
शिवो वायुर्ववौ सर्वा भाभिरुन्मीलिता दिशः ।
निपेतुः सजलाश्चैव दिव्याः कुसुमवृष्टयः ॥ ३८ ॥

अथाग्निवेशप्रमुखान् विविशुर्ज्ञानदेवताः ।
बुद्धिः सिद्धिः स्मृतिर्मेधा धृतिः कीर्तिः क्षमा दया ॥ ३९ ॥
तानि चानुमतान्येषां तन्त्राणि परमर्षिभिः ।
भ(भा)वाय भूतसङ्घानां प्रतिष्ठां भुवि लेभिरे ॥ ४० ॥

It was simply the speciality of intellect and not any other instruction of the sage (Punarvasu) which led first Agniveśa (of all the other disciples) to expound this work. Then the wise ones like Bhela and others expounded their respective works and presented them to Ātreya accompanied by a group of sages. Having heard the exposition of the science by the holy ones (disciples of Ātreya), the sages were extremely delighted to find that the exposition was well done and they welcomed it. All of them admired these (disciples of Punarvasu) who were desirous of doing good to all creatures and they all at a time exclaimed loudly, "Splendid is this sympathy for creatures". The divine sages accompanied by the gods residing in the heaven heard this sacred word of great sages and were extremely delighted to hear this. "Oh ! Excellent," this deep and melodeous sound produced in the heaven by the delighted gods resounded the three worlds. The auspicious wind blew and all the directions were illuminated by lights. Divine showers of flowers and water dropped down and then the gods of wisdom viz. Intellect, Accomplishment, Memory, Understanding, Patience, Fame, Forbearance, and Pity entered Agniveśa and other disciples and these works, accepted by the great sages were established on this earth for the good of all creatures. [32–40]

As pointed out in the preceding verse, Punarvasu imparted instructions in Āyurveda to his six disciples. Out of these disciples, the first one to write a work on Āyurveda was Agniveśa. This was not because Punarvasu had asked him to do so but because he was blessed with a special aptitude for this purpose. That is to say, Agniveśa was the best talented of all the disciples. So it is only after Agniveśa has completed his work, Bhela and other remaining disciples of Punarvasu wrote their respective works. After having submitted their respective works all the disciples approached the great sages for approval of their respective expositions. The sages were delighted to see such illuminating expositions and bestowed their blessings on all of them. Even the divine sages alongwith gods were delighted to hear the news about such expositions; this had its effect on

natural phenomena as well—the auspicious winds blew and the entire atmosphere was illuminated with divine lights and there were visible showers of flowers and rains and then the gods of wisdom, etc. entered all the disciples. Although these disciples were already bestowed with the various enlightening aspects of the knowledge even before attempting to write their respective works on Āyurveda, still these gods of wisdom, etc. entered these disciples in honour of the completion of the exposition. Among these gods, '*Siddhi*' represents the knowledge of the object and its means; *Kīrti* represents knowledge about exposition itself and not name and fame which are associated with ignorance. All these expositions approved by the sages were established on this earth for effecting good health, free from diseases amongst all creatures.

हिताहितं सुखं दुःखमायुस्तस्य हिताहितम् ।
मानं च तच्च यत्रोक्तमायुर्वेदः स उच्यते ॥ ४१ ॥

That (science) is designated as Āyurveda where advantageous and disadvantageous as well as happy and unhappy (states of) life alongwith what is good and bad for life, its measurement and life itself are described. [41]

Life is of four types viz., *hita* (useful or advantageous), *ahita* (harmful or disadvantageous), *sukha* (happy) and *duḥkha* (unhappy or miserable). All these will be subsequently explained in the *Arthedaśamahāmūlīya* chapter—cf. *Sūtra* 30:23-25. Thus, Āyurveda is a science which deals with all these four types of life, its wholesome and unwholesome habits and its span—short and long and the description of life itself. The various points relating to the span of life will be explained later (cf. Sūtra 30:25).

Thus, broadly speaking, Āyurveda stands for knowledge of life (*Veda* from √*Vid*—to know). Another meaning of the term *Veda* may be attainment, etc., (*Veda* from √*Vid*—to attain) but this is not intended here because attainment, etc. of life is not a direct object of Āyurveda—its direct object being just the knowledge of life.

शरीरेन्द्रियसत्त्वात्मसंयोगो धारि जीवितम् ।
नित्यगश्चानुबन्धश्च पर्यायैरायुरुच्यते ॥ ४२ ॥

The term '*āyus*' stands for the combination of the body, sense organs, mind and soul, and its synonyms are *dhāri* (the one that prevents the body from decay), *jīvita* (which keeps alive), *nityaga* (which serves as a permanent substratum of this body) and *anubandha* (which transmigrates from one body to another). [42]

Āyus, the life represents a combination of the body, the sense organs, the mind and the soul. The body made of the five *mahābhūtas* (basic elements) serves as an abode of the enjoyments and sufferings of the soul. The sense organs are the eyes, etc.; the *sattva* is the mind and the soul is the bearer of knowledge. All these combined with the virtue of the invisible past actions are designated as life. Although this combination is momentary because of the body itself being momentary still being fixed by some process of continuity, this is taken as one single continum.

Of the various synonyms of life enumerated, *nityaga* and *anubandha* appear to be unusual in the sense that nowhere else these terms are found to designate life. These synonyms have been shown here with a view to explaining the two important aspects of life viz., its permanency in spite of the body being momentary and its transmigratory faculty. The term '*dhāri*' will be explained latter on.

Another definition of *āyus* has been shown in the 30th Chapter of *Sūtrasthāna* (*Sūtra* 22) according to which the life stands for the continuity of consciousness. But in fact, the *āyus* is nothing except the combinations of the body, the sense organs, the mind and the soul. The continuity of consciousness follows this combination. As soon as this combination is lost, the *āyus*—life ceases to exist and so the dead body being devoid of the mind is devoid of the combination in the form of life as well.

तस्यायुषः पुण्यतमो वेदो वेदविदां मतः ।
वक्ष्यते यन्मनुष्याणां लोकयोरुभयोर्हितम् ॥ ४३ ॥

As it is beneficial to mankind in respect of both the worlds (i. e. this life and the life beyond), Āyurveda, the most sacred and honoured by those proficient in the Vedas will now be expounded. [43]

Why this Āyurveda is regarded as the most sacred science and why is it honoured by those proficient in the Vedas ? The other Vedas do good only to the life beyond and so are regarded as sacred but the Āyurveda is the most sacred of all because it does good to mankind in respect of their present life as well as the life beyond. Thus, being an indispensable guide for health and virtuous acts, this Āyurveda is sacred par excellence and is honoured by those proficient in the Vedas. Moreover, being the life-giver, the Āyurveda is the most sacred. Unless there is life, the four objects of human life cannot be accomplished. As it is said, "No gift can surpass the gift of life"–*Cikitsā* 1:4:61. So the Āyurveda is sacred par excellence.

सर्वदा सर्वभावानां सामान्यं वृद्धिकारणम् ।
ह्रासहेतुर्विशेषश्च, प्रवृत्तिरुभयस्य तु ॥ ४४ ॥

Generic concomitance is always the couse of the augmentation of all the beings (whereas) the varient factor, of (their) diminution (provided) both are applied. [44]

As shown in verse 28, *sāmānya* (generic concomitance) occupies the first place in the list of items indicating the scope of Āyurveda; hence it is necessary to describe its correct implication. *Sāmānya* is, in fact, that generic concomitance or a state of generality or similarity which is always responsible for augmentation of all the three categories viz., matter, quality and action. *Sāmānya* is not only related to the things already created or produced but to all the beings belonging to the three categories mentioned above, whether in the manifested or unmanifested form and so the generic concomitance of the permanent entities like the atoms of earth etc., leads to the augmentation of the earth in the form of grosser molecules (*dvyaṇuka*, etc.).

It is not that the generic concomitance is in itself an augmenting factor. The generic concomitance is an augmenting factor only when it is related to the two objects having common characteristics. If the generic concomitance alone were an augmenting factor, the quality of flesh being already present in the muscular tissue elements of the body would in itself cause augmentation in the flesh of the body even of the vegetarians. The quality of edible flesh as present outside the body is almost identical with the one present in the muscular tissues of the body. Even then, the edible flesh does not cause the augmentation in the muscular tissue elements of the boby unless the former is taken in. Thus the generic concomitance or identical property alone is not responsible for augmentation. It is so only when it is taken in.

That is why the *Vaiśeṣika* system says that the generic concomitance (*sāmānya*), the varient factor (*viśeṣa*) and inseparable concomitance (*samavāya*) are neither effects nor causes of anything. [1] The term *sāmānya* in this verse means generic concomitance rather than similitude. The similitude is taken as the connotation of this term and thereby matter, etc., are taken into account; the inclusion of *sāmānya* in the scope of Āyurveda as in the verse 28 will have nothing to do with this and as such this will go out of context.

The fact that generic concomitance is an augmenting factor should not be taken to mean that augmentation is included in the very definition of generic concomitance. Augmentation on the other hand is the effect of generic concomitance taken with special reference to Āyurveda.

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1. "त्रयाणामकार्यत्वमकारणत्वं च-" Though quoted by Cakrapāṇi, this reference is not available in the extant editions of the Vaiśeṣika darśana.

It is not that generic concomitance will always cause augmentation; it will do so only in the absence of inhibiting factors. Therefore, in view of this inhibiting factor in the form of the influence of the cooling property present in it, sourness, etc. of *āmalakī* (*Emblica officinalis* Gaertn.) does not cause augmentation of the sourness, etc. of *pitta*. So also the properties of other drugs alleviating all the three *doṣas* can be explained.

When we say that the generic concomitance has got the potentiality for causing augmentation, we do not mean that this alone would cause augmentation. That is to say the generic concomitance is one of the augmenting factors. Thus, sometimes, even the influence of altogether dissimilar objects causes augmentation. For example, even though the ghee is altogether dissimilar to intellect and digestive enzymes, it causes augmentation in both of them due to its specific action. So also *vāta* is augmented by mental strain. Similarly empirical augmentation of semen is caused even by passion and external application of aphrodisiac drugs on both legs.

The generic concomitance implies similitude as well. So the quality of flesh does not possess generic concomitance with blood, rather it is a varient factor because of dissimilitude to the latter.

The term *viśeṣa* is not to be taken in the context of the basic varient factors as enumerated in the *Vaiśeṣika* system. The concept of *Vaiśeṣika* system would rather not be of any use in the Āyurveda. *Viśeṣa* here only implies a varient factor relating to the qualities of objects. So the varient factors in general cause diminution of all beings. For example, *gavedhuka* (*Triticum aestivum* Linn.) possesses variance in general in relation to flesh, etc., it is similar to the other forms of the same variety but it is in variance with flesh. Similarly, the quality of flesh being identical with that of others possesses generic concomitance with them but this again is at variance with blood, etc. As stated in connection with *sāmānya*, the *viśeṣa* as well causes diminution only in the absence of an inhibiting factor. Therefore, even though in contradistinction with *vāta*, the unctuousness of *maṇḍaka* (curd not fully fermented) and *nikuca* (*Artocarpus lakoocha* Roxb.) does not alleviate it (*vāta*), because there is an empirical element of unwholesomeness in it.

Viśeṣa here means inhibiting varient factor. This implication is to be kept in view wherever this term is used subsequently.

Even though non-inhibiting varient factor does not directly cause augmentation or diminution, still its indirect effect on diminution cannot be questioned. For example, the tactile quality of *pṛthvī* which is neither hot nor cold does not augment nor lessen the cooling property of *vāta*; still it can be indirectly taken to be an inhibiting factor because of the absence

in it of the productivity of the tissue elements that are being normally consumed by enzymes (in the process of metabolism). It is rather an established fact that the application of a dissimilar object (not necessarily a varient factor) does cause diminution in all the transient elements, because of the absence of any other factor to compensate the natural loss. For example, if a dam is constructed on a river, the water in the down stream will get naturally lessened. In view of the fact that diminution is effected even when an uninhibiting varient factor in general is present, Agniveśa has made a general statement to the effect that the varient factor is the cause of diminution of all beings.

Now the question arises as to whether the generic concomitance or varient factor would cause augmentation or diminution, as the case may be, even without having any relation with anything. In fact, neither of them can be effective without having relationship with the body. That is to say the generic concomitance and the varient factor when related to the body cause augmentation and diminution respectively in the generic concomitance and varient factor of tissue elements.

The fourth quarter of the verse is interpretted slightly in a different manner as well : The maintenance of the equilibrium of tissue elements is the effect of the generic concomitance and varient factor, both. Generic concomitance will cause augmentation while the varient factor would cause diminution. Thus taken separately, either of them will not be able to maintain the equilibrium. It is only when they simultaneously have their effects in the form of augmentation and diminution that the equilibrium of tissue elements is properly maintained.

सामान्यमेकत्वकरं, विशेषस्तु पृथक्त्वकृत् ।
तुल्यार्थता हि सामान्यं, विशेषस्तु विपर्ययः ॥ ४५ ॥

Generic concomitance brings about (the sense of) oneness while the varient factor about (the sense of) separation. Again, the generic concomitance carries a sense of similitude while the varient factor, of dissimilitude. [45]

The generic concomitance and varient factor are defined in the present verse. The generic concomitance in fact consists of two factors viz. the sense of oneness and similitude while the varient factor a sense of separation and dissimilitude. Thus even though the time and space differ, the semantic aspect of the word "Cow" remains the same. This shows that there is something which does not change despite other exterior changes. This is what we mean when we say that *sāmānya* or generic concomitance brings about the sense of oneness. This sense of oneness is not only applicable to material objects. This is directly or indirectly

related to action and quality. One who cooks may not always be the same person but he is designated as a cook. So also, whiteness relating to a flower is not exactly the same as the one relating to a cloth. But by virtue of the qualitative generic concomitance, both are regarded as one and the same.

The varient factor brings about the relative sense of separation. So, even though the quality of a cow possesses generic concomitance with all the other cows, still it brings about the sense of separation in relation to the class of horses and as such it is the varient factor in relation to the horses. It is according to this principle that the quality of flesh outside the body when taken in, augments flesh in the body. But the same quality of flesh being a varient factor in relation to *vāta*, alleviates the *vāta* in the body. Again being a non-inhibiting varient factor this does not cause diminution in blood. Rather owing to the qualitative generic concomitance, this augments blood.

Now the problem arises as to how the sense of oneness amongst different individuals is brought about. The sense of oneness, it has been shown, is brought about by dint of similitude covering the entire class consisting of similar individuals. Dissimilitude on the other hand brings about distinction or separateness. Thus a cow and an elephant having dissimilar connotation bring about a sense of separateness.

Different commentators of Caraka have explained the previous and the present verse in different ways. Some hold the view that generic concomitance and varient factor are of three types according as they are related to (i) matter, (ii) quality and (iii) action. As such according to them, the previous verse relates to matter, the first line of the present verse to quality and its last line to action. This view has been repudiated by Bhaṭṭāra Haricandra himself on the ground that all the three types of generic concomitance are already included in the previous verse. But then it might be argued, if *sāmānya* in its entirety is included in the previous verse, then the present verse becomes altogether irrelevant. To remove this anomaly, some other commentators have brought forward another set of clarification. According to them, the three types of generic concomitance are (i) radical, (ii) medical and (iii) partial. The previous verse, the first portion of the present verse and its last line relate to the radical, medical and partial generic concomitance respectively. But this theory is also not tenable as this type of classification does not serve any useful purpose. Some others hold the view that generic concomitance is of two types viz. (i) the one that is related to the subject and object both (*ubhayavṛtti*); e. g. meat and bodily flesh and (ii) the one that is related to one of them (*anubhayavṛtti*); e. g.

ghee. Physical exercise and leisurely living augment digestion, *vāta* and *kapha* respectively. Here the qualities of subjects are not similar to those of the objects. Still they bring about augmentation in the objects empirically. The empirical augmenting factors in these subjects are verily the quality of ghee, physical exercise, etc., which though absent from the objects are present in the subjects. So, here also, according to these commentators the generic concomitance is the augmenting factor. But then, as shown above, the moment a given quality is found absent from the subject or the object it loses its value as a generic concomitance; it is rather to be treated as a variant factor. If both the similar as well as dissimilar qualities are treated as augmenting factors, the generic concomitance as such would lose its ground as an augmenting factor because the augmentation based on generic concomitance implies the sense of similarity both in the subject and the object. But realy speaking, generic concomitance is just one of the augmenting factors; it is not that this is the only augmenting factor, even though, if not inhibited otherwise it always causes augmentation.

It has been pointed out by some commentators that the generic concomitance as an augmenting factor relates only to matter and quality and not to action. They illustrate this fact by citing the augmenting effect of physical exercise on *vāta*. Here there is no similitude in so far as the functions of physical exercise and *vāta* are concerned, still the former augments the latter. According to their interpretation, even Caraka, while he acknowledges concomitance relating to matter [1] and quality, [2] is silent about the generic concomitance relating to action. He rather makes statement about action simply as an action without any reference to generic concomitance with regard thereto. But this is not an acceptable proposition. It is true that augmentations effected by action are generally empirical but that does not mean that actions are devoid of any generic concomitance as such. The illustration cited by these commentators does in itself prove that actions do possess generic concomitance. A body, actively engaged in physical exercise, causes augmentation in the active *vāta* (Thus action causes augmentation in another action) and conversely the same body devoid of action in the form of physical exercise causes diminution in the *vāta* that is active, (thus the varient factor—inaction or restlessens the action i. e. active *vāta*). Again by implication, the sleep as well comes under the category of action and this is regarded as an augmenting factor for *kapha* inasmuch as it inhibits the movements of the body which could have otherwise lessened *kapha*. Thus, even though the

1. मांसमाप्यायते मांसेन...*Śarīra* 6:10
2. तत्र समानगुणभूयिष्ठानामन्यप्रकृतीनामप्याहारविकाराणामुपयोगः । *Śarīra* 6:11

sleep does not directly bring about augmentation in *kapha*, yet, by inhibiting bodily movements it accelerates the growth of *kapha*. On similar lines the effect of drug, sleep, etc. can also be explained. Of course, where the cause and the effect based on some generic concomitance cannot be explained, this may be explained on empirical principle.

Meat is stated to be an augmenting factor of the bodily flesh and a diminishing factor for *vāta*. Now the question arises as to how one and the same substance—'meat'—can simultaneously give rise to two different factors. In actual life an individual—e.g. Devadatta—does not manufacture two different objects, say a pitcher and a bow at a time. But then this simile of sentient beings does not hold good so far as insentient objects are concerned. By nature sentient beings are not capable of doing two different things at a time. But this is not so with regard to insentient objects; e. g. one sound gives rise to many other sounds at a time; fire produces light and heat both at a time. That is why Caraka has also said that a medicine duly taken in, simultaneously reconciles deficient and excessive tissue elements of the body—it reduces the excessive ones and makes up the deficient ones.—vide *Śārīra* 6:6.

How is it that even a wholesome diet does not help in augmenting the tissue elements of an old man whose tissue elements are dwindling or the one suffering from vitiated *doṣas* ? Similarly, how is it that in the summer, diets having sweet taste (which are normally augmenting factors for *kapha*) do not augment *kapha* ? This, in fact, is not a problem. As explained above, an augmenting factor will have its effect only when it is not inhibited otherwise. In all these examples the force of the augmenting factors is inhibited by such elements as the over weakening effects of old age or suffering from vitiated *doṣas* or heating properties of summer.

It is only the generic concomitance relating to matter that can augment the tissue elements but not the qualitative generic concomitance, because the qualities cannot produce matter. Of course, the qualitative generic concomitance helps in inferring the matter possessing the quality concerned. But the matter and not the quality is an augmenting factor of the tissue elements. For example, from the roughness of *citraka* (*Plumbago zeylanica* Linn.), it can be inferred that it has got generic concomitance conducive to augmentation in *vāta*. Thus, the qualities do help in sustaining the augmenting factors of a given matter. But then it is the matter that causes augmentation and not the quality. The qualities rather produce and augment qualities only.

सत्त्वमात्मा शरीरं च त्रयमेतत्त्रिदण्डवत् ।
लोकस्तिष्ठति संयोगात्तत्र सर्वं प्रतिष्ठितम् ॥ ४६ ॥

सत्त्वमात्मा शरीरं च त्रयमेतत्त्रिदण्डवत् ।

स पुमांश्चेतनं तच्च तच्चाधिकरणं स्मृतम् ।
वेदस्यास्य, तदर्थं हि वेदोऽयं संप्रकाशितः ॥ ४७ ॥

Mind, soul and body—these three are like a tripoid; the world is sustained by their combination; they constitute the substratum for every thing. This (combination of the above three) is *Puruṣa;* this is sentient and this is the subject matter of this *Veda* (Āyurveda); it is for this that this *Veda* (Āyurveda) is brought to light. [46–47]

The scope of Āyurveda, as shown in verse 28 includes *guṇas* as well, and combination of mind, soul and body occupies a prominent position amongst the *guṇas*; so these verses represent an explaination of this combination.

Or alternatively, the entire science of Āyurveda concerns itself along with the items possessing generic concomitance and varient factor; for causes and symptoms of diseases as well as their treatment are shown here only in terms of generic concomitance and varient factor. But then the subject matter for this science remains to be explained. This is being explained in these verses.

The entire worldly life depends on the combination of mind, soul and body. This combination is likened to a tripoid. The simile is particularly significant. A tripoid can sustain itself so long as none of its three constituents is disturbed. The tripoid in the present context constitutes the entire sentient beings.

The trio includes the sense organs alongwith their objects, *buddhi* and *ahaṁkāra*—the latter two are included under 'soul' while the former one under body. The mind occupies a very important place in this trio inasmuch as the entire activities relating to the body are controlled by it. That is why it comes first in the list of constituents of the trio.

In verse 42, it has been shown that the span of life is nothing but a combination of the body, the sense organs, the mind and the soul. The emphasis there is on the span of life. In the present context, however, the emphasis is on *Puruṣa* i. e. the sentient being who is made of the combination of mind, soul and body and who is in fact the subject matter of Āyurveda.

खादीन्यात्मा मनः कालो दिशश्च द्रव्यसंग्रहः ।
सेन्द्रियं चेतनं द्रव्यं, निरिन्द्रियमचेतनम् ॥ ४८ ॥

Ākāśa etc., *(pṛthvī, ap, tejas, vāyu* and *ākāśa)*, soul, mind, time and space constitute matter. Matter having sense organs is sentient while the one devoid of them is insentient. [48]

In the scope of Āyurveda as mentioned in verse 28, matter (*dravya*) follows qualities (*guṇas*). The order has now been changed inasmuch as the present verse deals with matter (*dravya*) and as such precedes the description of qualities as in the subsequent verse. But this is not a problem. The qualities do not have any status independent of the matter and as such being the substratum of all the qualities, matter is certainly more important than qualities. Moreover, the most significant quality in the context of Āyurveda is the combination (of mind, soul and body) which has already been explained in the previous verse. The present verse attempts an introduction to the distinctive qualities (*viśeṣa guṇa*) which are found in various constituents of matter. The reason why quality precedes matter in the order of the various items included in the scope of Āyurveda in verse 28 is that it is the qualities and not matter that counts most in the various discussions of Āyurveda.

Why do *Ākāśa* etc., precede the soul here ? It is true, the soul is the most important constituent of the trio mentioned in the preceding verse but then it is the body and not the soul which suffers from diseases and which needs therapies advocated in Āyurveda. So the five elements that constitute the body have been enumerated first.

Matter here is to be taken in its subtle form as distinct from the gross ones like hands, feet, *haritakī* (*Terminalia chebula* Linn.) etc., and other gross forms thereof.

Matter is of two kinds—sentient and insentient. The sentient matter is the one in possession of the sense organs and so the insentient one is devoid of them. In the definition, it would have been enough if it were just said that the matter in possession of the sense organs is sentient. This would have by implication indicated that matter without the sense organs is insentient. But in order that there may not be any confusion about the definition of the sentient and insentient matter, both have been defined in clear terms. Moreover, it is not always that a positive statement gives rise to the corresponding negative meaning by implication. For example, when it is said that day sleep is prohibited for those suffering from new fever, this does by no means imply that day sleep is allowed for those suffering from chronic fever. So it was necessary to define both the sentient and insentient aspects of the matter.

Although it is the soul, and not the mind or body with is sentient, still the sentient aspect of the soul manifests itself only when it is combined with mind and the body. This is like the heat attributed to water in combination with the fire. So the soul in combination with the mind and body is sentient.

This definition applies also to the vegetable kingdom; that is to say the vegetable kingdom is also sentient. Many examples can be cited to prove this. The *Sūryabhaktā* (*Helianthus annus* Linn.) moves according to the movement of the Sun. The *lavalī* (*Gicea acida* Merrill) gets fruits just on hearing the sound of the thunder. The *bījapūraka* (*Citrus medica* Linn.) tree produces fruits only by the smell of the fat of jackals etc., similarly *āmra* (*Mangifera indica* Linn.) trees when irrigated with the fat of fish, produces fruits in plenty. *Aśoka* tree (*Saraca indica* Linn.) hit with the sole of the feet of a lady begets flowers. The above example clearly indicates the presence of the various sense organs in the vegetable kindom as well. This is also attested from scriptures. "If a brahmin does not give blessings in response to salutations, he is born in a cemetery as a tree surrounded by vultures and *kaṅkas*." "Trees, shrubs and other varieties of grass are covered with darkness arising out of their sinful acts but they all have consciousness full of happiness and miseries. The extent of creation beginning with Brahmā is up to vegetable kingdom." Thus, the members of the vegetable kingdom have got life as well as consciousness. So they belong to the category of sentient matter.

सार्था गुर्वादयो बुद्धिः प्रयत्नान्ताः परादयः ।
गुणाः प्रोक्ताः,

Objects of sense organs (*śabda, sparśa, rūpa, rasa, gandha*), conditions like heaviness, etc. (*guru, laghu, śīta; uṣṇa, snigdha, rukṣa, manda, tīkṣṇa, sthira, sara, mṛdu, kaṭhina, viśada, picchila, ślakṣṇa, khara, sthūla, sūkṣma, sāndra, drava*), knowledge (which includes *smṛti, cetanā, dhṛti, ahaṁkāra*), condition ending with *prayatna* (*icchā, dveṣa, sukha, duḥkha prayatna*) and those beginning with *para* (*para, apara, yukti, saṁkhyā, saṁyoga, vibhāga, pṛthaktva, parimāṇa, saṁskāra, abhyāsa*) are *guṇas*. (For a correct apprisal of the term *guṇa* vide verse 51.) [49]

In the present verse, *guṇas* have been enumerated. The *guṇas* are of three types—(i) those constituting the distinctive features of the five elements, (ii) those common to five elements and (iii) those relating to the soul.

The *guṇas* of the first category are sound (*śabda*), touch (*sparśa*), vision (*rūpa*), taste (*rasa*) and smell (*gandha*) constituting the distinctive features of *ākāśa. vāyu, agni, ap,* and *pṛthvī* respectively.

Those of the second category are heaviness (*guru*), lightness (*laghu*), coldness (*śita*), heat (*uṣṇa*), unctuousness (*snigdha*), roughness (*rūkṣa*), dullness (*manda*), sharpness (*tikṣṇa*), immobility (*sthira*), mobility (*sara*),

softness (*mṛdu*), hardness (*kaṭhina*), non-sliminess (*viśada*), sliminess (*picchila*), smoothness (*ślakṣṇa*), coarseness (*khara*), grossness (*sthūla*), subtilty (*sūkṣma*), density (*sāndra*) and liquidity (*drava*).

The *guṇas* of the third category are intellect (*budhi*) including memory (*smṛti*), consciousness (*cetanā*), patience (*dhṛti*) and ego (*ahaṁkāra*) etc., desire (*icchā*), hatred (*dveṣa*), happiness (*sukha*), misery (*duḥkha*), efforts (*prayatna*), predominance (*para*), subordination (*apara*), propriety (*yukti*), number (*saṁkhyā*), combination (*saṁyoga*), division (*vibhāga*), separation (*pṛthaktva*), measurement (*parimāṇa*), transformatior (*saṁskāra*) and repetition (*abhyāsa*).

प्रयत्नादि कर्म चेष्टितमुच्यते ॥४९॥

Action in the form of curative effort is known as *karman*. [49]

Karman here denotes the various types of action including efforts. This also includes the entire activity relating to the transformation of qualities and heaviness etc., it includes all kinds of action—even actions that are subtle enough in their latent stages. Even the action of efforts are included in the definition of *karman* vide *Vimāna* 8:77.

समवायोऽपृथग्भावो भूम्यादीनां गुणैर्मतः ।
स नित्यो यत्र हि द्रव्यं न तत्रानियतो गुणः ॥ ५० ॥

Samavāya is the inseparable concomitance of *pṛthvī* etc., with their qualities. This is eternal because where there is matter, its distinctive quality is always there. [50]

There exists a special relationship between the 'whole' (*avayavī*) and its 'parts' (*avayavas*), 'matter' (*guṇin*) and its 'qualities' (*guṇas*), 'action' (*karman*) and the 'one having action' (*karmavat*), 'generic concomitance' (*sāmānya*) and the 'one having generic concomitance' (*sāmānyavat*). This relationship is inseparable in character. For example, a 'whole' cannot exist without its 'parts', so inseparable concomitance or the relationship which can never be absent from the items related to each other is known as *samavāya*. It is this relationship which exists between *pṛthvī* and its quality like smell etc. Qualities are of course placed in a subordinate position. That is to say matter being the substratum of qualities is predominent. So the relationship existing between *pṛthvī* and smell may be said to be the one between the substratum (*ādhāra*) and its contents (*ādheya*) vide *Padārtha dharma saṁgraha-Dravyapadārthanirūpaṇa* chapter.

Because the meterial object like *ākāśa* is eternal, so its quality, i. e. *śabda* or sound is also eternal. Therefore, the relationship between an

eternal material object and its eternal quality should also be necessarily eternal. On the same analogy, the Inseparable Concomitance existing between the 'whole' and its 'parts' etc. should be eternal everywhere. Even if the material object is ephemeral, the inseparable concomitance existing between such an object and its qualities etc. is always eternal. For example, the Cow as an individual entity may die but the generic concomitance existing between the individual cow and its class cannot die. Thus, the *samavāya* is always eternal.

Some commentators have differentiated between an eternal and an ephemeral *samavāya*. But this differentiation does not lead anywhere in the present context nor does it represent an universally acknowledged classification.

यत्राश्रिताः कर्मगुणाः कारणं समवायि यत् ।
तद्द्रव्यं,

The one which is a substratum of the qualities and actions and which is a concomitant cause is the matter. [51]

By definition, matter happens to be the substratum of qualities and actions and it is also the concomitant cause of another matter and qualities as well as action. The capacity to produce something out of its own rests only in the matter. Neither the qualities nor action can produce something out of their own. So the matter and not the qualities or action can constitute concomitant cause. This definition of matter differentiates the latter from the other five categories, viz. quality (*guṇa*), action (*karman*), generic concomitance (*sāmānya*), varient factor (*viśeṣa*) and inseparable concomitance (*samavāya*).

This does not include the absence of the qualities, etc. pertaining to the other material object. For example, there does not exist any inseparable concomitance between *ākāśa* and *karman*. It is, therefore, advisable to have another definition of matter : The one that is possessed of qualities and which is capable of being a concomitant cause is a matter.

It might be argued that in the first moment matter is produced without any qualities. So if the above definition is accepted, the matter in the first moment of its production will not be matter at all. But, as a matter of fact, matter does have the qualities in the very second moment, i.e. before it can be perceived as matter. So even if it is devoid of qualities in the first moment it does possess the capability of being possessed of qualities in the very second moment. So there is no discrepancy in the definition offered above—vide *Vaiśeṣika darśana* 1:15.

समवायी तु निश्चेष्टः कारणं गुणः ॥ ५१ ॥

Guṇa possesses inseparable concomitance; it is the cause devoid of efforts. [51]

Unlike *karman*, *guṇa* is devoid of any (curative) efforts. Besides, *guṇa* has also inseparable concomitance as distinct from *ākāśa*, etc. which though devoid of efforts do not have inseparable concomitance as their substrata. Similarly, *karman* is quite distinct from gross matter which forms the substratum for action.

Unlike generic concomitance (*sāmānya*), variant factor (*viśeṣa*), and inseparable concomitance (*samavāya*), which do not constitute causes, *guṇa* represents a causative factor as well. However, to say that the *guṇa* is the cause is only partially correct. There are *guṇas* like the measurement of infinite matter and form of variant factor (*viśeṣa*) in which case *guṇa* cannot be said to be a cause of anything. But then the causality in this context implies the generic concomitance existing in the concept of a given class. Alternatively we can as well say that as all other *guṇas* constitute causes, so the *guṇas* like the measurement of infinite matter as well as vision, etc. do also have capacity to be the causes. In any case, being the causes of knowledge leading to perception for the *yogins*, even the measurement of the infinite matter, etc. does constitute the cause.

This sort of causality exists in generic concomitance (*sāmānya*), etc. as well. Still *guṇa* is quite distinct from them. Because this is simultaneously a substratum as well as content of the inseparable concomitance (*samavāya*). So unlike an infinite matter which is only a substratum of the inseparable concomitance and unlike generic concomitance (*sāmānya*), etc. which are only the contents, the *guṇa* is both the substratum and content of the inseparable concomitance.

संयोगे च विभागे च कारणं द्रव्यमाश्रितम् ।
कर्तव्यस्य क्रिया कर्म कर्म नान्यदपेक्षते ॥ ५२ ॥

Karman (action) present in the matter is the cause of combination and separation. *Karman* is the action relating to something to be achieved. It does not require any other factor for its action. [52]

Action is simultaneously the cause of combination and separation. While combination does not cause separation and *vice versa*, action present in the matter causes both combination as well as separation.

Karman does not require any other subsequent help in the process of causing separation from the previous position as well as combination with the subsequent position. Although matter is simultaneously a factor for causing combination and separation, still it is so only when it possesses

karman. Karman, on the other hand, does cause combination and separation as soon as it is produced without requiring any other subsequent help except the proximity to the substratum of the combination and separation.

By definition, *karman* here implies only the action relating to something to be achieved (like the action of drugs, etc.) and not something like *vamanakarma* (emetic therapy) or *adṛṣṭakarma* (invisible past action).

इत्युक्तं कारणं,

This is (all) about the cause (means). [53]

So matter (*dravya*), quality (*guṇa*), action (*karman*), generic concomitance (*sāmānya*), variant factor (*viśeṣa*) and inseparable concomitance (*samavāya*) constitute the means (for achieving good health). There does not exist any other means.

कार्यं धातुसाम्यमिहोच्यते ।
धातुसाम्यक्रिया चोक्ता तन्त्रस्यास्य प्रयोजनम् ॥ ५३ ॥

In the present context, the effect is the equilibrium of tissue elements. The very object of this science is the maintenance of the equilibrium of tissue elements. [53]

The cause (*kāraṇa*) and the effect (*kārya*) in the present context are to be treated slightly in a different way as distinct from the use of these terms in philosophical texts. These terms are taken to mean the factors leading to and maintenance of equipoise of tissue elements respectively. In fact, the very object of the science is the maintenance of the equipoise of the tissue elements. As the author will himself say, the disturbance of the equilibrium of tissue elements is the disease while the maintenance of equilibrium is health.—cf. *Sūtra* 9 : 4.

कालबुद्धीन्द्रियार्थानां योगो मिथ्या न चाति च ।
द्वयाश्रयाणां व्याधीनां त्रिविधो हेतुसंग्रहः ॥ ५४ ॥

The causes of the diseases relating to both (mind and body) are three-fold-wrong utilisation, non-utilisation and excessive utilisation of time, mental faculties and objects of sense organs. [54]

The present verse represents an exposition as to the causes of diseases relating both to mind and body. The threefold causes are wrong utilisation, non-utilisation and excessive utilisation of time, mental faculties and objects of sense organs.

Time here is taken to mean seasons including winter, summer and rainy season. The objects of sense organs are sound, touch, vision, taste and smell as well as their accessories like matter (*dravya*), quality (*guṇa*)

and action (*karman*) which are utilised through the sense organs. Diseases are of three categories viz., mainly psychological, mainly somatic and psychosomatic.

Time, mental faculties and objects of sense organs are mentioned here in their order of importance. Time is the most important factor inasmuch as it is indispensable in character. Then come the mental faculties. It is the defect in mental faculties that lead to the defects in the objects—vide *Sūtra* 28 : 39. Thus, even though, the abuses of the objects of sense organs arise out of the defective mental faculties, still owing to its proximity to the psychosomatic diseases, the former is categorised separately. The abuse of mental faculties on the other hand leads to the somatic, oral and psychic ailments.

Even the sinful acts are the causes of diseases—vide *Śārīra* 1 : 117. The sinful acts are included under the abuses of mental faculties. As the sacrifices, through their subsidiary effects in the form of *dharma* lead to the attainment of heaven, so the abuses of mental faculties through their subsidiary effects in the form of sinful acts lead to the act-born diseases.

There are different theories about the act-born diseases. Some hold the view that such diseases originate from time itself rather than the abuses of mental faculties. In the text itself, there are different statements about the origin of such diseases which are interpreted differently by different commentators. But on an ultimate analysis it is not the time but the abuses of mental faculties that constitute the direct causes of the act-born diseases.

What about natural instincts like hunger, thirst, aging, etc. and the natural variation of *doṣas* like collection, augmentation and vitiation which occur notwithstanding the non-utilisation of time, etc. ? These instintcs may take the form of diseases if they are not properly utilised at proper times. Thus, non-utilisation of these instincts at proper times is certainly the result of the defective utilisation of mental faculties.

शरीरं सत्त्वसंज्ञं च व्याधीनामाश्रयो मतः ।
तथा सुखानां, योगस्तु सुखानां कारणं समः ॥ ५५ ॥

The body and mind constitute the substrata of diseases and happiness (i. e. positive health). Balanced utilisation (of time, mental faculties and object of sense organs) is the cause of happpiness. [55].

The body and mind are the receptacles of diseases and happiness—both jointly and severally. For example, laprosy is (mainly) physical, passion is (mainly) psychological and insanity is both physical and psychological.

निर्विकारः परस्त्वात्मा सत्त्वभूतगुणेन्द्रियैः ।
चैतन्ये कारणं नित्यो द्रष्टा पश्यति हि क्रियाः ॥ ५६ ॥

The soul is essentially devoid of all pathogenecity. He is the cause of consciousness through the mind and the specific qualities of basic elements (*śabda, sparśa, rūpa, rasa*, and *gandha*). He is eternal. He is an observer—he observes all activities. [56]

In the preceding verse, mind and body have been described as receptacles of diseases. The soul is however, absolutely detached of all the bodily or psychological ailments. It is only when the soul is associated with the body or mind, he suffers from diseases or enjoys happiness. But the soul (i. e. the absolute soul), in himself is devoid of all pathogenecity. Of course, he causes consciousness through the agency of the mind, the specific qualities of the basic elements (*mahābūtas*, i. e. *śabda, sparśa, rūpa, rasa* and *gandha*) as well as sense organs. That is why wherever this agency is not available, no consciousness is manifested.

The soul is eternal, but it does not necessarily follow that the consciousness occuring through the above agency will also be eternal. In fact, consciousness is ephemeral in character. This is like the ephemerality of *śabda* which is the quality of *ākāśa*—the latter being eternal. But what is the proof for the eternity of the soul ? The proof is that knowledge of a thing implies the continuity of the knower from the pre-knowledge upto the post-knowledge stage. Had there been no such continuity, the thing previously known would have remained unknown in the post-knowledge stage. This clearly shows that there is one and the same entity which exists throughout the various stages of knowledge. A thing known to the one individual (say, Devadatta) is not realised as known by another individual (say, Yajñadatta).

The soul observes all activities. So he is simply an observer. Whatever happiness or misery is found in the mind and body, the soul is quite detached of all these. Like a recluse, placed in a state of absolute tranquility of mind, he only observes all activities rather than being associated with any desire or malice whatsoever. This is so according to the *Sāṁkhya* system also.

वायुः पित्तं कफश्चोक्तः शारीरो दोषसंग्रहः ।
मानसः पुनरुद्दिष्टो रजश्च तम एव च ॥५७॥

Pathogenic factors in the body are *vāyu, pitta* and *kapha* while those in the mind are *rajas and tamas*. [57]

Vāta occupies the most prominent place among the pathogenic factors in the body. Its prominence is due to the acuteness, varieties and

seriousness of diseases caused by it—cf. *Suśruta* : *Nidāna* 1 : 9. As it will be explained in the *Mahārogādhyāya*, *vāta* gives rise to 80 types of diseases, *pitta* 40 types and *kapha* only 20 types.—cf. *Sūtra* 20 : 11, 14, 17. *Pitta* comes second in order of importance. By dint of its being at the root of digestion and metabolism as well as the relative acuteness of the diseases caused by it, it is certainly more important than *kapha*.

All these pathogenic factors have their actions in the body both jointly and severally. It is not that the pathogenic factors are confined only to *vāta*, *pitta* and *kapha*. By permutation and combination these factors take innumerable shapes—vide *Sūtra* 17:41–44. This three-fold classification is based on basic factors only.

In the *Suśruta* and elsewhere, *rakta* is also included as one of the pathogenic factors. A mention about *rakta*—its specific causes of vitiation, signs, and symptoms of vitiation, diseases due to its vitiation and treatment is also made in the present work—vide *Sūtra* 24 : 9, 18, 22. Thus, apparently, *rakta* is also to be treated as one of the pathogenic factors and so there should be fourfold classification of such factors instead of three-fold one. But the reason why *rakta* has not been included in the classification of pathogenic factors is that this is not in itself an independent pathogenic factor. It is so, only when it is vitiated by *vāta*, *pitta* or/and *kapha*. *Vāta*, *pitta* and *kapha*, unlike *rakta*, constitute independent pathogenic factors. So *rakta* is something that can be vitiated and not the one that can independently vitiate others. In the same way flesh (*māṁsa dhātu*) can as well be vitiated rather than being only a vitiator. The specific cause, signs, symptoms, diseases and treatment referred to above represent merely, the description of the state of *rakta* when it is vitiated by other pathogenic factors. This is like something burnt by heated oil where although it is fire that actually burns, it is generally said that the thing has been burnt by oil itself. Anything that causes unhappiness, irrespective of its not being an actual pathogenic factor, is also described as *doṣa* (meaning pathogenic factor). For example in *Cikitsāsthāna* 5 : 46 feaces are also described as *doṣa* (meaning pathogenic factor). Even in the Suśruta, the description of *rakta* as a *doṣa* (pathogenic factor) is to be taken only in a secondary sense. *Rakta* as a *doṣa* (pathogenic factor) is mentioned there only because it plays a very important role in pathogenesis of abscesses, ulcers, etc. But in some other context even the Suśruta accepts only three pathogenic factors viz., *vāta*, *pitta* and *kapha*—vide *Suśruta* : *Sūtra* 21:3. Had *rakta* been also a pathogenic factor, it would have also been responsible for the constitutional variations (*prakṛti*). But this is not so. Therefore, there are only three pathogenic factors.

This being mainly a book on internal medicine, emphasis here is on the description of *vāta*, *pitta* and *kapha* as pathogenic factors of the body.

Rajas and *tamas* which constitute pathogenic factors of mind, and are of psychological importance have just been briefly described in this work.

Out of the three qualities (*guṇas*) of mind viz., *sattva*, *rajas* and *tamas*, it is only the latter two that cause vitiation of the mind, the former one being non-pathogenic.

प्रशाम्यत्यौषधैः पूर्वो दैवयुक्तिव्यपाश्रयैः ।
मानसो ज्ञानविज्ञानधैर्यस्मृतिसमाधिभिः ॥५८॥

The former (pathogenic factors of the body) are reconciled by therapies based on religious rites and physical propriety; the latter ones (pathogenic factors of mind), by spiritual and scriptural knowledge, patience, memory and meditation. [58]

The pathogenic factors of the body or the diseases coming out of them can be overcome in one of the two ways. The one way is to take recourse to performance of auspicious ceremony like religious rites. This is rather more effective inasmuch as it alleviates diseases instantaneously and with the least labour. The other way is to take recourse to the therapy based on physical propriety; for example proper medicines, proper diet and proper regimen. Some such therapies eliminate the pathogenic factors while some only suppress them, resulting in the cure of the disease. So far as the pathogenic factors of the mind are concerned, they can be reconciled only by taking recourse to spiritual and scriptural knowledge, patience, memory and meditation.

रूक्षः शीतो लघुः सूक्ष्मश्चलोऽथ विशदः खरः ।
विपरीतगुणैर्द्रव्यैर्मारुतः संप्रशाम्यति ॥ ५९ ॥
सस्नेहमुष्णं तीक्ष्णं च द्रवमम्लं सरं कटु ।
विपरीतगुणैः पित्तं द्रव्यैराशु प्रशाम्यति ॥ ६० ॥
गुरुशीतमृदुस्निग्धमधुरस्थिरपिच्छिलाः ।
श्लेष्मणः प्रशमं यान्ति विपरीतगुणैर्गुणाः ॥ ६१ ॥

Vāta, which is rough, cool, light, subtle, mobile, non-slimy and coarse, is reconciled by medicines having opposite qualities. *Pitta*, which is unctuous, hot, sharp, liquid, sour, fluid and pungent is soon overcome by medicines having opposite qualities. Qualities of *kapha*, which are heavy, cool, soft, unctuous, sweet, immobile and slimy are relieved by medicines of opposite qualities. [59–61]

Even though in the *Vaiśeṣika* system, *vāyu* is described as having a tactile sensation which is neither hot nor cool, *vāta* is described here as having a cool tactile sensation. This is based on actual observation.

Biological *vāta* is aggravated by the use of cool substances and is alleviated by the use of the hot ones. Moreover, all the diseases caused by *vāta* result in physical coldness. Of course, *vāta*, when combined with *pitta* behaves as hot, but the element of heat in *vāta* is momentary ; this can be likened to a piece of stone which becomes hot when it is heated. So *vāta* becomes hot momentarily only when in conjunction with *pitta*. But left to itself, *vāta* is always cool.

Vāta is reconciled by medicines possessing opposite qualities. Here the opposite qualities include actions due to taste (*rasa*), potentiality (*vīrya*), *vipāka* and specific action (*prabhāva*)—vide *Sūtra* 28.

There are medicines which in terms of absoluteness, are not of opposite qualities but in which opposite qualities just predominate. It is true that *vāta* can be reconciled even by means of such medicines. But the reconciliation in this case would not be radical. Redical reconciliation can be achieved only when the medicines possessing the opposite qualities in absolute terms are administered.

As regards *pitta*, it is described here as having sour and unctuous qualities. This is so because it is made of *jala* and *tejas*. The Suśruta does not agree with this view. According to him *pitta* possesses only the pungent quality according as it is made of *tejas* only.

As to the *kapha*, it has been specified that by taking recourse to the medicine of the opposite qualities, reconciliation is primarily brought about in the qualities of *kapha* culminating in the reconciliation of the *kapha* as such.

विपरीतगुणैर्देशमात्राकालोपपादितैः ।
भेषजैर्विनिवर्तन्ते विकाराः साध्यसंमताः ॥ ६२ ॥
साधनं न त्वसाध्यानां व्याधीनामुपदिश्यते ।

The curable diseases are cured by medicines possessing opposite qualities, (when) administered with due regard to the place, dose and time. No medicine is to be prescribed for incurable diseases. [62–63]

It is true that diseases are cured by drugs of opposite qualities. This is not all. It is necessary to take into account the place where the drugs are produced, the physical condition of the patient, the appropriate dose of the drug, the seasonal variation as well as the age of the patient. Unless all these are taken into account, simply the drugs of opposite qualities will not eradicate diseases. This justifies the ten-fold classification of the factors to be examined in connection with the cure of diseases i. e. the *doṣas* affected, medicine, place, time, power of resistence in the body, conditions of the body, diet and its wholesomeness, mind, constitution of the body and age.

But even if all the above factors are taken into account, the drugs will have effect only on the diseases that are curable in nature. Certain diseases are incurable. For them no medicine can be prescribed. It might be argued that there is no disease which cannot be cured by the sages, well-versed in the method of administration of elixirs, performance of penance, *japa* and *yoga*. Such wise persons can even overcome death. Thus, it might not be correct to say that no medicine can be prescribed for incurable diseases. But the statement in the above verse relates only to the physicians in general and not to the exceptional types of the sages, mentioned above.

The fact that a given disease is incurable can be determined by the symptoms indicative of approaching death (*ariṣṭa lakṣaṇa*). Such symptoms are of two types. Symptoms of the first category are bound to result in death and those of the second category may not result in death. Although, according to some, even such symptoms are indicative of the unavoidability of death. Thus, whenever, the symptoms indicative of approaching death occur, it is to be concluded that the patient must die, sooner or later. But even for such cases the use of elixirs, performance of penance, etc. are prescribed as efficacious therapies. Such therapies however are not accessible to a common man. So, for the purpose of the Āyurvedic prescriptions in general, the cases, where symptoms indicative of approaching death occur, are incurable in nature and as such need not be treated at all.

भूयश्चातो यथाद्रव्यं गुणकर्माणि वक्ष्यते ॥ ६३ ॥

And so (Agniveśa) will explain in detail the qualities and actions (of drugs) [63]

Thus, in view of the fact that the qualities of drugs play a very important role in the cure of diseases, Agniveśa will explain, at appropriate places, the qualities and action of drugs in all their details.

रसनार्थो रसस्तस्य द्रव्यमापः क्षितिस्तथा ।
निर्वृत्तौ च विशेषे च प्रत्ययाः खादयस्त्रयः ॥ ६४ ॥

Ap and *pṛthvī* constitute the substratum for the manifestation of taste (*rasa*) which is the object of gustatory sense organ (*rasanendriya*). As to the specific qualities of taste (*rasa*) the (remaining) three (*ākāśa vāyu* and *tejas*) are responsible (for their manifestation).

Rasa or taste is the object of gustatory sense organ, as distinct from the objects of the other sense organs. Primarily *ap* is the substratum of *rasa*. Besides, *pṛthvī* also indirectly serves as a substratum thereof.

The qualities of preceding basic elements (*ākāśa, vāyu, agni, ap* and *pṛthvī*) are included in the succeeding ones; so the qualities of *ap* is automatically included in *pṛthvī*. To sum up, *ap* and *pṛthvī* are the substrata for the manifestation of taste (*rasa*). That is to say, taste (*rasa*) can manifest itself only through *ap* and *pṛthvī*. These two *mahābhūtas*, (in addition to the remaining three) are also responsible for the manifestation of specific *rasas* like sweet, etc. For example, taste is sweet when there is predominance of the qualities of *ap* and it is sour when the qualities of *pṛthvī* and *tejas* are predominant.

The other three basic elements viz. *ākāśa, vāyu* and *tejas* are only efficient causes of the manifestation of specific qualities of taste. By no means they can be treated as substrata thereof. These three basic elements have their effects jointly and severally leading to their various degrees, like sweet, sweeter and the sweetest by the process of premutation and combination.

According to some commentators, *kāla* i. e. time is also one of the factors for the manifestation of the various types and degrees of tastes.

In fact, inspite of taste being directly related to *ap*, its manifestation necessarily requires the presence of *pṛthvī* in it. For taste connot manifest itself without being related to *pṛthvī*.

स्वादुरम्लोऽथ लवणः कटुकस्तिक्त एव च ।
कषायश्चेति षट्कोऽयं रसानां संग्रहः स्मृतः ॥ ६५ ॥

Sweet, sour, saline, pungent, bitter and astringent—this is the sixfold collection of tastes. [65]

Different schools of thoughts present different classification of taste, details of which may be seen in *Sūtra* 26 : 8. The present verse, however, presents the sixfold classification of taste. This is the view of the preceptor Ātreya. In this classification, sweet taste occupies the first position inasmuch as it plays an important role in the diets of all living beings.

स्वाद्वम्ललवणा वायुं, कषायस्वादुतिक्तकाः ।
जयन्ति पित्तं, श्लेष्माणं कषायकटुतिक्तकाः ॥ ६६ ॥

Drugs having sweet, sour and saline taste alleviate *vāta*; those having astringent, sweet and bitter (tastes) alleviate *pitta* and those having astringent, pungent and bitter (tastes) alleviate *kapha*. [66]

Vāta has in fact no taste. Even then the drugs having sweet, sour and saline tastes alleviate it. This is so because the tastes of the drugs possess their accessory qualities like unctuousness and as such are of opposite qualities. Thus, as indicated in verse 62, such drugs alleviate

vāta. Conversely being unctuous and *abhiṣyandi* (i. e. a substance which due to its inherent sliminess and heaviness obstructs the channels carrying *rasa* or serum and as such causes heaviness), drugs having saline and sour tastes aggravate *kapha* possessing sweet taste, etc.

The various tastes can either alleviate or aggravate *doṣas*. Thus, these tastes which cannot alleviate, do necessarily aggravate the *doṣas*. For example, drugs of sweet, sour and saline tastes alleviate *vāta*. It automatically follows that those having astringent, bitter and pungent tastes would aggravate *vāta*. Similarly *pitta* is aggravated by pungent, sour and saline drugs, and *kapha* by sweet, sour and saline drugs.

Action of qualities (*guṇa*), potentiality (*vīrya*) and *vipāka* can be described on the lines of the action of taste—vide *Sūtra* 26 : 43, 45, 58.

किंचिद्दोषप्रशमनं किंचिद्धातुप्रदूषणम् ।
स्वस्थवृत्तौ मतं किंचित्त्रिविधं द्रव्यमुच्यते ॥६७॥

Drugs are of three categories, some alleviate *doṣas*, some vitiate *dhatus* and some are good for the maintenance of positive health. [67]

This represents an emperical classification of drugs. There are drugs which not only set right one; two or all the three *doṣas* but also the *dhātus* like *rasa* (which includes blood serum, lymph and tissue fluid). For example drugs like *āmalakī* (Emblica officinalis Gaertn.) and *durālabhā* (*Fagonia creticā* Linn.) set right *doṣas* and tissue elements. *Āmalakī* (*Emblica officinalis* Gaertn.) is in fact an auspicious drug although its capacity to alleviate all the three *doṣas* is effective only through its tastes. (It alleviates *vāta* by sour taste, *pitta* by sweet taste and *kapha* by astringent taste—vide *Suśruta* : *Sūtra* 46 : 144). Still all this is an outcome of its specific action. But for its specific action the sourness of *āmalakī* (*Emblica officinalis* Gaertn.) would have amounted to aggravating *pitta*.

Some drugs vitiate the *doṣas*, which maintain the body when in equilibrium, as well as *dhātus* like serum, etc. Drugs like *yavaka* (*Hordeum vulgare* Linn.), *mandaka* (immature curd) and poison may be cited as examples in this connection. Some other drugs are famous for their qualities leading to the maintenance of positive health.

This threefold classification of drugs also includes other types of drugs which are responsible for elimination and suppression of *doṣas*. Elixirs and aphrodisiac drugs come under the third category which are responsible for the maintenance of positive health.

It is not that one and the same drug can eliminate or alleviate the *doṣas*, vitiate the tissue elements as well as be responsible for the maintenance of positive health. To avoid this confusion, the three types of

drugs have been maintained separately. Of course, there are drugs which have more than one function. For example, while *raktaśāli* (red varieties of *Oryza sativa* Linn.), *ṣaṣṭika* (a variety of *Oryzā sativa* Linn.) and *yava* (*Hordeum vulgare* Linn.) are responsible for the maintenance of positive health; these also alleviate the *doṣas*. That is why *raktaśāli* has been prescribed in fevers. Even though *āmalaka* (*Emblica officinalis* Gaertn.) alleviates all the three *doṣas*, it can also vitiate the tissue elements if taken in excessive quantity. It is also seen that drugs, which vitiate tissue elements like poisons, also, alleviate *doṣas*; therefore in *udararoga* (ascitis and allied conditions) use of poison is advised. It is the property of *mandaka* (immature curd) to aggravate all the three *doṣas*. In some patients diseases are caused due to deficiency of one or the other *doṣa*. In such cases if *mandaka* is administered, it will bring up the deficient *doṣa* to its normal level resulting in the cure of diseases. Thus, the drugs have varied functions, depending upon the constitution of the patient, physical condition of the patient, the place of residence, time in which it is administered and dose of the drug. But as a matter of fact, these drugs have only one primary function to perform. It is according to this primary function, unaffected by the extraneous conditions that the above three classification of drugs has been suggested. The primary function of the fire is to burn unless inhibited by other extraneous conditions like recitation of *mantras*. Similarly, healing property of the drugs is effective unless inhibited by any other obstruent factors like heterogenous constitution, etc. Similarly, such of the drugs whose primary function is to vitiate tissue elements, occasionally, develop healing properties due to their association with other extraneous factors. As their primary function is to vitiate the tissue elements so they come under the second category of classification suggested above. This is on the analogy of water which becomes temporarily hot when associated with fire, but in terms of its primary property, is designated as cold in touch.

What about such drugs which alleviate one *doṣa* and aggravate the other ? For example *marica* (*Piper nigrum* Linn.) alleviates *kapha* but aggravates *pitta*. Several drugs come under this category. How to account for their action in terms of the classification given above. On the analogy of the threefold classification of diseases (viz. *vātika*, *paittika* and *ślaiṣmika*, some of which are caused by the combination of more than one *doṣas*) the above threefold classification of drugs is justifiable even though some of the drugs alleviate one *doṣa* while aggravating the other. This is one of the views. But in fact, the above classification is primarily based on specific properties of the drugs rather than the function guided by the tastes of the drugs. The dual properties of *marica* (*Piper nigrum* Linn.) are however, guided not by their specific actions (*prabhāva*) but by their

constituent tastes. Thus, it is irrelevant to cite the example of the dual properties of *marica* (*Piper nigrum* Linn.) in the present context. 'As far as the specific actions are concerned, there are no drugs which can play dual roles in the form of alleviating one *doṣa* and aggravating the other.

The use of the term "*doṣa*" and "*dhātu*" in the first and second category of classification is quite significant. "*Doṣas*" include "*dhātus*" and *vice-versa*. So the drugs that are designated as alleviators of the *doṣas* also alleviate *dhātus*. Similarly, the drugs that have been designated as vitiators of the *dhātus* do as well vitiate *doṣas*.

The drugs under the third category are those which have potentialities to maintain the positive health. Apparently it also means that the drugs have got potentialities to prevent the diseases. But, in fact, it is not the prevention of the diseases that constitutes the properties of the drug coming under this category. The primary function of the drugs coming under this category is the maintenance of the equilibrium of the tissue elements so that the tissue elements are neither aggravated nor decreased. That is to say, they help normal functioning of the body.

तत् पुनस्त्रिविधं प्रोक्तं जङ्गमौद्भिदपार्थिवम् ।
मधूनि गोरसाः पित्तं वसा मज्जाऽसृगामिषम् ॥ ६८ ॥
विण्मूत्रचर्मरेतोऽस्थिस्नायुश्रृङ्गनखाः खुराः ।
जङ्गमेभ्यः प्रयुज्यन्ते केशा लोमानि रोचनाः ॥ ६९ ॥
सुवर्णं समलाः पञ्च लोहाः ससिकताः सुधा ।
मनःशिलाले मणयो लवणं गैरिकाञ्जने ॥ ७० ॥
भौममौषधमुद्दिष्टमौद्भिदं तु चतुर्विधम् ।
वनस्पतिस्तथा वीरुद्वानस्पत्यस्तथौषधिः ॥ ७१ ॥
फलैर्वनस्पतिः पुष्पैर्वानस्पत्यः फलैरपि ।
ओषध्यः फलपाकान्ताः प्रतानैर्वीरुधः स्मृताः ॥ ७२ ॥
मूलत्वक्सारनिर्यासनाल(ड)स्वरसपल्लवाः ।
क्षाराः क्षीरं फलं पुष्पं भस्म तैलानि कण्टकाः ॥ ७३ ॥
पत्राणि शुङ्गाः कन्दाश्च प्ररोहाश्चौद्भिदो गणः ।

According to another classification, *dravyas* are of three kinds viz., those of animal origin, those of vegetable origin and metals including minerals. Different types of honey, products of cow-milk, bile, fats of muscle tissue, marrow, blood, flesh, faeces, urine, skin, semen, bone, ligament, horn, nail, hoof, hair, *loman* (hair of the body excluding those of the head and face), *rocanā* (purified Ox bile)—these are some of the drugs of animal origin used (in medicine).

Gold, five *lohas* (copper, silver, tin, lead and iron) alongwith their byeproducts (different types of bitumen), calcites alongwith silica, red arsenic, yellow arsenic, gems, salt, red chalk, collyrium— these are in brief the metals and minerals (used in medicine).

The drugs of vegetable origin are of four types viz. *vanaspati*, *virudh*, *vānaspatya* and *oṣadhi*. *Vanaspati* is the one having fruits only (without flower). *Vānaspatya* has flowers as well as fruits. *Oṣadhis* are those which die out when their fruits mature. The drugs belonging to the class of *virudh* are those which spread (with branches). The root, bark, *sāra* (aqueous extract), secretions, fibre, juice, tender leaves, alkali preparations, latex, fruits, flowers, ashes, oils, thorns, matured leaves, adventitious roots, rhyzomes, sprouts — all these belong to the group of drugs of vegetable origin. [68–73]

Another classification of drugs is attempted in these verses. According to this classification, drugs are of three types—those of animal origin, those of vegetable origin, and metals including minerals. In order of priority, the description of drugs of vegetable origin deserve preference over metals and minerals. But only for the sake of convenience, metals and minerals are being described prior to the description of drugs of the vegetable origin. *Lohas* are five in number viz., copper, silver, tin, lead and iron. Their byeproducts like different types of bitumen are included here as well. According to some theorists, *lohas* are to be classified into two categories viz., gold and those with byeproducts viz., silver, copper, tin, lead and iron.

मूलिन्यः षोडशैकोना फलिन्यो विंशतिः स्मृताः ॥ ७४ ॥
महास्नेहाश्च चत्वारः पञ्चैव लवणानि च ।
अष्टौ मूत्राणि संख्यातान्यष्टावेव पयांसि च ॥ ७५ ॥
शोधनार्थाश्च षड् वृक्षाः पुनर्वसुनिदर्शिताः ।
य एतान् वेत्ति संयोक्तुं विकारेषु स वेदवित् ॥ ७६ ॥

As indicated by Punarvasu, those having (therapeutically) useful roots are sixteen, those having (therapeutically) useful fruits are nineteen, important fats are four, salts are five, varieties of urine are enumerated as eight, while those of milk are also eight. Plants used for elimination therapy are six. It is only those who know to apply these to various diseases (really) know the science. [74–76]

Out of the drugs of the animal and vegetable origin, and metals including minerals, there are certain drugs which are specifically useful for the prevention and cure of some diseases. They are detailed in the subsequent verses.

हस्तिदन्ती हैमवती श्यामा त्रिवृदधोगुडा ।
सप्तला श्वेतनामा च प्रत्यक्श्रेणी गवाक्ष्यपि ॥ ७७ ॥
ज्योतिष्मती च बिम्बी च शणपुष्पी विषाणिका ।
अजगन्धा द्रवन्ती च क्षीरिणी चात्र षोडशी ॥ ७८ ॥
शणपुष्पी च बिम्बी च छर्दने हैमवत्यपि ।
श्वेता ज्योतिष्मती चैव योज्या शीर्षविरेचने ॥ ७९ ॥
एकादशावशिष्टा याः प्रयोज्यास्ता विरेचने ।
इत्युक्ता नामकर्मभ्यां मूलिन्यः,

Sixteen drugs having therapeutically useful roots are *hastidantī* (*Croton oblongifolius* Roxb.), *haimavatī* (*Acorus calamus* Linn.), *śyāmā* (*Operculina turpethum* R. B.—black variety), *trivṛt* (*Operculina turpethum* R. B.—white variety), *adhoguḍā* (?), *saptalā* (*Acacia concinna D. C.*), *śvetanāmā* (*Clitoria ternatea* Linn.—variety alba), *pratyakśreṇī* (*Baliospermum montanum* Muell.), *gavākṣī* (*Citrullus colocynthis* Schrad.), *jyotiṣmatī* (*Celastrus panniculatus* Willd), *bimbī* (*Coccinia indica* W. and A.), *śaṇapuṣpī* (*Crotalaria verrucosa* Linn.) *viṣāṇikā* (*Helicteres isora* Linn.), *ajagandhā* (*Gynadropsis gynandra* Linn.), *dravantī* (*Jatropha glandulifera* Roxb.), *kṣīriṇī* (*Mimusops hexandra* Roxb.). Out of them, *śaṇapuṣpī* (*Crotalaria verrucosa* Linn.), *bimbī* (*Coccinia indica* W. and A.) and *haimavatī* (*Acorus calamus* Linn.) are used for emesis; *śvetā* (*Clitoria ternatea* Linn.) and *jyotiṣmatī* (*Celastrus panniculatus* Willd.) are used for the elimination (of *doṣas*) from the head and the remaining eleven are for purgation. Thus, the names and actions of plants having therapeutically most useful roots are described here. [77–80]

Indentification of some of the drugs mentioned in this verse are shrouded in the mist of doubts.

फलिनीः शृणु ॥ ८० ॥
शङ्खिन्यथ विडङ्गानि त्रपुषं मदनानि च ।
धामार्गवमथेक्ष्वाकु जीमूतं कृतवेधनम् ।
आनूपं स्थलजं चैव क्लीतकं द्विविधं स्मृतम् ॥ ८१ ॥
प्रकीर्या चोदकीर्या च प्रत्यक्पुष्पा तथाऽभया ।
अन्तःकोटरपुष्पी च हस्तिपर्ण्याश्च शारदम् ॥ ८२ ॥

कम्पिल्लकारग्वधयोः फलं यत् कुटजस्य च ।
धामार्गवमथेक्ष्वाकु जीमूतं कृतवेधनम् ॥ ८३ ॥
मदनं कुटजं चैव त्रपुषं हस्तिपर्णिनी ।
एतानि वमने चैव योज्यान्यास्थापनेषु च ॥ ८४ ॥
नस्तः प्रच्छर्दने चैव प्रत्यक्पुष्पा विधीयते ।
दश यान्यवशिष्टानि तान्युक्तानि विरेचने ॥ ८५ ॥
नामकर्मभिरुक्तानि फलान्येकोनविंशतिः ।

Listen ! The plants having therapeutically most useful fruits are *śaṅkhinī* (*Canscora decussata* Roem. et Sch.) *viḍaṅga* (*Embelia ribes* Burm.), *trapuṣa* (*Cucumis sativus* Linn.), varieties of *madana* (*Randia dumetorum* Lam.), *dhāmārgava* (*Luffa cylindrica* Linn. M. Roem.), *ikṣvāku* (*Lagenaria siceraria* Standl.), *jīmūta* (*Luffa echinata* Roxb.), *kṛtavedhana* (*Luffa acutangula* Roxb.), two types of *klītaka* (*Glycyrrhiza glabra Linn.*)—the one which grows in marshy land and the other which grows in dry land, *prakīryā* (*Caesalpinia crista* Linn.), *udakīrya* (*Pongamia pinnata* Merr.), *pratyakpuṣpā* (*Achyranthes aspera* Linn.), *abhayā* (*Terminalia chebula* Linn.) *antaḥkoṭarapuṣpī* (*Argyreia speciosa* Sweet), Autumnal fruit of *hastiparṇinī* (?), fruits of *kampillaka* (*Mallotus philippinensis* Muell.—Arg.) *āragvadha* (*Cassia fistula* Linn.) and also of *kuṭaja* (*Holarrhena antidysenterica* Wall.).

Dhāmārgava (*Luffa cylindrica* Linn. M. Roem.), *ikṣvāku* (*Lagenaria siceraria* Standl.), *jīmūta* (*Luffa echinata* Roxb.), *kṛtavedhana* (*Luffa acutangula* Roxb.), *madana* (*Randia dumetorum* Lam.), *kuṭaja* (*Holarrhena antidysenterica* Wall.), *trapuṣa* (*Cucumis sativus* Linn.), *hastiparṇinī* (?)—all these are used in emesis and also in *āsthāpana* (a type of medicated enema). *Pratyakpuṣpā* (*Achyranthes aspera* Linn.) is employed for elimination (of *doṣas*) by inhalation. Remaining ten are used for purgation. Thus, the names and actions of nineteen plants having therapeutically most useful fruits have been described. [80–86]

Even though, according to Suśruta, it is the root of *klītaka* (*Glycyrrhiza glabra* Linn.) which is used for therapeutic purposes, yet from the point of view of purgation, only the fruits of both the types of *klītaka* (*Glycyrrhiza glabra* Linn.) are most useful. As regards *hastiparṇinī*, only its autumnal fruits are most useful. As to *āragvadha* (*Cassia fistula*

Linn.) Suśruta has described its leaves as useful but in the present context, its fruits are described because they are useful.

सर्पिस्तैलं वसा मज्जा स्नेहो दिष्टश्चतुर्विधः ॥ ८६ ॥
पानाभ्यञ्जनबस्त्यर्थं नस्यार्थं चैव योगतः ।
स्नेहना जीवना वर्ण्या बलोपचयवर्धनाः ॥ ८७ ॥
स्नेहा ह्येते च विहिता वातपित्तकफापहाः ।

Four varieties of fat are ghee, oil, muscle-fat and marrow. They are prescribed for internal use, massage, enemata and inhalation. All these varieties of fat add to the unctuousness, invigoration, lustre, strength, corpulence (of the body) and alleviate *vāta*, *pitta* and *kapha*. [86–88]

Ghee occupies the most prominent place amongst the varieties of fat inasmuch as no other variety of fat equals it in the matter of carrying along the qualities of other drugs—vide *Nidāna* 1:40. Therefore, it comes first in the list.

सौवर्चलं सैन्धवं च विडमौद्भिदमेव च ॥ ८८ ॥
सामुद्रेण सहैतानि पञ्च स्युर्लवणानि च ।
स्निग्धान्युष्णानि तीक्ष्णानि दीपनीयतमानि च ॥ ८९ ॥
आलेपनार्थे युज्यन्ते स्नेहस्वेदविधौ तथा ।
अधोभागोर्ध्वभागेषु निरूहेष्वनुवासने ॥ ९० ॥
अभ्यञ्जने भोजनार्थे शिरसश्च विरेचने ।
शस्त्रकर्मणि वर्त्यर्थमञ्जनोत्सादनेषु च ॥ ९१ ॥
अजीर्णानाहयोर्वाते गुल्मे शूले तथोदरे ।
उक्तानि लवणा (नि)—

Five varieties of salt are *sauvarcala* (sochal salt), *saindhava* (rock salt), *viṭ* (Amonium chloride), *audbhida* (salt from the earth), and *sāmudra* (sea salt). They are all unctuous, hot, sharp and most exceedingly appetising. They are also used for anointment, causing unctuousness, fomentation, purgation, emesis, *niruha*, *anuvāsana*, massage, intake, elimination (of *doṣas*) from the head, surgical measures, suppositories, collyrium, unction, and also for the correction of indigestion, constipation, treatment of diseases due to *vāta*, *gulma* (abdominal tumour), *śūla* (colic pain) and *udara* (abdominal diseases including ascitis). This is about salts. [88–92]

Even though *saindhava* (rock salt) is the most useful amongst all varieties of salt, *sauvarcala* (sochal salt) is listed first because of its most agreeable taste. As such, *sauvarcala* (sochal salt) comes only after *saindhava* (rock salt) in order of priority.

न्यू(ऊ)र्ध्वं मूत्राण्यष्टौ निबोध मे ॥ ९२ ॥
मुख्यानि यानि दिष्टानि सर्वाण्यात्रेयशासने।
अविमूत्रमजामूत्रं गोमूत्रं माहिषं च यत् ॥ ९३ ॥
हस्तिमूत्रमथोष्ट्रस्य हयस्य च खरस्य च।
उष्णं तीक्ष्णमथोऽरूक्षं कटुकं लवणान्वितम् ॥ ९४ ॥
मूत्रमुत्सादने युक्तं युक्तमालेपनेषु च।
युक्तमास्थापने मूत्रं युक्तं चापि विरेचने ॥ ९५ ॥
स्वेदेष्वपि च तद्युक्तमानाहेष्वगदेषु च।
उदरेष्वथ चार्शःसु गुल्मिकुष्ठिकिलासिषु ॥ ९६ ॥
तद्युक्तमुपनाहेषु परिषेके तथैव च।
दीपनीयं विषघ्नं च क्रिमिघ्नं चोपदिश्यते ॥ ९७ ॥
पाण्डुरोगोपसृष्टानामुत्तमं शर्म चोच्यते।
श्लेष्माणं शमयेत् पीतं मारुतं चानुलोमयेत् ॥ ९८ ॥
कर्षेत् पित्तमधोभागमित्यस्मिन् गुणसंग्रहः।
सामान्येन मयोक्तस्तु पृथक्त्वेन प्रवक्ष्यते ॥ ९९ ॥
अविमूत्रं सतिक्तं स्यात् स्निग्धं पित्ताविरोधि च।
आजं कषायमधुरं पथ्यं दोषान्निहन्ति च ॥ १०० ॥
गव्यं समधुरं किंचिद्दोषघ्नं क्रिमिकुष्ठनुत्।
कण्डूं च शमयेत् पीतं सम्यग्दोषोदरे हितम् ॥ १०१ ॥
अर्शःशोफोदरघ्नं तु सक्षारं माहिषं सरम्।
हास्तिकं लवणं मूत्रं हितं तु क्रिमिकुष्ठिनाम् ॥ १०२ ॥
प्रशस्तं बद्धविण्मूत्रविषश्लेष्मामयार्शसाम्।
सतिक्तं श्वासकासघ्नमर्शोघ्नं चौष्ट्रमुच्यते ॥ १०३ ॥
वाजिनां तिक्तकटुकं कुष्ठव्रणविषापहम्।
खरमूत्रमपस्मारोन्मादग्रहविनाशनम् ॥ १०४ ॥
इतीहोक्तानि मूत्राणि यथासामर्थ्ययोगतः।

Listen ! The most useful varieties of urine as explained by Ātreya, are eight, viz., urine of sheep, goat, cow, buffalo, elephant, camel, horse and ass. They are hot, sharp, unctuous, pungent and salty. They are used for unction, anointment, *āsthāpana*, purgation, fomentation, (correction of) constipation, alleviation of diseases in general, *udara* (diseases of abdomen including

ascitis), piles, *gulma* (abdominal tumour), *kuṣṭha* (obstinate skin diseases including leprosy), *kilāsa* (a type of leucoderma), poultices and affusion. They are prescribed as appetisers, antitoxics, bactericidals; they are also known as best remedies for those affected by *pāṇḍuroga* (anaemia), when taken in, it alleviates *kapha* and *vāta* and also brings down *pitta*. These are the general properties (of urine) as described by me, the specific ones are as follows :

Urine of sheep is bitter, unctuous, and not opposed to *pitta*; that of the goat is astringent, sweet, wholesome and it alleviates *doṣas*. Urine of the cow is slightly sweet; it also alleviates *doṣas*; it is bactericidal, it cures *kuṣṭha* (obstinate skin diseases including leprosy). If taken in, it alleviates pruritus. It is equally useful for the *doṣas* and *udara* (abdominal diseases including ascitis). That of the buffalo is alkaline, laxative; it cures piles, *śopha* (Oedema) and *udara* (abdominal diseases including ascitis). That of the elephant is saline; it is useful against bacterial infection and *kuṣṭha* (obstinate skin diseases including leprosy); it is specifically useful in cases of retention of faeces, urine, toxic conditions, diseases due to *kapha* and piles. That of the camel is bitter, it alleviates *śvāsa* (dyspnoea), *kāsa* (bronchitis) and piles. That of horses is bitter and pungent; it cures *kuṣṭha* (obstinate skin diseases including leprosy), *vraṇa* (ulcers) and toxic conditions. That of the ass cures epilepsy, insanity and *grahadoṣa* (demoniac seizures). Thus varieties of urine have been described keeping in view their potentiality and applicability. [92—105]

In all the varieties of urine, female urine is the most useful because of its lightness. It is due to the lightness of the body of females that their urine is also light. Some commentators ascribe heaviness or lightness of urine to the latter's association or dissociation with *śukra* (seed of animals), thus accounting for the heaviness or lightness of the masculine and faminine urines respectively. But, this is not correct. It would have been so had the females been completely devoid of *śukra* (seed of animals). As it has been pointed out by Suśruta in *Śārīra* 2:47, even females do have *śukra* (seed of animals) and thus, if a female has sexual intercourse with another female, the resultant discharge of *śukra* (seed) produces a foetus devoid of bones. This shows that females also possess *śukra*. So

the lightness of their urine cannot be ascribed to its dissociation with *śukra* (seed). Rather, as indicated above, the lightness of faminine urine is due to the faminine lightness itself.

To sum up, a faminine urine serves as the best efficacious drug in the prevention and cure of diseases. Next in order comes masculine urine. The urine of an impotent animal is too inauspicious and useless to be mentioned.

अतः क्षीराणि वक्ष्यन्ते कर्म चैषां गुणाश्च ये ॥ १०५ ॥
अविक्षीरमजाक्षीरं गोक्षीरं माहिषं च यत् ।
उष्ट्रीणामथ नागीनां वडवायाः स्त्रियास्तथा ॥ १०६ ॥
प्रायशो मधुरं स्निग्धं शीतं स्तन्यं पयो मतम् ।
प्रीणनं बृंहणं वृष्यं मेध्यं बल्यं मनस्करम् ॥ १०७ ॥
जीवनीयं श्रमहरं श्वासकासनिबर्हणम् ।
हन्ति शोणितपित्तं च सन्धानं विहतस्य च ॥ १०८ ॥
सर्वप्राणभृतां सात्म्यं शमनं शोधनं तथा ।
तृष्णाघ्नं दीपनीयं च श्रेष्ठं क्षीणक्षतेषु च ॥ १०९ ॥
पाण्डुरोगेऽम्लपित्ते च शोषे गुल्मे तथोदरे ।
अतीसारे ज्वरे दाहे श्वयथौ च विशेषतः ॥ ११० ॥
योनिशुक्रप्रदोषेषु मूत्रेष्वप्रचुरेषु च ।
पुरीषे ग्रथिते पथ्यं वातपित्तविकारिणाम् ॥ १११ ॥
नस्यालेपावगाहेषु वमनास्थापनेषु च ।
विरेचने स्नेहने च पयः सर्वत्र युज्यते ॥ ११२ ॥
यथाक्रमं क्षीरगुणानेकैकस्य पृथक् पृथक् ।
अन्नपानादिकेऽध्याये भूयो वक्ष्याम्यशेषतः ॥ ११३ ॥

Thereafter, action and properties of varieties of milk are being described. (The animals whose milk is therapeutically useful are) sheep, she-goat, cow, she-buffalo, she-camel, she-elephant, mare and woman. Milk is generally sweet, unctuous, cool, lactogenic, refreshing, nourishing, libidinal stimulant, useful for intelligence, strength-giving, useful for mental faculties, invigorating, fatigue-dispelling, reliever of dyspnoea and bronchitis; it cures *raktapitta* (bleeding from different parts of the body) and helps healing of the wound. It is wholesome for all living beings, and is alleviator and eliminator (of *doṣas*). It quenches thirst and is appetiser. It is exceedingly useful in *kṣatakṣīṇa* (phthisis), *pāṇḍu* (anaemia), *amlapitta* (hyperacidity), *śoṣa* (consumption), *gulma* (abdominal tumour), *udara* (abdominal diseases including

ascitis), *atīsāra* (diarrhoea), *jvara* (fever), *dāha* (burning syndrome) and specially in *śvavathu* (cedema). (It is also useful) in diseases of female genital tract, male reproductive fluid, inoliguria and hard stool, it is wholesome diet for those suffering from (diseases due to) *vāta* and *pitta*. Milk is always used for inhalation, anointment, bathing, emesis, *āsthāpana* (a type of medicated enemata), purgation and unction. We will explain in greater details the properties of milk separately one by one in the chapter *Annapānādi* (*Sūtra* 27). [105–113]

Sweetness, nourishment, unctuousness and coolness ascribed to milk may not be taken in absolute sense. Some varieties of milk do possess these properties while others do not. For example, milk of a she-camel is slightly saline while that of a she-goat is astringent. Similarly, milk of a she-camel is rough and hot. What is meant is that milk is sweet, nourishing, unctuous and cool, only generally speaking.

Milk is beneficial for mental faculties due to its specific action and also owing to its *ojas* nourishing property ; where there is proper nourishment of *ojas*, the mental potentiality grows. Thus, milk is a means to the proper growth of the faculties of the mind and not the mind itself which is eternal.

As regards the properties of milk in relation to the cure of *raktapitta* (disease characterised by bleeding from different parts of the body), it is only in certain specified stages of *raktapitta* that milk is useful. As it has been said, "When the predominance of *vāta* is indicated by the non-alleviation of the *raktapitta* in spite of the overcoming of the *kapha* and an increase in the digestive power by virtue of the administration of the various medicinal decoctions, in that stage a she-goat's milk and also a cow's milk boiled with five times of water are exceedingly useful." (*Cikitsā* 4:82–83). Thus, it is not correct to say that milk is harmful for *adhoga* and *ūrdhvaga raktapitta* due to laxative and *kapha*–vitiating properties respectively. Milk is, of course, useful in *raktapitta* only at a certain stage.

अथापरे त्रयो वृक्षाः पृथग्ये फलमूलिभिः ।
स्नुह्यर्काश्मन्तकास्तेषामिदं कर्म पृथक् पृथक् ॥ ११४ ॥
वमनेऽश्मन्तकं विद्यात् स्नुहीक्षीरं विरेचने ।
क्षीरमर्कस्य विज्ञेयं वमने सविरेचने ॥ ११५ ॥

Apart from the plants having most useful fruits and roots, there are three others viz., *snuhī* (*Euphorbia neriifolia* Linn.), *arka*

(*Calotropis procera* R. Br.) and *aśmantaka* (?) whose actions are indicated separately (as follows). *Aśmantaka* (?) is useful for emesis, latex of *snuhī (Euphorbia neriifolia* Linn. *)*, for purgation; and that of *arka (Calotropis gigantia* Linn. *)* for both emesis and purgation. [114–115]

Aśmantaka is a controversial drug. The tree has leaves like those of *māluyā* (?).

इमांस्त्रीनपरान् वृक्षानाहुर्येषां हितास्त्वचः ।
पूतीकः कृष्णगन्धा च तिल्वकश्च तथा तरुः ॥ ११६ ॥
विरेचने प्रयोक्तव्यः पूतीकस्तिल्वकस्तथा ।
कृष्णगन्धा परीसर्पे शोथेष्वर्शःसु चोच्यते ॥ ११७ ॥
दद्रुविद्रधिगण्डेषु कुष्ठेष्वप्यलजीषु च ।
षड्वृक्षाञ्छोधनानेतानपि विद्याद्विचक्षणः ॥ ११८ ॥
इत्युक्ताः फलमूलिन्यः स्नेहाश्च लवणानि च ।
मूत्रं क्षीराणि वृक्षाश्च षड् ये दिष्टपयस्त्वचः ॥ ११९ ॥

There are three other trees whose barks are useful viz., *pūtīka (Caesalpinia crista* Linn. *)*, *kṛṣṇagandhā (Moringa oleifera* Lam. *)* and *tilvaka (Symplocos racemosa* Roxb. *)*. *Pūtīka (Caesalpinia crista* Linn. *)* and *tilvaka (Symplocos racemosa* Roxb. *)* are to be used for purgation. *Kṛṣṇagandhā (Moringa oleifera* Lam. *)* in *parīsarpa* (erysipelas), different types of *śotha* (oedema), piles, ringworm, abscess, goitre and *alajī (?)*. The wise should know all these six plants which are useful in elimination therapy. Thus, the plants with most useful fruits and roots, varieties of fat, salt, urine and milk and also the plants having most useful latex and bark have been enumerated. [116–119]

Even though *kṛṣṇagandhā* is not prescribed for *pañcakarma* (five therapies for elimination of *doṣas*) and so it cannot be recognised as a drug useful for elimination therapy, yet, owing to its external use and corrective values for external *doṣas*, it can be rightly included in the list of drugs used for elimination therapy. The intention of the author on the other hand seems to be quite in favour of including it in the list of drugs meant for elimination therapy.

ओषधीर्नामरूपाभ्यां जानते ह्यजपा वने ।
अविपाश्चैव गोपाश्च ये चान्ये वनवासिनः ॥ १२० ॥
न नामज्ञानमात्रेण रूपज्ञानेन वा पुनः ।
ओषधीनां परां प्राप्तिं कश्चिद्वेदितुमर्हति ॥ १२१ ॥

योगवित्त्वप्यरूपज्ञस्तासां तत्त्वविदुच्यते ।
किं पुनर्यो विजानीयादोषधीः सर्वथा भिषक् ॥ १२२ ॥
योगमासां तु यो विद्याद्देशकालोपपादितम् ।
पुरुषं पुरुषं वीक्ष्य स ज्ञेयो भिषगुत्तमः ॥ १२३ ॥

The goatherds, shephards, cowherds and other forest dwellers know the drugs by name and form. No one can know the principles governing correct application of drugs simply by knowing their names and forms. A physician, even igonrant of their forms can be said to be a knower of the essence [of this science] if he is acquainted with the principles governing the correct application of drugs, let alone the one who knows drugs in their entirety. One who knows the principles governing their correct application in consonance with the place, time and individual variation, should be regarded as the best physician. [120--123]

It is true that local people (goatherds, shephards, cowherds and other forest dwellers) indentify the drugs. It is not the identification but the knowledge of the principles governing the proper application of these drugs that counts most from the stand-point of the Science of Medicine. Even though, one might not be knowing a drug by its name and form but if he knows the principles underlying its application, he won't err in therapeutics. Of course, the best physician is he who is well acquainted with the drugs in their entirety.

यथा विषं यथा शस्त्रं यथाऽग्निरशनिर्यथा ।
तथौषधमविज्ञातं विज्ञातममृतं यथा ॥ १२४ ॥
औषधं ह्यनभिज्ञातं नामरूपगुणैस्त्रिभिः ।
विज्ञातं चापि दुर्युक्तमनर्थायोपपद्यते ॥ १२५ ॥

A drug not known is likened to poison, weapon, fire and thunderbolt while the one known, to the nectar. A drug known in respect of its name, form and properties or even if known, improperly administered, leads to bad consequences. [124–125]

Proper application of drugs depends upon their proper knowledge. Unless the physician knows the drugs properly he cannot cure a patient; his prescription would rather kill his patient. The drug unknown, might act as poison which kills after bringing about unconsciousness or as a weapon which kills after piercing through the vital organs, or like fire which kills by causing boils, etc. or as a thunderbolt which kills instantaneously. It is only when a physician knows all the three aspects, viz.,name, form and properties of drugs, he can treat his patients successfully.

योगादपि विषं तीक्ष्णमुत्तमं भेषजं भवेत् ।
भेषजं चापि दुर्युक्तं तीक्ष्णं संपद्यते विषम् ॥ १२६ ॥
तस्मान्न भिषजा युक्तं युक्तिबाह्येन भेषजम् ।
धीमता किंचिदादेयं जीवितारोग्यकाङ्क्षिणा ॥ १२७ ॥
कुर्यान्निपतितो मूर्ध्नि सशेषं वासवाशनिः ।
सशेषमातुरं कुर्यान्नत्वज्ञमपमौषधम् ॥ १२८ ॥
दुःखिताय शयानाय श्रद्दधानाय रोगिणे ।
यो भेषजमविज्ञाय प्राज्ञमानी प्रयच्छति ॥ १२९ ॥
त्यक्तधर्मस्य पापस्य मृत्युभूतस्य दुर्मतेः ।
नरो नरकपाती स्यात्तस्य संभाषणादपि ॥ १३० ॥
वरमाशीविषविषं क्वथितं ताम्रमेव वा ।
पीतमत्यग्निसन्तप्ता भक्षिता वाऽप्ययोगुडाः ॥ १३१ ॥
नतु श्रुतवतां वेशं बिभ्रता शरणागतात् ।
गृहीतमन्नं पानं वा वित्तं वा रोगपीडितात् ॥ १३२ ॥
भिषग्बुभूषुर्मतिमानतः स्वगुणसम्पदि ।
परं प्रयत्नमातिष्ठेत् प्राणदः स्याद्यथा नृणाम् ॥ १३३ ॥

Even an acute poison can become an excellent drug if it is properly administered. (On the other hand) even a drug, if not properly administered, becomes an acute poison. So a wise patient desirous of longevity and health should not accept any medicine prescribed by a physician ignorant of the principles governing its application. Sometimes, one might escape (death) even when thunderbolt of Indra has fallen on his head, but one can never survive if he takes medicine prescribed by a physician ignorant of the principles governing its application. If the one pretending to be a wise physician, without knowing the principles governing its applicability, prescribes a medicine for a patient, distressed, lying (on bed) having faith (in the former's prescription), he, the mischievous one is a sinner, devoid of virtuous acts, the messenger of death (as it were), even a talk with him will lead a man to hell.

One can take the poison of a serpent, melted copper ; one can take iron-pills heated with fire, but the one (physician) wearing the garment of wise ones should not accept food, drink or wealth from a patient seeking his shelter. Thus, the wise one who aspires to be a physician should make special efforts to maintain

his (good) qualities so that he can be the life-giver to human beings. [126–133]

To sum up, neither the patient should take medicine prescribed by pseudo-physicians, nor a physician, without being proficient in the principles governing the application of drugs, should prescribe any medicine to his patient.

तदेव युक्तं भैषज्यं यदारोग्याय कल्पते ।
स चैव भिषजां श्रेष्ठो रोगेभ्यो यः प्रमोचयेत् ॥ १३४ ॥

Only that, which can bring about a cure, is a correct medicine. It is only he who can relieve his patients of their ailments is the best physician. [134]

For the purpose of the Science of medicine, it is necessary to explain the qualities of correct medicine and a good physician. It is only that which possesses the requisite curative values is to be treated as a correct medicine. As regards physician, he should first of all know the principles underlying the correct application of medicines. Unless he knows it, he will not be able to relieve his patients of their ailments. Even if per chance, medicines selected by him at random succeed in alleviating ailments, the credit is not his; it is just accidental. Thus, only he who can, by dint of his proficiency in the science, select proper medicine and help cure diseases can be regarded as the best physician.

सम्यक्प्रयोगं सर्वेषां सिद्धिराख्याति कर्मणाम् ।
सिद्धिराख्याति सर्वैश्च गुणैर्युक्तं भिषक्तमम् ॥ १३५ ॥

Accomplishment of all objects (i. e. actual prevention and cure of diseases) implies the proper application (of medicine). Success also implies the (presence of) best physician endowed with all (good) qualities. [135]

As elsewhere, in the field of medicine also, the effect implies the existence of a cause. If a disease is cured, it naturally implies that a proper therapy possessing the requisite curative properties has been administered, but for which, the disease could not have been cured. Similarly, if there is a success in the treatment of a disease, it also implies that the physician is proficient in the science of medicine and is endowed with all the good qualities as envisaged in Khuḍḍāka Catuṣpāda (cf. Sūtra 10 : 6)

तत्र श्लोकाः—
आयुर्वेदागमो हेतुरागमस्य प्रवर्तनम् ।
सूत्रणस्याभ्यनुज्ञानमायुर्वेदस्य निर्णयः ॥ १३६ ॥

संपूर्णं कारणं कार्यमायुर्वेदप्रयोजनम् ।
हेतवश्चैव दोषाश्च भेषजं संग्रहेण च ॥ १३७ ॥
रसाः सप्रत्ययद्रव्यास्त्रिविधो द्रव्यसंग्रहः ।
मूलिन्यश्च फलिन्यश्च स्नेहाश्च लवणानि च ॥ १३८ ॥
मूत्रं क्षीराणि वृक्षाश्च षड् ये क्षीरत्वगाश्रयाः ।
कर्माणि चैषां सर्वेषां योगायोगगुणागुणाः ॥ १३९ ॥
वैद्यापवादो यत्रस्थाः सर्वे च भिषजां गुणाः ।
सर्वमेतत् समाख्यातं पूर्वाध्याये महर्षिणा ॥ १४० ॥

Summing up the contents :—

Thus the transmission of Āyurveda, object of transmission, spread, approval of the codification (in a seminar), definition of Āyurveda, entire cause (means), object of Āyurveda, etiology (of diseases), (enumeration of) *doṣas*, collection of (most useful) medicines, enumeration of *rasas* (tastes) alongwith their corresponding material objects, threefold classification of material objects, drugs, with most useful roots and fruits, important fats, varieties of useful salt, urine, and milk, those six plants whose latex and bark are most useful, actions of all these (drugs), their applicability and otherwise, good as well as bad qualities of theirs, abuse of physicians, the good qualities of physicians—all these have been explained by the sage in the first chapter. [136–140]

Wherever the author sums up his views already expounded in a particular chapter, he introduces this by the clause "*Tatra Ślokaḥ*" i. e. here are the verses that sum up the contents of the chapter. Wherever, he does not have to add anything over and above what has already been said, he does say "*Bhavati cātra*" i. e. this is so. Thus, following the same principle of exposition, the author concludes this first chapter by summing up the contents already dealt with. This summing up of the contents of this chapter is quite useful. Because this gives in a nut-shell the entire matter covered under this chapter and also it removes any ill-conceived notion about exposition. As it has been said, if something said in a prose form is explained again in a verse form, this is done only as an aid to the proper understanding of the disciple and is not to be despised as a repetition (cf. *Nidāna* 1:41).

इत्यग्निवेशकृते तन्त्रे चरकप्रतिसंस्कृते सूत्रस्थाने
दीर्घंजीवितीयो नाम प्रथमोऽध्यायः ॥ १ ॥

Thus ends the first chapter on "The Quest for Longevity" of *Sūtra* section of Agniveśa's work as redacted by Caraka.

द्वितीयोऽपामार्गतण्डुलीयाध्यायः

CHAPTER II

DEHUSKED SEEDS OF ACHYRANTHES ASPERA LINN.

अथातोऽपामार्गतण्डुलीयमध्यायं व्याख्यास्यामः ॥ १ ॥
इति ह स्माह भगवानात्रेयः ॥ २ ॥

We shall now expound the chapter on the Dehusked Seeds of *apāmārga* (*Achyranthes aspera* Linn.)

Thus said Lord Ātreya. [1–2]

अपामार्गस्य बीजानि पिप्पलीर्मरिचानि ।
विडङ्गान्यथ शिग्रूणि सर्षपांस्तुम्बुरूणि ॥ ३ ॥
अजाजीं चाजगन्धां च पीलून्येलां हरेणुकाम् ।
पृथ्वीकां सुरसां श्वेतां कुठेरकफणिज्झकौ ॥ ४ ॥
शिरीषबीजं लशुनं हरिद्रे लवणद्वयम् ।
ज्योतिष्मतीं नागरं च दद्याच्छीर्षविरेचने ॥ ५ ॥
गौरवे शिरसः शूले पीनसेऽर्धावभेदके ।
क्रिमिव्याधावपस्मारे घ्राणनाशे प्रमोहके ॥ ६ ॥

In order to eliminate *doṣas* from the head in the event of heaviness of head, headache, rhinitis, hemicrania, infectious diseases (of the head), epilepsy, anosmia and fainting, one should prescribe seeds of *apāmārga (Achyranthes aspera* Linn.), *pippalī (Piper longum* Linn.), *marica (Piper nigrum* Linn.), *viḍaṅga (Embelia ribes* Burm. f.), *śigru (Moringa oleifera* Lam.), *sarṣapa (Brassica nigra* Kotch), *tumburu (Xanthoxylon alatum*, Roxb.), *ajājī (Kuminum cyminum* Linn.) *ajagandhā (Gynandropsis gynandra* Briquet), *pīlu (Salvadora persica* Linn.), *elā (Elettaria Cardamomum* Maton), *hareṇukā (Pisum sativum* Linn.), *pṛthvīkā (Nigella sativa* Linn.), *surasā (Ocimum sanctum* Linn.), *śvetā (Clitoria ternatea* Linn. white variety), *kuṭheraka (Ocimum basilibum* Linn.), *phaṇijjhaka* (?), seed of *śirīṣa (Albizzia labbeck* Benth), *laśuna (Allium sativum* Linn.), *haridrā (Curcuma longa* Linn.), *dāruharidrā (Berberis aristata* Dc.), *saindhava* (Rock salt), *sauvarcala* (Sonchal salt), *jyotiṣmatī (Celastrus paniculatus* Willd.) and *nāgara* (*Zingiber officinale* Rose.) [3–6]

In the chapter on the "Quest for Longevity" plant having most useful roots and fruits have been described as means to *Pañcakarma* (five elimination therapies). There are however, some other plants like *pippalī* (*piper longum* Linn.), *marica* (*piper nigrum* Linn.) which are also useful for *pañcakarma* but they are not described in the first chapter. Besides, the actual application of different therapies included under *pañcakarma* in different diseases are not specified there. So now the chapter on "the Dehusked Seeds of *Apāmārga* (*Achyranthes aspera* Linn.)" is being brought forth with a view to enumerating the remaining drugs which are useful for various elimination therapies and also to explain the objects of application of these therapies.

The title of this chapter should have normally been *Apāmārgabījīya* (*bīja*=seed) but it has been named as *Apāmārgataṇḍulīya* (*taṇḍula* means dehusked seed) only to indicate that the dehusked seeds rather than the crude ones are to be prescribed for therapeutic purposes. While enumerating the drugs in the present verse, the author has used the term *bīja*, meaning crude seed, indicating thereby that only those seeds which have got germinating power are to be used—of course after dehusking.

Usually, the *pañcakarma* (five elimination therapies) begins with *Vamana* or emesis—cf. *Vimāna* 8:126 and *Suśruta* : *Cikitsā* 33:19). But in fact, this is not to be taken as a rule. For example, if *pitta* is aggravated during the autumn, the elimination therapy begins with *virecana* or purgation. Similarly, if *vāta* is aggravated during the rainy season, the elimination therapy begins with *basti* or enema. Thus, *śirovirecana* is mentioned first just to emphasise that there is no fixed sequence or order of priority in the application of various therapies under *pañcakarma*.

The alternative explation for the description of *śirovirecana* in the beginning is that the head being the most important organ (cf. *Sūtra* 17:12) of the body, elimination of its *doṣas* is of primary importance. As it has also been said in *Śālākya* "a tree grows well when its roots are free from defects, so the body grows properly only if the head is free from diseases." This justifies the first place given to *Śirovirecana* in the present context.

Of all the drugs useful for the elimination of *doṣas* from the head, *Apāmārga* occupies the most important place, (cf. *Sūtra* 25:40). The drugs mentioned in this verse can be used for the elimination of *doṣas* from the head both jointly and severally,—cf. *Suśruta : Sūtra* 37:33:

मदनं मधुकं निम्बं जीमूतं कृतवेधनम् ।
पिप्पलीकुटजेक्ष्वाकूण्येलां धामार्गवाणि च ॥ ७ ॥
उपस्थिते श्लेष्मपित्ते व्याधावामाशयाश्रये ।
वमनार्थं प्रयुञ्जीन भिषग्देहमदूषयन् ॥ ८ ॥

In the event of gastro-intestinal diseases caused by vitiated *kapha* and *pitta*, the physician should prescribe *madana* (*Randia dumetorum* Lam.), *madhuka* (*Glycyrrhiza glabra* Linn.), *nimba* (*Azadirachta indica* A. Juss.), *jīmūta* (*Luffa echinata* Roxb.), *kṛtavedhana* (*Luffa acutangula* Roxb.), *pippalī* (*Piper longum* Linn.), *kuṭaja* (*Holarrhena antidysenterica* Wall.) *ikṣvāku* (*Lagenaria siceraria* Standl.), *elā* (*Elettaria cardamomum* Maton.), *dhāmārgava* (*Luffa cylindrica* M. Roem.) for emesis without causing any injury to the body. [7–8]

These plants are to be used for emesis, for a disease which originates from the site of *kapha*, i. e. the upper portion of the *āmāśaya* or stomach. As regards the vitiated *pitta*, no emesis is generally prescribed but when the vitiated *pitta* comes to the site of the *kapha*, i. e. upper part of *āmāśaya* or stomach, then it becomes an object of emesis owing to its contact with *kapha*. As it has been said "When a *doṣa* changes its place and comes to the site of another *doṣa*, it is to be treated on the lines of treatment for the latter."

This therapy is to be administered very carefully; if it is overdone, inadequately done or incorrectly done, this may cause considerable injury to the body. Although this precautionary measure is advocated here in the context of emesis, this applies *in toto* for all the elimination therapies like purgation, etc.

Of all the plants enumerated in the above verse, *madana* (*Randia dumetorum* Lam.) occupies the first position inasmuch as it is most useful owing to its harmlessness.

त्रिवृतां त्रिफलां दन्तीं नीलिनीं सप्तलां वचाम् ।
कम्पिल्लकं गवाक्षीं च क्षीरिणीमुदकीर्यकाम् ॥ ९ ॥
पीलून्यारग्वधं द्राक्षां द्रवन्तीं निचुलानि च ।
पक्वाशयगते दोषे विरेकार्थं प्रयोजयेत् ॥ १० ॥

For purgation in the event of the vitiated *doṣas* of the colon, the physician should prescribe *trivṛtā* (*Operculina turpethum* R. B.), *harītakī* (*Terminalia chebula* Linn.), *āmalakī* (*Emblica officinalis* Gaertn.), *bibhītaka* (*Terminalia belerica* Roxb.), *dantī* (*baliospermum montanum* Muell–Arg), *nīlinī* (*Indigofera tinctoria* Linn.), *saptalā* (*Acacia concinna* Dc.), *vacā* (*Acorus calamus* Linn.), *kampillaka* (*Mallotus philippinensis* Muell–Arg.), *gavākṣī* (*Citrullus colocynthis* Schrad.), *kṣīriṇī* (*Mimosops hexandra* Roxb.), *udakīryaka* (*Pongamia pinnata* Merr.), *pīlu* (*Salvadora persica* Linn.)

āragvadha (*Cassia fistula* Linn.), *drākṣā* (*Vitis vinifera* Linn.) *dravantī* (*Jatropha glandulifera* Roxb.), *nicula* (*Borringtonia acutangula* Gaertn.). [9–10]

Purgation therapy is now being described after the description of emesis. *Pañcakarma* therapy starts with the *nasya* (elimination of *doṣas* from the head by inhalation); then comes the elimination of *doṣas* from the body by emesis and purgation from the stomach and small intestine respectively; next will come *basti* or enema.

Among the plants for purgation, *Trivṛtā* (*Operculina turpethum* R. B.) occupies the first position. This is said to be very useful as a laxative—cf. *Sūtra*, 25.40. The term "*pakvāśayagata*" may be construed as *pakva* plus *āśayagata*, i. e. a vitiated *doṣa* which is *pakva* (ripe or mature) and which is located in the *adha āmāśaya* (small intestine). That is to say, the *doṣa* located in the site of *pitta* (small intestine) is the object of purgation and not the one located in large intestine. *Doṣa* here implies both vitiated *pitta* and *kapha* because both of them can be eliminated by purgation—cf. *Cikitsā*, 3.171.

पाटलां चाग्निमन्थं च विल्वं श्योनाकमेव च ।
काश्मर्यं शालपर्णीं च पृश्निपर्णीं निदिग्धिकाम् ॥ ११ ॥
बलां श्वदंष्ट्रां वृहतीमेरण्डं सपुनर्नवम् ।
यवान् कुलत्थान् कोलानि गुडूचीं मदनानि च ॥ १२ ॥
पलाशं कत्तृणं चैव स्नेहांश्च लवणानि च ।
उदावर्त्ते विबन्धेषु युञ्ज्यादास्थापनेषु च ॥ १३ ॥
अतएवौषधगणान् संकल्पमनुवासनम् ।
मारुतघ्नमिति प्रोक्तः संग्रहः पाञ्चकर्मिकः ॥ १४ ॥

For *āsthāpana* (a variety of enema) in the event of *udāvarta* (conditions caused by the inhibition of natural urges), *vibandha* (constipation), one should prescribe *pāṭalā* (*Stereospermum suaveolens* DC.), *agnimantha* (*Clerodendrum phlomidis* Linn. f.), *bilva* (*Aegle marmelos* Corr.), *śyonāka* (*Oroxylum indicum* Vent.), *kāśmarya* (*Gmelina arborea* Linn.), *śālaparṇī* (*Desmodium gangeticum* DC.), *pṛśniparṇī* (*Uraria picta* Desv.), *nidigdhikā* (*Solanum xanthocarpum* Schrad.), *balā* (*Sida cordifolia* Linn.), *svadaṃṣṭrā* (*Tribulus terrestris* Linn.), *bṛhatī* (*Solanum indicum* Linn.), *eraṇḍa* (*Ricinus communis* Linn.). *punarnavā* (*Boerhaavia diffusa* Linn.), *yava* (*Hordeum vulgare* Linn.), *kulattha* (*Dolichos biflorus* Linn.), *kola* (*Zizyphus jujuba* Lam.), *guḍūcī* (*Tinspora cordifolia* Miers.),

madana (*Randia dumetorum* Lam.), *palāśa* (*Butea monosperma* Kuntze), *kattṛṇa* (*Cymbopogon schoenanthus* Spreng.), fats and salts.

These very drugs are also to be prescribed for *anuvāsana* (another variety of enema) for the cure of vitiated *Vāta*.

Thus, the five elimination therapies are mentioned here in brief. [11–14]

Of the two types of enema viz., *nirūha* and *anuvāsana*, *nirūha* comes first in the order of priority because of its superiority in the matter of the elimination of *doṣas*. The drugs prescribed for the *nirūha* type of enema hold good even for the *anuvāsana* which is meant mainly for the cure of vitiated *vāta*. The details about drugs for and methods of elimination therapies will be given in the *Rogabhiṣagjitīya* chapter–cf. *Vimāna*, 8.138–144 and also in *Siddhi* and *Kalpa* sections.

तान्युपस्थितदोषाणां स्नेहस्वेदोपपादनैः ।
पञ्चकर्माणि कुर्वीत मात्राकालौ विचारयन् ॥ १५ ॥

In the event of vitiated *doṣas* brought forth by oleation and fomentation therapies, a physician should administer those five elimination therapies paying due regard to the dose and time. [15]

How are these five elimnation therapies to be administered ? Before they are administered, it is necessary that the vitiated *doṣas* are brought forth to an explicit form from their previous latent state. Unless these vitiated *doṣas* are made explicitly and prominently distinct, the administration of the five elimination therapies may not be facilitated. In order to achieve this, viz. bringing forth the vitiated *doṣas* from their latent state in exterior *dhātus* to their explicit state in alimentary canal, the administration of oleation and fomentation therapies have been prescribed.

There are however, situations in which it is not necessary to take recourse to oleation and fomentation therapies. As it is said, "In suitable cases and at appropriate times, a physician is required to eliminate, by taking recourse to emetic therapy such of the vitiated gastro–intestinal *doṣas* as are dominated by *kapha* and are considered to be responsible for causing fever"–vide *Cikitsā*. 3.146–147. In this case, emesis is administered even without oleation and fomentation therapies.

There is another utilitarian aspect of the administration of oleation and fomentation therapies. This helps normalise the vitiated *vāta* caused by the disturbances coming out of the administration of elimination therapies.

There is a marked difference between the effects of the oleation and fomentation therapies on the one hand and the five elimination therapies

on the other. The former do not eliminate the vitiated *doṣas* but simply neutralise them but the latter are directly responsible for the elimination of the vitiated *doṣas*. That is why the number of elimination therapies are five and not seven including oleation and fomentation therapies, as mentioned elsewhere. Oleation and fomentation therapies, no doubt, serve as accessories of the five elimination therapies but their main function is to bring forth the vitiated *doṣas* from their latent state to an explicit state.

Strictly speaking, unlike emesis and other elimination therapies, *anuvāsana* type of enema does not eliminate *doṣas* considerably but still it does eliminate faeces and flatus for which it is included under five elimination therapies.

This list of five elimination therapies does not include spitting and application of collyrium because they do not eliminate *daṣas* considerably nor do they have complex therapeutical implications.

Uttarabasti (vaginal douching) is not separately mentioned as it is included in *snehabastī* itself.

मात्राकालाश्रया युक्तिः, सिद्धिर्युक्तौ प्रतिष्ठिता ।
तिष्ठत्युपरि युक्तिज्ञो द्रव्यज्ञानवतां सदा ॥ १६ ॥

(Therapeutical) propriety depends upon the dose (of the therapy) and time (of administration). Success of treatment depends upon the (observance of this) propriety. A physician, proficient in the principles of propriety is always superior to those who are acquainted with the drugs only. [16]

अत ऊर्ध्वं प्रवक्ष्यामि यवागूर्विविधौषधाः ।
विविधानां विकाराणां तत्साध्यानां निवृत्तये ॥ १७ ॥

Hereafter, I will explain (different varieties of) gruel prepared with different medicines with a view to eradicating various diseases which can be cured by it. [17]

In the event of emesis, etc. not being applied, appetite may get suppressed or as a result of improper applicatien of emesis, etc. colic pain might occur. Thus, in order to stimulate the appetite and eradicate the colic pain, the different varieties of gruel are being described hereinafter. It has been said, "as a small particle of fire is by and by kindled with the help of grass, cowdung, etc. so the inner fire, i. e. appetite is enhanced and stabilised, and is rendered all digestive with the help of medicated gruel, etc. in respect of a patient who has been purged (by the administration of elimination therapies)–cf. *siddhi* 1.12–13.

Gruel is to be prepared with due regard to the proper measurement of its ingredients, viz. water, rice, drug, etc. The actual ratio of drug,

etc. is, however, to be determined on the basis of the digestive capacity. As it has been said, "there is no fixed dose of drugs-the dose is to be prescribed keeping in view the (state of) *doṣas*, (strength of) appetite, ability to work, age, (stage of the) disease, (nature of the) drug, and the (condition of the) *koṣṭha* (alimentary tract, for details cf. *Sūtra* 11:48).

Ingredients of gruel can be broadly classified into two viz., the drug material in which *vīrya* is predominant and the food material in which *rasa* (taste) is dominant. The drug material is again of three kinds according to its *vīrya* as follows:

I. One whose *vīrya* is *tīkṣṇa* e. g. *śuṇṭhī* (*Zingiber officinale* Rosc.) etc., the dose being one *Karṣa* (12 g);

II. One with moderate *vīrya* e.g. *bilva* (*Aegle marmelos* Corr.) *agnimantha* (*Clerodendrum plomidis* Linn. f) etc. the dose being *ardhapala* (24 g); and

III. the one with mild *vīrya* e. g. *āmalakī* (*Emblica officinalis* Gaertn.) the dose is one *pala* (48 g).

The dose mentioned here is to be taken in terms of proximity rather than exactitude. For the gruel which is to be prepared out of a paste, water is to be used according to the measurement prescribed in *Sūdaśāstra* (the Science of Cooking). As it has been said *"Anna, vilepī, maṇḍa, yavāgū* (gruel) are to be prepared with five, four, fourteen, and six times of water respectively. The prescribed measurement of water is to be taken in proportion to the total quantity of rice and drug taken together.

(1) पिप्पलीपिप्पलीमूलचव्यचित्रकनागरैः ।
यवागूर्दीपनीया स्याच्छूलघ्नी चोपसाधिता ॥ १८ ॥
(2) दधित्थबिल्वचाङ्गेरीतक्रदाडिमसाधिता ।
पाचनी ग्राहिणी,
(3) पेया सवाते पाञ्चमूलिकी ॥ १९ ॥
(4) शालपर्णीबलाबिल्वैः पृश्निपर्ण्या च साधिता ।
दाडिमाम्ला हिता पेया पित्तश्लेष्मातिसारिणाम् ॥ २० ॥
(5) पयस्यर्धोदके च्छागे ह्रीवेरोत्पलनागरैः ।
पेया रक्तातिसारघ्नी पृश्निपर्ण्या च साधिता ॥ २१ ॥
(6) दद्यात् सातिविषां पेयां सामे साम्लां सनागराम् ।
(7) श्वदंष्ट्राकण्टकारीभ्यां मूत्रकृच्छ्रे सफाणिताम् ॥ २२ ॥
(8) विडङ्गपिप्पलीमूलशिग्रुभिर्मरिचेन च ।
तक्रसिद्धा यवागूः स्यात् क्रिमिघ्नी ससुवर्चिका ॥ २३ ॥
(9) मृद्वीका सारिवालाजपिप्पलीमधुनागरैः ।
पिपासाघ्नी,

(10) विषघ्नी च सोमराजीविपाचिता ॥ २४ ॥
(11) सिद्धा वराहनिर्यूहे यवागूर्बृंहणी मता ।
(12) गवेधुकानां भृष्टानां कर्शनीया समाक्षिका ॥ २५ ॥
(13) सर्पिष्मती बहुतिला स्नेहनी लवणान्विता ।
(14) कुशामलकनिर्यूहे श्यामाकानां विरूक्षणी ॥ २६ ॥
(15) दशमूलीशृता कासहिक्काश्वासकफापहा ।
(16) यमके मदिरासिद्धा पक्वाशयरुजापहा ॥ २७ ॥
(17) शाकैर्मांसैस्तिलैर्माषैः सिद्धा वर्चो निरस्यति ।
(18) जम्ब्वाम्रास्थिदधित्थाम्लबिल्वैः साङ्ग्राहिकी मता ॥ २८ ॥
(19) क्षारचित्रकहिङ्ग्वम्लवेतसैर्भेदिनी मता ।
(20) अभयापिप्पलीमूलविश्वैर्वातानुलोमनी ॥ २९ ॥
(21) तक्रसिद्धा यवागूः स्याद्घृतव्यापत्तिनाशिनी ।
(22) तैलव्यापदि शस्ता स्यात्तक्रपिण्याकसाधिता ॥ ३० ॥
(23) गव्यमांसरसैः साम्ला विषमज्वरनाशिनी ।
(24) कण्ठ्या यवानां यमके पिप्पल्यामलकैः शृता ॥ ३१ ॥
(25) ताम्रचूडरसे सिद्धा रेतोमार्गरुजापहा ।
(26) समाषविदला वृष्या घृतक्षीरोपसाधिता ॥ ३२ ॥
(27) उपोदिकादधिभ्यां तु सिद्धा मदविनाशिनी ।
(28) क्षुधं हन्यादपामार्गक्षीरगोधारसैः शृता ॥ ३३ ॥

The gruel prepared with *pippalī (piper longum* Linn. *)* root of *pippalī, cavya (Piper chaba* Hunter *), citraka (Plumbago zeylanica* Linn. *)* and *nāgara (Zingiber officinale* Rosc. *)* stimulates digestion, and cures colic pain. (1)

That prepared with *dadhittha (Feronia limonia* Swingle *), bilva (Aegle marmelos* Corr. *), cāṅgerī (Oxalis corniculata* Linn.*),* buttermilk and *dāḍima (punica granatum* Linn. *)* is carminative and astringent. (2)

The gruel of *śālaparṇī (Desmodium gangeticum* DC. *), pṛśniparṇī (Urariapicta* Desv. *), bṛhatī (Solanum indicum* Linn. *), kaṇṭakārī (Solanum xanthocarpum* Schrad and Wendle*)* and *gokṣura (Tribulus terrestris* Linn. *)* is useful for *vātika* type of diarrhoea. (3)

The gruel prepared with *śālaparṇī (Desmodium gangeticum* DC.*), balā (Sida cordifolia* Linn. *), bilva (Aegle marmelos* Corr. *), pṛśniparṇī (Uraria picta* Desv. *)* and soured with *dāḍima (Punica granatum* Linn.*)* is useful for *paittika* and *ślaiṣmika* types of diarrhoeas. (4)

The gruel of *hrīvera (Pavonia odorata* Willd.*), utpala (Nymphaea*

alba Linn.), *nāgara* (*Zingiber officinale* Rosc.) *pṛśniparṇī* (*Uraria picta* Desv.) prepared with semi-diluted goat's milk cures blood diarrhoea. (5)

One should prescribe the gruel prepared with *ativiṣā* (*Aconitum heterophyllum* Wall.), and *nāgara* (*Zingiber officinale* Rosc.), and soured (with *dāḍima*) for diarrhoea in its *āma* stage. (6).

That of *svadaṁṣṭrā* (*Tribulus terrestris* Linn.) *kaṇṭakārī* (*Solanum xanthocarpum* Schrad and Wendl) alongwith *phāṇita* (a preparation of sugarcane) should be prescribed in dysuria (7).

The gruel of *viḍaṅga* (*Embelica ribes* Burm.), root of *pippalī* (*Piper longum* Linn.), *śigru* (*Moringa oleifera* Lam.), *marica* (*Piper nigrum* Linn.) prepared with buttermilk and salted with sonchal salt cures infections (8).

That prepared with *mṛdvīkā* (*Vitis vinifera* Linn.), *sārivā* (*Hemidesmus indicus* R. B.), fried paddy, *pippalī* (*Piper longum* Linn.), honey and *nāgara* (*Zingiber officinale* Rosc.), cures (excessive) thirst. (9)

The one cooked with *somarājī* (*Psoralea corylifolia* Linn.) is anti-toxic. (10)

The gruel prepared with pork extract is nourishing. (11)

The one prepared with fried *savedhuka* (*Triticum aestivum* Linn.) alongwith honey is emaciating. (12)

The gruel prepared with *tila* (*Sesamum indicum* Linn.), and added with ghee and salt causes unctuousness. (13)

The one of *śyāmāka* (*Punicum italicum* Linn.) prepared with the extract of *kuśa* (*Desmostachya bipinnata* Staff.) and *āmalaka* (*Emblica officinalis* Gaertn.) causes roughness. (14)

The one prepared with *bilva* (*Aegle marmelos* Corr.), *śyonāka* (*Oroxylum indicum* Vent.) *gambhārī* (*Gmelina arbora* Linn.) *pāṭalā* (*Stereospermum suaveolans* DC.), *gaṇikārikā* (*Clerodendrum phlomidis* Linn. f.), *śālaparṇī* (*Desmodium gangeticum* DC.), *pṛśniparṇī* (*Uraria picta* Desv.), *Bṛhatī* (*Solanum indicum* Linn.), *kaṇṭakārī* (*Solanum xanthocarpum* Schrad and Wendle), *gokṣura* (*Tribulus terrestris* Linn.), cures coughing, hiccough, dyspnoea and diseases due to *kapha*. (15)

The one prepared of ghee and oil with *madirā* wine alleviates pain in colon. (16)

That of vegetables, meat, *tila* (*Sesamum indicum* Linn.) and *Māṣa* (*Phaseolus mungo* Linn.) evacuates bowel. (17)

That of *jambū* (*Syzygium cumini* Skeels), seeds of *āmra* (*Mangifera indica* Linn.), *sour dadhittha* (*Feronia limonia* Swingle), *bilva* (*Aegle marmelos* Corr.), is astringent. (18)

That of *yavakṣāra* (alkali preparation from *Hordeum vulgare* Linn.), *citraka* (*Plumbago zeylanica* Linn.), *Hingu* (*Ferula narthex* Boiss.) and *amlavetasa* (*Rheum emodi* Wall.) is *cathartic*. (19)

The one with *abhayā* (*Terminalia chebula* Linn.) root of *pippalī* (*Piper longum* Linn.) and *viśva* (*Zingiber officinale* Rosc.) helps elimination of flatus. (20)

The gruel prepared with buttermilk eradicates untoward effects caused by (incorrect intake of) ghee. (21)

The one prepared with buttermilk and oilcake would alleviate such defects as caused by the incorrect intake of oil. (22)

The gruel prepared with beef extract and soured with *dāḍima* (*Punica granatum* Linn.) cures irregular fever. (23)

The one prepared of *yava* (*Hordeum vulgare* Linn.) with ghee and oil, and boiled with *pippalī* (*Piper longum* Linn.) and *āmalaka* (*Emblica officinalis* Gaertn.) is useful for throat. (24)

That of chicken extract alleviates diseases pertaining to the seminal passage. (25)

That of split *māṣa* (*Phaseolus radiatus* Linn.) prepared with ghee and milk is aphrodisiac. (26)

The one prepared with *upodikā* (*Basella rubra* Linn.) and curd cures narcosis. (27)

That of *apāmārga* (*Achyranthes aspera* Linn.) boiled with milk and extract of inguana flesh kills hunger. (28) [18-33]

The gruel prepared with *upodikā* (*Basella rubra* Linn.) and curd cures all the three types of narcosis -i. e. effected by the intake of poison, sight of blood and also the intake of alcoholic drinks.

तत्रश्लोकः—

अष्टाविंशतिरित्येता यवाग्वः परिकीर्तिताः ।
पञ्चकर्माणि चाश्रित्य प्रोक्तो भैषज्यसंग्रहः ॥ ३४ ॥

Summing up the contents :—

Thus, all the twenty eight varieties of gruel have been described and the drugs in connection with the five elimination therapies have been enumerated in brief. [34]

पूर्वं मूलफलज्ञानहेतोरुक्तं यदौषधम् ।
पञ्चकर्माश्रयज्ञानहेतोस्तत् कीर्तितं पुनः ॥ ३५ ॥

The drugs, which were described in the previous (chapter) just for the sake of knowledge as to their most useful roots and fruits, the same have again been described here to indicate their usefulness in the five elimination therapies. [35]

Even in the first chapter, the drugs have been described in relation to their usefulness in the five elimination therapies. The purpose there was just to show their usefulness in general. In the present chapter, however, their applicability and usefulness in the five elimination therapies occupies the most prominent position.

स्मृतिमान् हेतुयुक्तिज्ञो जितात्मा प्रतिपत्तिमान् ।
भिषगौषधसंयोगैश्चिकित्सां कर्तुमर्हति ॥ ३६ ॥

इत्यग्निवेशकृते तन्त्रे चरकप्रतिसंस्कृते श्लोकस्थानेऽपामार्ग-
तण्डुलीयो नाम द्वितीयोऽध्यायः ॥ २ ॥

Only the physician endowed with memory, having adequate knowledge of causes (of diseases and health) and principles of propriety, self restrained, and having presence of mind is entitled to practice medicine through the combination of various drugs. [36]

Thus ends the second chapter on the "Dehusked Seeds of *Apāmārga* (*Achyranthes aspera* Linn.)" of the *Sūtra* Section of Agniveśa's work as redacted by Caraka.

तृतीय आरग्वधीयाध्यायः

CHAPTER III

CASSIA FISTULA LINN.

अथात आरग्वधीयमध्यायं व्याख्यास्यामः ॥ १ ॥
इति ह स्माह भगवानात्रेयः ॥ २ ॥

We shall now expound the Chapter on *"Āragvadha (Cassia fistula* Linn. *)."* Thus said lord Ātreya. [1–2]

Drugs are of two kinds—one variety of drugs is used for internal cleansing and the other for external cleansing. In the previous chapter, drugs for internal cleansing have been mentioned. The other variety of drugs used for external cleansing e.g. ointment, etc. is now being explained.

The treatment of obstinate skin diseases including leprosy will be taken up separately in the section on treatment (vide *Cikitsā* : 7) and it would have been more appropriate if *āragvadha (Cassia fistula* Linn.), etc. were described there. The separate mention of the formulae from the point of view of treatment in the present chapter indicates that the skin diseases including leprosy come under the category of chronic and obstinate diseases. Verily repetition implies emphasis.

Although tuberculosis, etc. are also regarded as obstinate diseases, still they are not prominent objects of external cleansing. The skin diseases, on the other hand are prominent objects of external cleansing.

Different formulae enumerated in this chapter will be effective only when applied after proper purification of the body–vide *Cikitsā* 7:39–41. Thus, after having explained the purificatory methods in the previous chapter, the author now describes the various formulae for the cure of obstinate skin diseases including leprosy.

Khadira (Acacia catechu Willd.) in fact occupies the first position among the drugs for the cure of obstinate skin diseases including leprosy. But here *āragvadha (Cassia fistula* Linn.) is described first in preference to *khadira (Acacia catechu* Willd.) with a view to indicating the prominent usefulness of *āragvadha (Cassia fistula* Linn.) among the drugs used externally.

आरग्वधः सैडगजः करञ्जो वासा गुडूची मदनं हरिद्रे ।
श्र्याह्वः सुराह्वः खदिरो धवश्च निम्बो विडङ्गं करवीरकत्वक् ॥ ३ ॥
ग्रन्थिश्च भौर्जो लशुनः शिरीषः सलोमशो गुग्गुलुकृष्णगन्धे ।
फणिज्झको वत्सकसप्तपर्णौ पीलूनि कुष्ठं सुमनःप्रवालाः ॥ ४ ॥

वचा हरेणुस्त्रिवृता निकुम्भो भल्लातकं गैरिकमञ्जनं च।
मनःशिलाले गृहधूम एला काशीसलोध्रार्जुनमुस्तसर्जाः ॥ ५ ॥
इत्यर्धरूपैर्विहिताः षडेते गोपित्तपीताः पुनरेवपिष्टाः।
सिद्धाः परं सर्षपतैलयुक्ताश्चूर्णप्रदेहा भिषजा प्रयोज्याः ॥ ६ ॥
कुष्ठानि कृच्छ्राणि नवं किलासं सुरेशलुप्तं किटिभं सदद्रु।
भगन्दरार्शांस्यपचीं सपामां हन्युः प्रयुक्तास्त्वचिरान्नराणाम् ॥ ७ ॥

(1) *Āragvadha* (*Cassia fistula* Linn.), *eḍagaja* (*Cassia tora* Linn.), *karañja* (*Pongamia pinnata* Merr.), *vāsā* (*Adhatoda vasica* Nees.), *guḍūcī* (*Tinspora cordifolia* Miers.), *madana* (*Randia dumetorum* Lam.), *haridrā* (*Curcuma longa* Linn.), and *dāruharidrā* (*Berberis aristata* DC.);

(2) *Śryāhva* (?), *surāhva* (?), *khadira* (*Acacia catechu* Willd.), *dhava* (*Anogeissus latifolia* Wall.), *nimba* (*Azaridachta indica* A. Juss.), *viḍaṅga* (*Embelia ribes* Burm. f.), and the bark of *karaviraka* (*Nerium indicum* Mill.);

(3) Node of *bhūrja* (*Betula utilis* D. Don.), *laśuna* (*Allium sativum* Linn.), *śirīṣa* (*Albizzia lebbeck* Benth.), *lomaśa* (*Ferri sulphas*), *guggulu* (*Commifora mukul* Engl.), and *kṛṣṇagandhā* (*Moringa oleifera* Lam.);

(4) *Phaṇijjhaka* (a variety of *parṇāsa*), *vatsaka* (*Holarrhena antidysenterica* Wall.), *saptaparṇa* (*Alstonia scholaris* R. Br.), varieties of *pīlu* (*Salvadora persica* Linn.), *kuṣṭha* (*Saussurea lappa* C. B. Clarke.) and tender leaves of *sumanas* (*Jasminum officinale* Linn. var *grandiflorum* Bailey);

(5) *Vacā* (*Acorus calamus* Linn.), *hareṇu* (*Pisum sativum* Linn.), *trivṛtā* (*Operculina turpethum* R. B.), *nikumbha* (*Baliospermum montanum* Muell-Ang.), *bhallātaka* (*Semecarpus anacardium* Linn. f.), *Ferrum haematite* and *Antimoni isulphidum*;

(6) *Arsenii disulphidum*, *Arsenii trisulphidum*, kitchen soot, *elā* (*Elletaria cardamomum* Maton), *Ferri sulphas*, *lodhra* (*Symplocos recemosa* Roxb.), *arjuna* (*Terminalia arjuna* W & A.), *mustā* (*Cyperus rotundus* Linn.) and *sarja* (*Vateria indica* Linn.)

The above six formulae are to be used by the physician for external application in powder form after they are impregnated with purified ox bile, ground again and mixed up with mustard

oil. Their application immediately cures obstinate skin diseases including leprosy, leucoderma of recent origin, alopacia, keloids, ringworm, fistula-in-ano, piles, cervical adenitis and papular eruptions of human beings. [3-7]

कुष्ठं हरिद्रे सुरसं पटोलं निम्बाश्वगन्धे सुरदारुशिग्रू ।
ससर्षपं तुम्बुरुधान्यवन्यं चण्डां च चूर्णानि समानि कुर्यात् ॥ ८ ॥
तैस्तक्रपिष्टैः प्रथमं शरीरं तैलाक्तमुद्वर्तयितुं यतेत ।
तेनास्य कण्डूः पिडकाः सकोठाः कुष्ठानि शोफाश्च शमं व्रजन्ति ॥ ९ ॥

Powder of *kuṣṭha (Saussurea lappa* C. B. Clarke *), haridrā (Curcuma longa* Linn. *), dāruharidrā (Berberis asistata* DC. *), surasa (?), paṭola (Trichosanthes cucumerina* Linn. *), nimba (Azaridachta indica* A. Juss. *), aśvagandhā (Withania somnifera* Dunal *), suradāru (Cedrus deodara* Loud. *). śigru (Moringa oleifera* Lam. *), sarṣapa (Brassica nigra* Koch. *), tumburu (Xanthoxylon alatum.* Roxb. *), dhānya (Coriandrum sativum* Linn. *), vanya (Cyperus tenuiflorus),* and *caṇḍā (?)* should be prepared in equal quantity and ground with buttermilk. One should apply this over the body smeared with oil. By this pruritus, pimples, urticaria, obstinate skin diseases including leprosy and edema are relieved. [8—9]

कुष्ठामृतासङ्गकटङ्कटेरी कासीसकम्पिल्लकमुस्तलोध्राः ।
सौगन्धिकं सर्जरसो विडङ्गं मनःशिलाले करवीरत्वक् ॥ १० ॥
तैलाक्तगात्रस्य कृतानि चूर्णान्येतानि दद्यादवचूर्णनार्थम् ।
दद्रूः सकण्डूः किटिभानि पामा विचर्चिका चैव तथैति शान्तिम् ॥११॥

Powder of *kuṣṭha (Sussurea lappa* C. B. Clarke *), Cuprum sulphas, kaṭaṅkaṭerī (Berberis aristata* DC. *), Ferri sulphas, kampillaka (Mallotus philippinensis* Muel-Arg.*), mustā (Cyperus rotundus* Linn. *), lodhra (Symplocos recemosa* Roxb. *), sulpher, Sarjarasa* (extract of *Vateria indica* Linn. *), viḍaṅga (Embelia ribes* Burm.f.*),* realgar, orpiment, and bark of *karavīra (Nerium indicum* Mill. *),*— when dusted over the body smeared with oil, relieves ringworm, pruritus. keloids, papular eruptions and pamphigus. [10—11]

मनःशिलाले मरिचानि तैलमार्कं पयः कुष्ठहरः प्रदेहः ।

Realgar, orpiment, varieties of *marica (Piper nigrum* Linn. *),* Oil, and the latex of *arka (Calotropis gigantea* Linn. *),* constitutes

an ointment for the cure of obstinate skin diseases including leprosy.

तुत्थं विडङ्गं मरिचानि कुष्ठं लोध्रं च तद्वत् समनःशिलं स्यात् ॥ १२ ॥

Copper Sulphate, *viḍaṅga* (*Embelia ribes* Burm. f.) varieties of *marica* (*Piper nigrum* Linn.), *kuṣṭha* (*Saussurea lappa* C. B. Clarke), *lodhra* (*Symplocos racemosa* Roxb.) alongwith realgar likewise constitute (an ointment for the cure of obstinate skin diseases including leprosy) [12]

रसाञ्जनं सप्रपुनाडबीजं युक्तं कपित्थस्य रसेन लेपः ।

Rasāñjana (concentrated aqueous extract from *Berberis aristata* DC.) alongwith the seeds of *prapunāḍa* (*Cassia tora* Linn.) mixed with juice of *kapittha* (*Feronia limonia* Linn.) constitutes an ointment (for the cure of obstinate skin diseases including leprosy).

करञ्जबीजैडगजं सकुष्ठं गोमूत्रपिष्टं च परः प्रदेहः ॥ १३ ॥

Seeds of *karañja* (*Pongamia pinnata* Linn.), *eḍagaja* (*Cassia tora* Linn.) alongwith *kuṣṭha* (*Saussurea lappa* C. B. Clarke), pounded with cow's urine constitute an ointment par excellence (for the treatment of obstinate skin diseases including leprosy). [13]

उभे हरिद्रे कुटजस्य बीजं करञ्जबीजं सुमनःप्रवालान् ।
त्वचं समध्यां हयमारकस्य लेपं तिलक्षारयुतं विदध्यात् ॥ १४ ॥

Both the types of *haridrā* (*Curcuma longa* Linn. and *Berberis aristata* DC.), seeds of *kuṭaja* (*Holarrhena antidysenterica* Wall.) and *karañja* (*Pongamia pinnata* Linn.), tender leaves of *sumanas* (*Jasminum officinale* Linn. *var grandiflorum* Bailey), bark alongwith the pith of *hayamāraka* (*Nerium indicum* Mill.) mixed with the ash of *tila* (*Sesamum indicum* Linn.) is also used as an ointment for the treatment of obstinate skin diseases including leprosy. [14]

मनःशिला त्वक् कुटजात् सकुष्ठात् सलोमशः सैडगजः करञ्जः ।
ग्रन्थिश्च भौर्जः करवीरमूलं चूर्णानि साध्यानि तुषोदकेन ॥ १५ ॥
पलाशनिर्दाहरसेन चापि कर्षोद्धृतान्याढकसंमितेन ।
दर्वीप्रलेपं प्रवदन्ति लेपमेतं परं कुष्ठनिसूदनाय ॥ १६ ॥

Realgar, bark of *kuṭaja* (*Holarrhena antidysenterica* Wall.) alongwith that of *kuṣṭha* (*Saussurea lappa* C. B. Clarke.), *Ferri-sulphas*, *eḍagaja* (*Cassia tora* Linn.), *karañja* (*Pongamia pinnata* Linn.), node of *bhūrja* (*Betula utilis* D. Don.), root of *karavīra* (*Nerium indicum* Mill.), should be prepared in powder form mixed up with *tuṣodaka*. The *darvīpralepa* (semi-solid in consistency) ointment made of one *karṣa* (12 g) powder of each of the above, mixed up with an *āḍhaka* (3.072 l) of the juice extracted by burning the *palāśa* (*Butea monosperma* Lam.), is said to be most useful in eradicating obstinate skin diseases including leprosy. [15-16]

A conjee prepared by fermenting barley alongwith its husk is known as *tuṣodaka*. The juice of *palāśa* (*Butea monosperma* Lam.), as mentioned in the above verse, is extracted by burning the tree itself. For that the tap root of the tree is to be cut and below that a pitcher is to be kept. In the process of the tree being burnt, its juice comes out through the severed tap root which is to be collected in the pitcher.

पर्णानि पिष्ट्वा चतुरङ्गुलस्य तक्रेण पर्णान्यथ काकमाच्याः ।
तैलाक्तगात्रस्य नरस्य कुष्ठा न्युद्वर्तयेदश्वहनच्छदैश्च ॥ १७ ॥

One should use as an unguent on the parts of the body affected by the obstinate skin diseases including leprosy, the leaves of *caturaṅgula* (*Cassia fistula* Linn.) as well as *kākamācī* (*Solanum nigrum* Linn.) ground with buttermilk and also leaves of *aśvahana* (*Nerium indicum* Mill.) after applying oil to the body. [17]

कोलं कुलत्थाः सुरदारुरास्ना माषातसीतैलफलानि कुष्ठम् ।
वचा शताह्वा यवचूर्णमम्लमुष्णानि वातामयिनां प्रदेहः ॥ १८ ॥

Kola (*Zizyphus jujuba* Lam.), *kulattha* (*Dolichos biflorus* Linn.), *suradāru* (*Cedrus deodara* Roxb.), *rāsnā* (*Pluchea lanceolata* oliver & Hiern), *māṣa* (*Phaseolus radiatus* L.), *atasī* (*Linum usitatissimum* Linn.) and fruits of *eraṇḍa* (*Ricinus communis* Linn.), etc. soured by vinegar and warmed up constitutes a good unguent for those suffering from *vāta*. [18]

आनूपमत्स्यामिषवेसवारैरुष्णैः प्रदेहः पवनापहः स्यात् ।

The *vesavāra* prepared with the meat of marshy animals like fish when applied as an ointment cures (vitiated) *vāta*. [19i]

The *vesavāra* referred to above is made of minced flesh devoid of

bones, steamboiled and mixed up with molasses and ghee as well as *pippali* (*Piper longum* Linn.) and *marica* (*Piper nigrum* Linn.)

स्नेहैश्चतुर्भिर्दशमूलमिश्रैर्गन्धौषधैश्चानिलहः प्रदेहः ॥ १९ ॥

The ointment made of the aromatic drugs mixed up with the *daśamūla* (*Aegle marmelos* Corr., *Oroxylum indicum* Vent., *Gmelina arborca* Linn., *Stereospermum suaveolens* DC., *Cleodendrum phlomidis* Linn. f., *Desmodium gangeticum* DC., *Uraria picta* Desv., *Solanum indicum* Linn., *Solanum xanthocarpum* Schrad & Wendl., and *Tribulus terrestris* Linn.)and four types of fat (ghee, oil, fat and marrow) is also useful for the cure of (vitiated) *vāta*. [19]

For details of the *gandhauṣadhas* (aromatic drugs) referred to in this verse vide the chapter on the treatment of fever (*Cikitsā* 3 : 267).

तक्रेण युक्तं यवचूर्णमुष्णं सक्षारमर्तिं जठरे निहन्यात् ।

Warmed up powder of *yava* (*Hordeum vulgare* Linn.), mixed up with buttermilk and alkalies eradicates abdominal pain. [20i]

कुष्ठं शताह्वां सवचां यवानां चूर्णं सतैलाम्लमुशन्ति वाते ॥ २० ॥

Kuṣṭha (*Saussurea lappa* C. B. Clarke), *śatāhvā* (*Foeniculum vulgare* Mill.), *vacā* (*Acorus calamus* Linn.), powder of *yava* (*Hordeum vulgare* Linn.), and Oil, when soured (with vinegar) are said to be useful for (alleviating) *vāta*. [20]

उभे शताह्वे मधुकं मधूकं बलां प्रियालं च कशेरुकं च ।
घृतं विदारीं च सितोपलां च कुर्यात् प्रदेहं पवने सरक्ते ॥ २१ ॥

In the event of *vātarakta* (gout) one should apply an ointment consisting of both the types of *satāhvā* (*Foeniculum vulgare* Mill.), *madhuka* (*Glycyrrhiza glabra* Linn.), *madhūka* (*Madhuca indica* I. F. Gmel.), *balā* (*Sida cordifolia* Linn.), *priyāla* (*Buchanania lanzan* Spreng.), *kaśeruka* (*Scirpus grossus* Linn. f.), ghee, *vidārī* (*Ipomoea paniculata* R. Br.) and Sugar. [21]

रास्ना गुडूची मधुकं बले द्वे सजीवकं सर्षभकं पयश्च ।
घृतं च सिद्धं मधुशेषयुक्तं रक्तानिलार्तिं प्रणुदेत् प्रदेहः ॥ २२ ॥

The ointment consisting of *rāsnā* (*Pluchea lanceolata* Oliver and Hiern), *guḍūcī* (*Tinspora cordifolia* Willd.), *madhuka* (*Glycyrrhiza glabra* Linn.), two types of *balā* (*Sida cordifolia* Linn. and *Sida rhombifolia* Linn.) alongwith *jīvaka* (?), *ṛsabhaka* (?) and milk

prepared with ghee and mixed up with honey wax eradicates the trouble arising out of *vātarakta* (gout). [22]

वाते सरक्ते सघृतं प्रदेहो गोधूमचूर्णं छगलीपयश्च ।

In *vātarakta* (gout), the ointment made of ghee, the powder of *godhūma* (*Triticum sativum* Lam.) and goat's milk is (also) prescribed. [23 i]

नतोत्पलं चन्दनकुष्ठयुक्तं शिरोरुजायां सघृतं प्रदेहः ॥ २३ ॥

Nata (*Valeriana Wallicii* DC.), *utpala* (*Nymphaea alba* Linn.), *candana* (*Santalum album* Lin.) and *kuṣṭha* (*Saussurea lappa* C. B. Clarke)—these drugs mixed up with ghee constitute an unguentum useful for headache. [23]

प्रपौण्डरीकं सुरदारु कुष्ठं यष्ट्याह्वमेला कमलोत्पले च ।
शिरोरुजायां सघृतः प्रदेहो लोहैरकापद्मकचोरकैश्च ॥ २४ ॥

Prapanuṇḍarīka (*Nymphaea lotus* Linn. red variety), *suradāru* (*Cedrus deodara* Loud.), *kuṣṭha* (*Saussurea lappa* C. B. Clarke), *yaṣṭyāhva* (*Glycyrrhiza glabra* Linn.), *elā* (*Elettaria Cardamomum* Maton.), *kamala* (*Nelumbo nucifera* Gaertn.), *utpala* (*Nymphaea alba* Linn.),—these drugs mixed up with ghee alongwith *loha* (*Aquilaria agallocha* Roxb.), *erakā* (*Typha angustifolia* Linn.), *padmaka* (*Prunus cerasoides* D. Don.), *coraka* (*Angelica glauca* Edgw.) constitute another unguentum useful for headache. [24]

रास्ना हरिद्रे नलदं शताह्वे द्वे देवदारूणि सितोपला च ।
जीवन्तिमूलं सघृतं सतैलमालेपनं पार्श्वरुजासु कोष्णम् ॥ २५ ॥

Rāsnā (*Pluchea lanceolata* Oliver & Hiern), *haridrā* (*Curcuma longa* Linn.), *dāruharidrā* (*Berberis aristata* DC.), *nalada* (*Nardostachys jatamansi* DC.), two varieties of *satāhvā* (*Foeniculum vulgare* Mill. and *Foeniculum capillaecum*), two varieties of *devadāru* (*Cedrus deodara* Loud.), Sugar, root of *jīvantī* (*Leptadenia reticulata* W & A)—these drugs alongwith ghee and oil slightly warmed up make a good ointment for chest pain [25]

शैवालपद्मोत्पलवेत्रतुङ्गप्रपौण्डरीकाण्यमृणाललोध्रम् ।
प्रियङ्गुकालेयकचन्दनानि निर्वापणः स्यात् सघृतः प्रदेहः ॥ २६ ॥

Śaivāla (*Vallisneria spiralis* Linn.), *padma* (*Nelumbo nucifera* Gaertn.), *utpala* (*Nymphaea alba* Linn.), *vetra* (*Salix caprea*

Linn.), *tuṅga* (*Calophyllum inophyllum* Linn.), *Prapauṇḍarīka* (*Nymphaea lotus* Linn. red variety), *amṛṇāla* (*Vetiveria zizanioides* Nash,) *lodhra* (*Symplocos racemosa* Roxb.), *priyaṅgu* (*Callicarpa macrophylla* Vahl.), *kāleyaka* (*Santalum flavum* Linn.), *candana* (*Santalum album* Linn.),—ointment prepared of these drugs and mixed up with ghee relieves burning sensation. [26]

सितालतावेतसपद्मकानि यष्ट्याह्वमैन्द्री नलिनानि दूर्वा ।
यवासमूलं कुशकाशयोश्च निर्वापणः स्याज्जलमेरका च ॥ २७ ॥

Sugar, *latā* (*Rubia cordifolia* Linn.), *vetasa* (*Salix caprea* Linn.), *padmaka* (*Prunus cerasoides* D. Don.), *yaṣṭyāhva* (*Glycyrrhiza glabra* Linn.), *aindrī* (*Citrullus colocynthis* Lehrad.), *nalina* (*Nelumbo nucifera* Gaertn.), *dūrvā* (*Cynodon dactylon* Pers.), root of *yavāsa* (*Alhagi psudalhagi* Desv.), *kuśa* (*Desmostachya bipinnata* Staff.), *kāśa* (*Saccharum spontaneum* Linn.), *jala* (*Pavonia odorata* Willd.), and *erakā* (*Typha angustifolia* Linn.)—ointment of these drugs relieves burning sensation. [27]

शैलेयमेलागुरुणी सकुष्ठे चण्डा नतं त्वक् सुरदारु रास्ना ।
शीतं निहन्यादचिरात् प्रदेहो

Śaileya (*Permellia perforata*), *elā* (*Elettaria cardamomum* Maton), *aguru* (*Aquilaria agallocha* Roxb.), *kuṣṭha* (*Saussurea Lappa* C. B. Clarke.), *caṇḍā* (?), *nata* (*Valeriana Wallicii* DC.), *tvak* (*Cinnamomum zeylanicum* Blume.), *suradāru* (*Cedrus deodara* Loud.), *rāsnā* (*Pluchea lanceolata* Oliver and Hiern.)—Ointment of these drugs instantaneously alleviates cold sensation.

विषं शिरीषस्तु ससिन्धुवारः ॥ २८ ॥

Śirīṣa (*Albizzia lebbeck* Benth.) alongwith *sindhuvāra* (*Vitex nigundo* Linn.) alleviates toxic conditions. [28]

शिरीषलामज्जकहेमलोध्रैस्त्वग्दोषसंस्वेदहरः प्रघर्षः ।

Śirīṣa (*Albizzia lebbeck* Benth.), *lāmajjaka* (*Cymbopogon jwarancusa* Schult.), *hema* (*Mesua ferrea* Linn.) and *lodhra* (*Symplocos racemosa* Roxb.),—ointment prepared with all these drugs when rubbed (over the skin) alleviates skin diseases and reduces diaphoresis.

पत्राम्बुलोध्राभयचन्दनानि शरीरदौर्गन्ध्यहरः प्रदेहः ॥ २९ ॥

Patra (*Cinamomum tamala* Nees and Eberum.), *ambu* (*Pavonia odorata* Willd.), *lodhra* (*Symplocos racemosa* Roxb.), *abhayā*

(*Vetiveria zizanioides* Nash.), and *candana* (*Santalum album* Linn.)—ointment of these drugs removes bad smell from the body. [29]

तत्र श्लोकः—

इहात्रिजः सिद्धतमानुवाच द्वात्रिंशतं सिद्धमहर्षिपूज्यः ।
चूर्णप्रदेहान् विविधामयघ्ना नारग्वधीये जगतो हितार्थम् ॥ ३० ॥

Summing up the contents :—

Thus, for the sake of the well-being of the world, Lord Ātreya, respected by the *siddhas* and *maharṣis* expounded in the chapter on "*Āragvadha* (*Cassia fistula* Linn.)" thirty two types of most efficacious powders and unguents useful in different diseases. [30]

इत्यग्निवेशकृते तन्त्रे चरकप्रतिसंस्कृते श्लोकस्थाने
आरग्वधीयो नाम तृतीयोऽध्यायः ॥ ३ ॥

Thus, ends the third chapter on *Āragvadha* (*Cassia fistula* Linn.) of the *Sūtra* section of Agniveśa's work as redacted by Caraka.

चतुर्थो षड्विरेचनशताश्रितीयाध्यायः

CHAPTER IV

SIX HUNDRED PURGATIVES

अथातः षड्विरेचनशताश्रितीयमध्यायं व्याख्यास्यामः ॥ १ ॥

इति ह स्माह भगवानात्रेयः ॥ २ ॥

We shall now expound the chapter on "Six Hundred Purgatives"

Thus said lord Ātreya. [1–2]

इह खलु षड् विरेचनशतानि भवन्ति, षड् विरेचनाश्रयाः, पञ्चकषाययोनयः, पञ्चविधकषायकल्पनं, पञ्चाशन्महाकषायाः, पञ्चकषायशतानि, इति संग्रहः ॥ ३ ॥

There are six hundred purgatives; six different parts of the plant useful for purgation, five varieties of drugs for the preparation of decoction, five different pharmaceutical processes, fifty important varieties of decoctives and five hundred decoctions. This is, in brief, the subject matter of this chapter. [3]

In the previous two chapters, internal and external cleansing have been separately mentioned. In the present chapter, the medicines, both for internal as well as external cleansing are being explained.

Here the term "purgation" implies emesis also, vide—*Kalpa* 1 : 4.

षड् विरेचनशतानि, इति यदुक्तं तदिह संग्रहेणोदाहृत्य विस्तरेण कल्पोपनिषदि व्याख्यास्यामः; (तत्र) त्रयस्त्रिंशद्योगशतं प्रणीतं फलेषु, एकोनचत्वारिंशज्जीमूतकेषु योगाः, पञ्चचत्वारिंशदिक्ष्वाकुषु, धामार्गवः षष्टिधा भवति योगयुक्तः, कुटजस्त्वष्टादशधा योगमेति, कृतवेधनं षष्टिधा भवति योगयुक्तं, श्यामात्रिवृद्योगशतं प्रणीतं दशापरे चात्र भवन्ति योगाः, चतुरङ्गुलो द्वादशधा योगमेति, लोध्रं विधौ षोडशयोगयुक्तं, महावृक्षो भवति विंशतियोगयुक्तः, एकोनचत्वारिंशत् सप्तलाशङ्खिन्योर्योगाः, अष्टचत्वारिंशद्दन्तीद्रवन्त्योः, इति षड्विरेचनशतानि ॥ ४ ॥

Here, we shall deal with six hundred purgatives just briefly; we shall present elaborate explanation of each one of them in the *Kalpa* Section.

There are 133 purgatives with *madana phala* (*Randia dumetorum* Lam.), 39 with *jīmūta* (*Luffa echinata* Roxb.), 45 with *ikṣvāku* (*Lagenaria siceraria* Standl.), 60 with *dhāmārgava* (*Luffa cylindrica* M. Roem.), 18 with *kuṭaja* (*Holarrhena antidysenterica*

Wall.). 60 with *kṛtavedhana* (*Luffa acutangula* Roxb.), 110 with black variety of *trivṛt* (*Operculina turpethum* R. B.), 12 with *caturaṅgula* (*Cassia fistula* Linn.), 16 with *lodhra* (*Symplocos racemosa* Roxb.), 20 with *mahāvṛkṣa* (*Euphorbia neriifolia* Linn.), 39 with *saptalā* (*Acacia concinna* DC.) and *śaṅkhinī* (*Cancora decussata* Roem. et Sch.), 48 with *dantī* (*Baliospermum montanum* Muell-Arg.) and *dravantī* (*Jatropha glandulifera* Roxb.). These are the six hundred varieties of purgatives including emetics. [4]

Out of the six hundred formulae enumerated above, the first 255 are for emesis and the remaining for purgation.

षड्विरेचनाश्रया इति क्षीरमूलत्वक्पत्रपुष्पफलानीति ॥ ५ ॥

The six different parts of the plant useful for purgation are latex, root, bark, leaves, flowers and fruits. [5]

Of all the six parts of the plant enumerated above, latex occupies the most important position in so far as purgation is concerned—cf. *Sūtra* 25 : 40. The bark of *lodhra* (*Symplocos racemosa* Roxb.) and leaves of *ikṣvāku* (*Lagenaria siceraria Standtl.*), etc. are useful for purgation—vide *Kalpa* 3 : 5. In addition to the latex, etc. included in the verse, there are other purgatives like castor oil, copper and mercury preparations which are not mentioned either in this chapter or in the chapter of *Kalpa* section.

पञ्च कषाययोनय इति मधुरकषायोऽम्लकषायः ।
कटुकषायस्तिक्तकषायः कषायकषायश्चेति तन्त्रे संज्ञा ॥ ६ ॥

Five varieties of decoctions as found in the work are sweet, sour, pungent, bitter and astringent. [6]

Of the six *rasas* (tastes), all except those having saline taste are described here for decoction.

पञ्चविधं कषायकल्पनमिति तद्यथा—स्वरसः,
कल्कः, शृतः, शीतः, फाण्टः कषाय इति ।
(यन्त्रनिष्पीडिताद् द्रव्याद्रसः स्वरस उच्यते ।
यः पिण्डो रसपिष्टानां स कल्कः परिकीर्तितः ॥
वह्नौ तु क्वथितं द्रव्यं शृतमाहुश्चिकित्सकाः ।
द्रव्यादापोत्थितात्तोये प्रतप्ते निशि संस्थितात् ॥
कषायो योऽभिनिर्याति स शीतः समुदाहृतः ।
क्षिप्त्वोष्णतोये मृदितं तत् फाण्टं परिकीर्तितम् ॥)

तेषां यथापूर्वं बलाधिक्यम्; अतः कषायकल्पना व्याध्यातुरबलापेक्षिणी; न त्वेवं खलु सर्वाणि सर्वत्रोपयोगीनि भवन्ति ॥ ७ ॥

Five pharmaceutical processes are *svarasa* (juice), *kalka* (paste), *śṛta* (decoction), *śīta* (cold infusion) and *phāṇṭa* (hot infusion).

Juice extracted from a drug pressed by a machine is known as *svarasa;* when pasted with juice and converted into a roundish lump, it is known as *kalka.* According to physicians, medicine-prepared by boiling a drug on fire is called *śṛta;* cold infusion prepared by putting the coarsely ground drug in boiled water and preserved over night is known as *śīta;* when a medicine is prepared by putting the drug in boiled water and then squeezed, the filtrate out of it is known as *phāṇṭa.*

The potentiality of the medicines of the preceding category is greater than the succeeding ones; so these preparations should be prescribed with due regard to the strength of the patient and seriousness of the disease. All these preparations are not equally useful in all cases. [7]

As stated above, the potentiality of the preparations is greater in the preceding ones in relation to the succeeding ones. It is, therefore, necessary to take into consideration the strength of the patient and the seriousness of the disease while prescribing these different categories of preparations. For example, when the patient is strong enough and the disease is equally serious, the *svarasa* preparation of the drug will be eminently useful; it will not be so when the patient is weak or the disease is of less serious type. In fact, there are several other factors including the personal likings or otherwise of the individual patient to be taken into account while prescribing these preparations. If the patient has got aversion to *svarasa*, this preparation will not be useful to him at all irrespective of the fact that he is strong enough and his disease is of serious nature. According to the science of medicine, a drug disliked by a patient is not to be prescribed, inasmuch as it might instantaneously cause emesis or anorexia. Thus, prescription of these preparations is to be made with due regard not only to the strength of the patient or seriousness of the disease but also to the suitability of the drugs in question, specially in relation to the likes or dislikes of the patients.

Even the utility of different drugs lies in their different preparations. As it will be explained in the *Cikitsā* section, *maṇḍūkaparṇī* (*Centella asiatica* Urban) should be administered in *svarasa* (juice) form, *yaṣṭimadhu* (*Glycyrrhiza glabra* Linn.) is to be taken with milk in powder (*cūrṇa*) form;

guḍūcī (*Tinspora cordifolia* Miers) alongwith its root and flower is to be taken in *svarasa* (juice) form and *śaṅkhapuṣpī* (*Evolvulus alsinoides* L.) in *kalka* (paste) form—cf. *Cikitsā* 1 : 3 : 30.

Kalka is of two types—wet and dry. Powder is just a variety of *kalka* in its dry form.

'पञ्चाशन्महाकषाया' इति यदुक्तं तदनुव्याख्यास्यामः;

Now we shall expound the 50 important varieties of decoctives mentioned before.

I तद्यथा—जीवनीयो बृंहणीयो लेखनीयो भेदनीयः सन्धानीयो दीपनीय इति षट्कः कषायवर्गः;

(The first group consists of) six important varieties of decoctives, viz. invigorators, nourishing drugs, those reducing corpulency, cathertics, healers of wound and digestive stimulants.

Drugs conducive to longevity are known as *jīvanīya*.

II बल्यो वर्ण्यः कण्ठ्यो हृद्य इति चतुष्कः कषायवर्गः;

(The second group consists of) four, viz. strength promoters, complexion promoters, those useful for throat and cardiac-tonics.

III तृप्तिघ्नोऽर्शोघ्नः कुष्ठघ्नः कण्डूघ्नः क्रिमिघ्नो विषघ्न इति षट्कः कषायवर्गः;

(The third group consists of) six, viz. removers of the sense of pseudo-contentment, anti-hemorrhoidals, curatives for obstinate skin diseases including leprosy, anti-pruritics, curatives of all infections, and anti-toxics.

Kapha, when vitiated gives rise to a sense of pseudo-contentment which tells upon normal health. Drugs, which remove that sort of pseudo-contentment are known as *tṛptighnas*.

IV स्तन्यजननः स्तन्यशोधनः शुक्रजननः शुक्रशोधन इति चतुष्कः कषायवर्गः;

(The fourth group consists of) four, viz. galactagogues, galacto-purificators, spermatopoitics and spermato purificators.

V स्नेहोपगः स्वेदोपगः वमनोपगो विरेचनोपग आस्थापनोपगोऽनुवासनोपगः शिरोविरेचनोपग इति सप्तकः कषायवर्गः;

(The fifth group consists of) seven, viz. adjuvants of unction, adjuvants of fomentation, adjuvants of emesis, adjuvants of purgation, adjuvants of *āsthāpana* type of enema, adjuvants of *anuvāsana* type of enema and adjuvants for the elimination of *doṣas* from the head.

The drugs that help the process of unction achieved by fats, etc. are known as *snehopagas*. Such drugs are known as *vamanopagas* as help *madanaphala* (*Randia dumetorum* Lam.), etc. for emesies viz. honey, *madhuka* (*Glycyrrhiza glabra* Linn.) etc.

VI छर्दिनिग्रहणस्तृष्णानिग्रहणो हिक्कानिग्रहण इति त्रिकः कषायवर्गः;

(The sixth group consists of) three, viz. antiemetics, thirst restraining drugs and curatives of hiccough;

VII पुरीषसंग्रहणीयः पुरीषविरजनीयो मूत्रसंग्रहणीयो मूत्रविरजनीयो मूत्रविरेचनीय इति पञ्चकः कषायवर्गः;

(The seventh group consists of) five, viz. bowel binders, bowel colouring drugs, antidiuretics, urine colouring drugs and diuretics;

Such drugs as eliminate the vitiated *doṣas* from faeces are known as *purīṣavirajanīyas*. Drugs which increase diuresis are known as *mūtravirecanīyas*.

VIII कासहरः श्वासहरः शोथहरो ज्वरहरः श्रमहर इति पञ्चकः कषायवर्गः;

(The eighth one consists of) five viz. curatives of bronchitis, dyspnoea, oedema, fever and fatigue.

IX दाहप्रशमनः शीतप्रशमन उदर्दप्रशमनोऽङ्गमर्दप्रशमनः शूलप्रशमन इति पञ्चकः कषायवर्गः;

(The ninth one consists of) five, viz, curatives of burning syndrome, cold, urticaria, malaise and colic pain;

Udarda, here is to be taken as urticaria and not the disease described in *Mahārogādhyāya* (Sūtra 20–?) by this name. Otherwise the prescription of *tinduka* (*Diospyros peregrina* Gurke), etc. for the relief of *udarda* cannot be justified because these drugs are not useful for *vāta*.

X शोणितस्थापनो वेदनास्थापनः संज्ञास्थापनः प्रजास्थापनो वयःस्थापन इति पञ्चकः कषायवर्गः;

(The tenth one consists of) five, viz. hematics, sedatives, restoratives of consciousness, procreatives, and rejuvenators.

Śoṇitasthāpana is that category of drug which restores blood in its pure form after eliminating its vitiating *doṣas*. In the event of physical pain, the class of drugs which eliminates that pain and restores the body to its normal state is known as *vedanāsthāpana*. *Saṁjñāsthāpana* is the category of drugs that restore consciousness. The drug which eliminates procreational defects and thus restores embryo are known as *prajāsthāpana*.

And so the drugs useful for restoration of youth are known as *vayaḥsthāpana*.

इति पञ्चाशन्महाकषाया महतां च कषायाणां लक्षणोदाहरणार्थं व्याख्याता भवन्ति। तेषामेकैकस्मिन् महाकषाये दश दशावयविकान् कषायाननुव्याख्यास्यामः; तान्येव पञ्च कषायशतानि भवन्ति ॥ ८ ॥

Thus, the fifty important decoctives are explained, keeping in view the definitions and examples thereof. We shall now explain ten drugs in each, constituting these important decoctives. All these taken together constitute 500 decoctions. [8]

These fifty important decoctives are not exhaustive. There are other important formulae as well, for example, curatives of *vāta*, *pitta*, etc.

(I) तद्यथा—जीवकर्षभकौ मेदा महामेदा काकोली क्षीरकाकोली मुद्गपर्णीमाषपर्ण्यौ जीवन्ती मधुकमिति दशेमानि जीवनीयानि भवन्ति;

Jīvaka (?), *ṛṣabhaka* (?), *medā* (?), *mahāmedā* (?), *kākolī* (?), *kṣīrakākolī* (?), *mudgaparṇī* (*Phaseolus trilobus* Ait.), *māṣaparṇī* (*Teramnus labialis* Spreng.), *jīvantī* (*Leptadenia reticulata* W & A.) and *Madhuka* (*Glycyrrhiza glabra*–Linn.),—these ten drugs are invigorators.

(II) क्षीरिणी राजक्षवकाश्वगन्धाकाकोलीक्षीरकाकोलीवाट्यायनीभद्रौदनीभारद्वाजीपयस्यर्ष्यगन्धा इति दशेमानि बृंहणीयानि भवन्ति;

Kṣīriṇī (*Mimosops hexandra* Roxb.), *rājakṣavaka* (*Euphorbia microphylla* Heyne), *aśvagandhā* (*Withania somnifera* Dunal.), *kākolī* (?), *kṣīrakākolī* (?), *vātyāyanī* (*Sida rhombifolia* Linn.), *bhadraudanī* (*Sida cordifolia* Linn.), *bhāradvājī* (*Thespesia lampas* Dalz & Gibs), *payasyā* (*Ipomoea paniculata* R. Br.) and *ṛṣyagandhā* (?)—these ten drugs are nourishing.

(III) मुस्तकुष्ठहरिद्रादारुहरिद्रावचातिविषाकटुरोहिणीचित्रकचिरविल्वहैमवत्य इति दशेमानि लेखनीयानि भवन्ति;

Musta (*Cyperus rotundus* Linn.), *kuṣṭha* (*Saussurea lappa* C. B. Clarke), *haridrā* (*Curcuma longa* Linn.), *dāruharidrā* (*Berberis aristata* D C.), *vacā* (*Acorus calamus* Linn.), *ativiṣā* (*Aconitum heterophyllum* Wall.), *kaṭurohiṇī* (*Picrorhiza kurroa* Royle ex Benth.), *citraka* (*Plumbago zeylanica* Linn.), *Cirabilva* (*Pongamia pinnata* Merr.) and *haimavatī* (*Iris versicolor*)—these ten drugs reduce corpulency.

(IV) सुवहार्कोरुबुकाग्निमुखीचित्राचित्रकचिरबिल्वशङ्खिनीशकुलादनीस्वर्णक्षीरिण्य इति दशेमानि भेदनीयानि भवन्ति;

Suvahā (*Operculina turpethum* R. B.), *arka* (*Calotropis gigantea* R. Br. ex Ait.), *urubuka* (?), *agnimukhī* (*Gloriosa superba* Linn.), *citrā* (*Baliospermum montanum* Muell-Arg.), *citraka* (*Plumbago zeylanica* Linn.), *cirabilva* (*Pongamia pinnata* Merr.), *śaṅkhinī* (*Canscora decussata* Roem. et Sch.), *śakulādanī* (*Picrorhiza kurroa* Royle ex Benth.) and *svarṇakṣīriṇī* (*Argemone mexicana* Linn.)—these ten drugs are cathertic.

(V) मधुकमधुपर्णीपृश्निपर्ण्यम्बष्ठकीसमङ्गामोचरसधातकीलोध्रप्रियङ्गुकट्फलानीति दशेमानि सन्धानीयानि भवन्ति;

Madhuka (*Glycyrrhiza glabra* Linn.), *madhuparṇī* (*Tinspora cordifolia* Miers .), *pṛśniparṇī* (*Uraria picta* Desv.), *ambaṣṭhakī* (*Cissampelos pareria* Linn.), *samaṅgā* (*Rubia cordifolia* Linn.), *mocarasa* (*Salmalia malabarica* Schott & Endl.), *dhātakī* (*Woodfordia fruticosa* Kurz.), *lodhra* (*Symplocos racemosa* Roxb.), *priyaṅgu* (*Callicarpa macrophylla* Vahl.) and *kaṭphala* (*Myrica nagi* Thunb.), —these ten drugs are healers of wounds.

(VI) पिप्पलीपिप्पलीमूलचव्यचित्रकशृङ्गवेराम्लवेतसमरिचाजमोदाभल्लातकास्थिहिङ्गुनिर्यासा इति दशेमानि दीपनीयानि भवन्ति, इति षट्कः कषाय वर्गः ॥ ९ ॥

Pippalī (*Piper longum* Linn.), *pippalīmūla* (root of *Piper longum* Linn.), *cavya* (*Piper chaba* Hunter.), *citraka* (*Plumbago zeylanica* Linn.), *śṛṅgavera* (*Zingiber officinalis* Rosc.),*amlavetasa* (*Rheum emodi* Wall.), *marica* (*Piper nigrum* Linn.), *ajamodā* (*Trachyspermum roxburghianum*), stone of *bhallātaka* (*Semecarpus anacardium* Linn. f.) and *hiṅguniryāsa* (resin of *Ferula narthex* Boiss.)—these ten drugs are digestive stimulants. This is about the decoctives consisting of six groups. [9]

(VII) ऐन्द्र्यृषभ्यतिरसर्ष्यप्रोक्तापयस्याश्वगन्धास्थिरारोहिणीबलातिबला इति दशेमानि बल्यानि भवन्ति;

Aindrī (*Citrullus colocynthis* Schrad.), *ṛṣabhī* (?), *atirasā* (*Asparagus racemosus* Willd.), *ṛṣyaproktā* (*Teramnus labialis* Spreng.), *payasyā* (*Ipomoea paniculata* R. Br.), *aśvagandhā* (*Withania somnifera* Dunal.), *sthirā* (*Desmodium gangeticum* DC.), *rohiṇī* (*Picror-*

hiza kurroa Royle ex Benth.), *balā* (*Sida cordifolia* Linn.), and *atibalā* (a variety of *Sida cordifolia* Linn.)—these ten drugs are strength promoters.

(VIII) **चन्दनतुङ्गपद्मकोशीरमधुकमञ्जिष्ठासारिवापयस्यासितालता इति दशेमानि वर्ण्यानि भवन्ति;**

Candana (*Santalum album* Linn.), *tuṅga* (*Calophyllus inophyllum* Linn.), *padmaka* (*Prunus cerasoides* D. Don.), *uśīra* (*Vetiveria zizanioides* Nash.), *madhuka* (*Glycyrrhiza glabra* Linn.), *mañjiṣṭhā* (*Rubia cordifolia* Linn.), *sārivā* (*Hemidesmus indicus* R.B.), *payasyā* (*Ipomoea paniculata* R. Br.), *sitā* (white variety of *Cynodon doctylon* Pers.) and *latā* (black variety of *Cynodon dactylon* Pers.)—these ten drugs are complexion promoters.

(IX) **सारिवेक्षुमूलमधुकपिप्पलीद्राक्षाविदारीकैटर्यहंसपादीबृहतीकण्टकारिका इति दशेमानि कण्ठ्यानि भवन्ति;**

Sārivā (*Hemidesmus indicus* R. B.), *ikṣumūla* (root of *Saccharum officinarum* Linn.), *madhuka* (*Glycyrrhiza glabra* Linn.), *pippalī* (*Piper longum* Linn.), *drākṣā* (*Vitis vinifera* Linn.), *vidārī* (*Ipomoea paniculata* R. Br.), *kaiṭarya* (*Myrica nagi* Thunb.), *haṁsapādī* (*Adiantum lunulatum* Burm.), *bṛhatī* (*Solanum indicum* Linn.), and *kaṇṭakārikā* (*Solanum xanthocarpum* Schrad and Wendl.)—these ten drugs are useful for throat.

(X) **आम्राम्रातकलिकुचकरमर्दवृक्षाम्लाम्लवेतसकुवलबदरदाडिममातुलुङ्गानीति दशेमानि हृद्यानि भवन्ति, इति चतुष्कः कषायवर्गः ॥ १० ॥**

Āmra (*Mangifera indica* Linn.), *āmrātaka* (*Spondias pinnata* Kurz.), *likuca* (*Artocarpus lakooca* Roxb.), *karamarda* (*Carissa carandes* Linn.), *vṛkṣāmla* (*Tamarindus indica* Linn.), *amlavetasa* (*Rheum emodi* Wall.), *kuvala* (*Zizyphus sativa* Gaertn.), *badara* (*Zizyphus jujuba* Lam.), *dāḍima* (*Punica granatum* Linn.), and *mātuluṅga* (*Citrus decumana* Linn.)—these ten drugs are cardiac tonics. This is about the decoctives consisting of four groups.

(XI) **नागरचव्यचित्रकविडङ्गमूर्वागुडूचीवचामुस्तपिप्पलीपटोलानीति दशेमानि तृप्तिघ्नानि भवन्ति;**

Nāgara (*Zingiber officinale* Rosc.), *cavya* (*Piper chaba* Hunter.), *citraka* (*Plumbago zeylanica* Linn.), *viḍaṅga* (*Embelia ribes* Burm f.), *mūrvā* (*Clematis triloba* Heyne ex Roth.), *guḍūcī* (*Tinspora*

cordifolia Miers.), *vacā* (*Acorus calamus* Linn.), *musta* (*Cyperus rotundus* Linn.), *pippalī* (*Piper longum* Linn.), and *paṭola* (*Trichosanthes cucumerina* Linn.)—these ten drugs remove the sense of pseudo-contentment.

(XII) कुटजबिल्वचित्रकनागरातिविषाभयाधन्वयासकदारुहरिद्रावचाचव्या-नीति दशेमान्यर्शोघ्नानि भवन्ति;

Kuṭaja (*Holarrhena antidysenterica* Wall.), *bilva* (*Aegle marmelos* Corr.), *citraka* (*Plumbago zeylanika* Linn.), *nāgara* (*Zingiber officinale* Rosc.), *ativiṣā* (*Aconitum heterophyllum* Wall.), *abhayā* (*Terminalia chebula* Linn.), *dhanvayāsaka* (*Fagonia cretica* Linn.), *dāruharidrā* (*Berberis aristata* DC.), *vacā* (*Acorus calamus* Linn.), and *cavya* (*Pipper chaba* Hunter.)—these ten drugs are antihemorrhoidals.

(XIII) खदिराभयामलकहरिद्रारुष्करसप्तपर्णारग्वधकरवीरविडङ्गजातीप्रवाला इति दशेमानि कुष्ठघ्नानि भवन्ति;

Khadira (*Acacia catechu* Willd.), *abhayā* (*Terminalia chebula* Linn.), *āmalaka* (*Emblica officinalis* Gaertn.), *haridrā* (*Curcuma longa* Linn.), *aruṣkara* (*Semecarpus anacardium* Linn. f.), *saptaparṇa* (*Alstonia scholaris* R. Br.), *āragvadha* (*Cassia fistula* Linn.), *karavīra* (*Nerium indicum* Mill.), *viḍaṅga* (*Embelia ribes* Brum. f.) and *jātīpravāla* (tender shoots of *Jasminum officinale* Linn. var. *grandiflorum* Bailey.)—these ten drugs cure obstinate skin diseases including leprosy.

(XIV) चन्दननलदकृतमालनक्तमालनिम्बकुटजसर्षपमधुकदारुहरिद्रामुस्ता-नीति दशेमानि कण्डूघ्नानि भवन्ति;

Candana (*Santalum album* Linn.), *nalada* (*Nardostachys jatamamsi* DC.), *kṛtamāla* (*Cassia fistula* Linn.), *naktamāla* (*Pongamia pinnata* Merr.), *nimba* (*Aladirachta indica* A. Juss.), *kutaja* (*Holarrhena antidysenterica* Wall.), *sarṣapa* (*Brassica nigra* Koch.), *madhuka* (*Glycyrrhiza glabra* Linn.), *dāruharidrā* (*Berbaris aristata* DC.) and *musta* (*Cyperus rotundus* Linn.)—these ten drugs cure pruritus.

(XV) अक्षीवमरिचगण्डीरकेबुकविडङ्गनिर्गुण्डीकिणिहीश्वदंष्ट्रावृषपर्णिका-खुपर्णिका इति दशेमानि क्रिमिघ्नानि भवन्ति;

akṣīva (*Moringa oleifera* Lam.), *marica* (*Piper nigrum* Linn.), *gaṇḍīra* (*Euphorbia antiqurum* Linn.), *kebuka* (?), *viḍaṅga* (*Embelia ribes* Burm. f.), *nirguṇḍī* (*Vitex nigundo* Linn.), *kiṇihī* (*Achyranthes aspera* Linn.), *śvadaṁṣṭrā* (*Tribulus terrestris* Linn.), *vṛṣaparṇikā* (a variety of *Ipomoea reniformis* Chois) and *ākhuparṇikā* (*Ipomoea reniformis* Chois)—these ten drugs cure all infections.

(XVI) **हरिद्रामञ्जिष्ठासुवहासूक्ष्मैलापालिन्दीचन्दनकतकशिरीषसिन्धुवारश्लेष्मातका । इति दशेमानि विषघ्नानि भवन्ति, इति षट्कः कषायवर्गः ॥ ११ ॥**

Haridrā (*Curcuma langa* Linn.), *mañjiṣṭhā* (*Rubia cordifolia* Linn.), *suvahā* (*Pluchea lanceolata* Oliver & Hiern.), *sūkṣamailā* (*Elettaria cardamomum* Maton.), *pālindī* (?), *candana* (*Santalum album* Linn.), *kataka* (*Strychnos potatorum* Linn. f.), *śirīṣa* (*Albizzia lebbeck* Benth.), *sindhuvāra* (*Vitex nigundo* Linn.) and *śleṣmātaka* (*Cordia dichotama* Forst. f.)—these ten drugs cure toxic conditions. This is about the decoctives consisting of six groups. [11]

(XVII) **वीरणशालिषष्टिकेक्षुवालिकादर्भकुशकाशगुन्द्रेत्कटकत्तृणमूलानीति दशेमानि स्तन्यजननानि भवन्ति;**

Vīraṇa (*Vetiveria zizanioides* Nash.), *śāli* (*Oryza sativa* Linn.), *ṣaṣṭika* (a variety of *Oryza sativa* Linn.), *ikṣuvālikā* (*Asteracantha longifolia* Nees), *darbha* (*Desmostachya bipinnata* Staff.), *kuśa* (a variety of *Desmostachya bipinnata* Staff.), *kāśa* (*Saccharum spontaneum* Linn.), *gundrā* (*Soccharum sara*), *itkaṭa* (?) and *kattṛṇa* (*Cymbopogon schoenanthus* Spreng.)—roots of these ten drugs are galactagogues.

(XVIII) **पाठामहौषधसुरदारुमुस्तमूर्वागुडूचीवत्सकफलकिराततिक्तककटुरोहिणीसारिवा इति दशेमानि स्तन्यशोधनानि भवन्ति;**

Pāṭhā (*Cissampelos pareira* Linn.), *mahauṣadha* (*Zingiber officinale* Rosc.), *suradāru* (*Cedrus deodara* Loud.), *musta* (*Cyperus rotundus* Linn.), *mūrvā* (*Clematis triloba* Heyne ex Roth.), *guḍūcī* (*Tinspora cordifolia* Miers.), fruit of *vatsaka* (*Holarrhena antidysenterica* Wall.), *kirātatikta* (*Swertia chirata* Buch-Ham.), *kaṭurohiṇī* (*Picrorhiza kurroa* Royle ex Benth.) and *sārivā* (*Hemidesmus indicus* R. B.)—these ten drugs are galacto-purificators.

(XIX) जीवकर्षभककाकोलीक्षीरकाकोलीमुद्गपर्णीमाषपर्णीमेदावृद्धरुहाजटिलाकुलिङ्गा इति दशेमानि शुक्रजननानि भवन्ति;

Jīvaka (?), *ṛṣabhaka* (?), *kākolī* (?), *kṣīrakākolī* (?), *mudgaparṇī* (*Phaseolus trilobus* Ait.), *māṣaparṇī* (*Teramnus labialis* Spreng.), *medā* (?), *vṛddharuhā* (*Asparagus raemosus* Willd.), *jaṭilā* (*Nardostachys jatamamsi* D C.) and *kuliṅgā* (?)—these ten drugs are spermatopoietics.

(XX) कुष्ठैलवालुककट्फलसमुद्रफेनकदम्बनिर्यासेक्षुकाण्डेक्ष्विक्षुरकवसुकोशीराणीति दशेमानि शुक्रशोधनानि भवन्ति, इति चतुष्कः कषायवर्गः ॥ १२ ॥

Kuṣṭha (*Saussurea lappa* C. B. Clarke.), *elavāluka* (*Brunus cerasus* Linn.), *kaṭphala* (*Myrica nagi* Thunb.), *samudraphena* (Internal-cell of *Sepia officinalis*,), gum of *kadamba* (*Anthocephalus indicus* A. Rich.), *ikṣu* (*Saccharum officinarum* Linn.), *kaṇḍekṣu* (*Saccharum spontaneum* Linn.), *ikṣuraka* (*Asteracantha longifolia* Nees.), *vasuka* (*Indigofera enneaphylla* Linn.) and *uśīra* (*Vetiveria zizanioides* Nash.)—these ten drugs are spermatopurificators. This is about the decoctives consisting of four groups. [12]

(XXI) मृद्वीकामधुकमधुपर्णीमेदाविदारीकाकोलीक्षीरकाकोलीजीवकजीवन्तीशालपर्ण्य इति दशेमानि स्नेहोपगानि भवन्ति;

Mṛdvīkā (*Vitis vinifera* Linn.), *madhuka* (*Glycyrrhiza glabra* Linn.), *madhuparṇī* (*Tinspora cordifolia* Miers.), *medā* (?), *vidārī* (*Ipomoea paniculata* R. Br.), *kākolī* (?), *kṣīrakākolī* (?), *jīvaka* (?), *jīvantī* (*Leptadenia reticulata* W. & A.) and *śālaparṇī* (*Desmodium gangeticum* D C.)—these ten drugs are adjuvants of unction.

(XXII) शोभाञ्जनकैरण्डार्कवृश्चीरपुनर्नवायवतिलकुलत्थमाषबदराणीति दशेमानि स्वेदोपगानि भवन्ति;

Śobhāñjanaka (*Moringa oleifera* Lam.), *eraṇḍaka* (*Ricinus communis* Linn.), *arka* (*Calotropis gigantea* R. Br. ex Ait.), *vṛścīra* (white variety of *Boerhaavia diffusa* Linn.), *punarnavā* (red variety of *Boerhaavia diffusa* Linn.), *yava* (*Hordeum vulgare* Linn.), *tila* (*Sesamum indicum* Linn.), *kulattha* (*Dolichos biflorus* Linn.), *māṣa* (*Phaseolus mungo* L.) and *badara* (*Zizyphus jujuba* Lam.)—these ten drugs are adjuvants of fomentation.

(XXIII) मधुमधुककोविदारकर्बुदारनीपविदुलबिम्बीशणपुष्पीसदापुष्पाप्रत्यक्पुष्पा इति दशेमानि वमनोपगानि भवन्ति;

Madhu (honey), *madhuka* (*Glycyrrhiza glabra* Linn.), *kovidāra* (red variety of *Bauhinia variegata* Linn.), *karbudāra* (white variety of *Bauhina variegata* Linn.), *nīpa* (*Anthocephalus indicus* A. Rich.), *vidula* (*Barringtonia acutangula* Gaertn.), *bimbī* (*Coccinia indica* W. & A.), *śaṇapuṣpī* (*Crotalaria verrucosa* Linn.), *sadāpuṣpā* (*Calotropis gigantea* R. Br. Ait.) and *pratyakpuṣpā* (*Archyranthes aspera* Linn.)—these ten drugs are adjuvants of emesis.

(XXIV) द्राक्षाकाश्मर्यपरुषकाभयामलकविभीतककुवलबदरकर्कन्धुपीलू-नीति दशेमानि विरेचनोपगानि भवन्ति;

Drākṣā (*Vitis vinifera* Linn.), *kāśmarya* (*Gmelina arborea* Linn.), *paruṣka* (*Grewia asiatica* Linn.), *abhayā* (*Terminalia chebula* Linn.), *āmalaka* (*Embiica officinalis* Gaertn.), *bibhītaka* (*Terminalia belerica* Roxb.), *kuvala* (*Zizyphus sativa* Gaertn.), *badara* (*Zizyphus jujuba* Lam.), *karkandhu* (*Zizyphus nummularia* W. & A.) and *pīlu* (*Salvadora persica* Linn.)—these ten drugs are adjuvants of purgation.

(XXV) त्रिवृद्विल्वपिप्पलीकुष्ठसर्षपवचावत्सकफलशतपुष्पामधुकमदन-फलानीति दशेमान्यास्थापनोपगानि भवन्ति;

Trivṛt (*Operculina turpethum* R. B.), *bilva* (*Aegle marmelos* Corr.), *pippalī* (*Piper longum* Linn.), *kuṣṭha* (*Saussurea lappa* C. B. Clarke.), *sarṣapa* (*Brassica nigra* Koch.), *vacā* (*Acorus calamus* Linn.), fruit of *vatsaka* (*Holarrhena antidysenterica* Wall.), *śatapuṣpā* (*Foeniculum vulgare* Mill.). *madhuka* (*Glycyrrhiza glabra* Linn.), and fruits of *madana* (*Randia dumetorum* Lam.)—these ten drugs are adjuvants of *āsthāpana* type enema.

(XXVI) रास्नासुरदारुविल्वमदनशतपुष्पावृश्चीरपुनर्नवाश्वदंष्ट्राग्निमन्थश्यो-नाका इति दशेमान्यनुवासनोपगानि भवन्ति;

Rāsnā (*Pluchea lanceolata* Oliver & Hiern.), *suradāru* (*Cedrus deodara* Loud.), *bilva* (*Aegle marmelos* Corr.), *madana* (*Randia dumetorum* Lam.), *satapuṣpā* (*Foeniculum vulgare* Mill.). *vṛścīra* (white variety of *Boerhaavia diffusa* Linn.), *punarnavā* (red variety of *Boerhaavia diffusa* Linn.), *śvadaṃṣṭrā* (*Tribulus terrestris* Linn.), *agnimantha* (*Clerodendrum phlomidis* Linn. f.), *syonāka* (*Oroxylum indicum* Vent.)—these ten drugs are adjuvants of *anuvāsana* variety of enema.

(XXVII) ज्योतिष्मतीक्षवकमरिचपिप्पलीविडङ्गशिग्रुसर्षपापामार्गतण्डुलश्वेतामहाश्वेता इति दशेमानि शिरोविरेचनोपगानि भवन्ति, इति सप्तकः कषायवर्गः ॥ १३ ॥

Jyotiṣmatī (*Celastrus paniculatus* Willd.), *kṣavaka* (*Centipeda minima* A. Br. et. Aschers.), *marica* (*Piper nigrum* Linn.), *pippalī* (*Piper longum* Linn.), *viḍaṅga* (*Embelia ribes* Burm. f.), *śigru* (*Moringa oleifera* Lam.), *sarṣapa* (*Brassica nigra* Koch.), seed of *apāmārga* (*Achyranthes aspera* Linn.), *śveta* (white variety of *Clitoria ternatea* Linn.) and *mahāśvetā* (a variety of *Clitoria ternatea* Linn.)--these ten drugs are adjuvants of elimination of *doṣas* from head. This is about the decoctives consisting of seven groups. [13]

(XXVIII) जम्ब्वाम्रपल्लवमातुलुङ्गाम्लबदरदाडिमयवयष्टिकोशीरमृल्लाजा इति दशेमानि छर्दिनिग्रहणानि भवन्ति;

Jambu (*Syzygium cumini* Skeels.), tender leaves of *āmra* (*Mangifera indica* Linn.), *mātuluṅga* (*Citrus decumana* Linn.), *badara* *Zizyphus jujuba* Lam.) of sour variety; *dāḍima* (*Punica granatum* Linn.), *yava* (*Hordeum vulgare* Linn.), *yaṣṭika* (*Glycyrrhiza glabra* Linn.), *uśīra* (*Vetiveria zizanioides* Nash.), *mṛt* (earth), and *lāja* (fried paddy)—these ten drugs are antiemetics.

(XXIX) नागरधन्वयवासकमुस्तपर्पटकचन्दनकिराततिक्तकगुडूचीह्रीवेरधान्यकपटोलानीति दशेमानि तृष्णानिग्रहणानि भवन्ति;

Nāgara (*Zingiber officinale* Rosc.), *dhanvayāsaka* (*Fagonia cretica* Linn.), *musta* (*Cyperus rotundus* Linn.), *parpaṭaka* (*Fumaria parviflora* Lam.), *candana* (*Santalum album* Linn.), *kirātatikta* (*Swertia chirata* Buch.-Ham.), *Guḍūcī* (*Tinspora cordifolia* Miers.), *Hrīvera* (*Pavonia odorata* Willd.), *dhānyaka* (*Coriandrum sativum* Linn.) and *paṭola* (*Trichosanthes cucumerina* Linn.)—these ten drugs are thirst restraining.

(XXX) शटीपुष्करमूलबदरबीजकण्टकारिकाबृहतीवृक्षरुहाभयापिप्पलीदुरालभाकुलीरशृङ्ग्य इति दशेमानि हिक्कानिग्रहणानि भवन्ति; इति त्रिकः कषायवर्गः ॥ १४ ॥

Śaṭī (*Hedychium spicatum* Ham. ex Smith.), *puṣkaramūla* (*Inula racemosa* Hook. f.), Stone of *badara* (*Zizyphus jujuba* Lam.), *kaṇṭakārikā* (*Solanum xanthocarpum* Schrad & Wendl.), *bṛhatī*

(Solanum indicum Linn. *), vṛkṣaruhā (Dendrophthoe falcata* Linn. f.*), abhayā (Terminalia chebula* Linn. *), pippalī (Piper longum* Linn. *), durālabhā (Fagonia cretica* Linn. *)* and *kulīrasṛṅgī (Rhus succedenea* Linn. *)*—these ten drugs cure hic-cough. This is about the decoctives consisting of three groups.

(XXXI) प्रियङ्ग्वनन्ताम्रास्थिकट्वङ्गलोध्रमोचरससमङ्गाधातकीपुष्पपद्मा-पद्मकेशराणीति दशेमानि पुरीषसंग्रहणीयानि भवन्ति;

Priyaṅgu (Callicarpa macrophylla Vahl. *), ananta (Hemidesmus indicus* R. B. *),* stone of *āmra (Mangifera indica* Linn. *), kaṭvaṅga (Oroxylum indicum* Vent. *), lodhra (Symplocos racemosa* Roxb. *), mocarasa (Salmalia malabarica* Schott & Endl. *), samaṅgā (Mimosa pudica* Linn. *),* flower of *dhātakī (Woodfordia fruticosa* Kurz. *), padmā (Clerodendrum serratum* Moon. *)* and filaments of *padma (Nelumbo nucifera* Gaertn. *)*—these ten drugs are bowel binding.

(XXXII) जम्बुशल्लकीत्वक्कच्छुरामधूकशाल्मलीश्रीवेष्टकभृष्टमृत्पयस्यो-त्पलतिलकणा इति दशेमानि पुरीषविरजनीयानि भवन्ति;

Jambu (Syzygium cumini Skeels. *),* bark of *sallakī (Boswellia serrata* Roxb. *), kacchurā* (?), *madhūka (Madhuca indica* J. F. Gmel. *), śālmalī (Salmalia malabarica* Schott & Endl. *), śrīveṣṭaka (*extract of *Pinus roxburghii* Sargent.*),* fried earth, *payasyā (Ipomoea paniculata* R. B. *), utpala (Nymphaea alba* Linn. *)* and grains of *tila (Sesamum indicum* Linn. *)*—these ten drugs are bowel colouring.

(XXXIII) जम्ब्वाम्रप्लक्षवटकपीतनोदुम्बराश्वत्थभल्लातकाश्मन्तकसोम-वल्का इति दशेमानि मूत्रसंग्रहणीयानि भवन्ति;

Jambū (Syzygium cumini Skeels *), āmra (Mangifera indica* Linn.*) plakṣa (Ficus lacor* Buch-Ham. *), vaṭa (Ficus bengalensis* Linn. *), kapītana (Albizzia lebbeck* Benth.*), udumbara (Ficus racemosa* Linn.*), aśvattha (Ficus religiosa* Linn. *), bhallātaka (Semecarpus anacardium* Linn. f. *), aśmantaka (Bauhinia racemosa* Lam. *)* and *somavalka (Acacia catechu* Willd. *),*—these ten drugs are antidiuretics.

(XXXIV) पद्मोत्पलनलिनकुमुदसौगन्धिकपुण्डरीकशतपत्रमधुकप्रियङ्गुधात-कीपुष्पाणीति दशेमानि मूत्रविरजनीयानि भवन्ति;

Padma (Nelumbo nucifera Gaertn. *), utpala (Nymphaea alba* Linn. *), Nalina (* a variety of *Nelumbo nucifera* Gaertn. *), kumuda*

(*Nymphaea alba* Linn.), *saugandhika* (?), *puṇḍarīka* (red variety of *Nymphaea lotus* Linn.), *śatapatra* (a variety of *Nelumbo nucifera* Gaertn.), *madhuka* (*Glycyrrhiza glabra* Linn.), *priyaṅgu* (*Callicarpa macrophylla* Vahl.) and flowers of *dhātakī* (*Woodfordia fruticosa* Kurz.)—these ten drugs correct the colour of the urine (urinary antiseptic).

(XXXV) वृक्षादनीश्वदंष्ट्रावसुकवशिरपाषाणभेददर्भकुशकाशगुन्द्रेत्कटमूलानीति दशेमानि मूत्रविरेचनीयानि भवन्ति, इति पञ्चकः कषायवर्गः ॥ १५ ॥

Vṛkṣādanī (*Dendrophthoe falcata* Linn. f.), *śvadaṁṣṭrā* (*Tribulus terrestris* Linn.), *vasuka* (*Indigofera enneaphylla* Linn.), *vaśira* (*Gynandropsis gynandra* Briquet), *pāṣāṇabheda* (*Bergenia ligulata* Engl.), *darbha* (a variety of *Desmostachya bipinnata* Staff.), *kuśa* (*Desmostachya bipinnata* Staff.), *kāśa* (*Saccharum spontaneum* Linn.), *gundrā* (*Saccharum sara*), and root of *itkaṭa* (?)—these ten drugs are diuretics. Thus ends the description about a group of five decoctives. [15]

(XXXVI) द्राक्षाभयामलकपिप्पलीदुरालभाशृङ्गीकण्टकारिकावृश्चीरपुनर्नवातामलक्य इति दशेमानि कासहराणि भवन्ति,

Drākṣā (*Vitis vinifera* Linn.), *abhayā* (*Terminalia chebula* Linn.), *āmalaka* (*Emblica officinalis* Gaertn.), *pippalī* (*Piper longum* Linn.), *durālabhā* (*Fagonia cretica* Linn.), *śṛṅgī* (*Rhus succedanea* Linn.), *kaṇṭakārikā* (*Solanum xanthocarpum* Schrad. & Wendl.), *vṛścīra* (white variety of *Boerhaavia diffusa* Linn.), *punarnavā* (red variety of *Boerhaavia diffusa* Linn.) and *tāmalakī* (*Phyllanthus niruri* Linn.),—these ten drugs control cough.

(XXXVII) शटीपुष्करमूलाम्लवेतसैलाहिङ्ग्वगुरुसुरसातामलकीजीवन्तीचण्डा इति दशेमानि श्वासहराणि भवन्ति,

Śaṭī (*Hedychium spicatum* Ham. ex Smith.), *puṣkaramūla* (*Inula racemosa* Hook. f.), *amlavetasa* (*Rheumemodi* Wall.), *elā* (*Elettaria-cardamomum* Maton.), *hiṅgu* (*Ferula narthex* Boiss.), *aguru* (*Acquilaria agallocha* Roxb.), *surasā* (*Ocimum sanctum* Linn.), *tāmalakī* (*Phyllanthus niruri* Linn.), *jīvantī* (*Leptadenia reticulata* W & A.) and *caṇḍā* (?)—these ten drugs control dyspnoea of various aetiology.

(XXXVIII) पाटलाग्निमन्थश्योनाकबिल्वकाश्मर्यकण्टकारिकाबृहतीशालपर्णीपृश्निपर्णीगोक्षुरका इति दशेमानि श्वयथुहराणि भवन्ति,

Pāṭalā (*Stereospermum suaveolens* DC.), *agnimantha* (*Clerodendrum phlomidis* Linn. f.), *śyonāka* (*Oroxylum indicum* Vent.), *bilva* (*Aegle marmelos* Corr.), *kāśmarya* (*Gmelina arborea* Linn.). *kaṇṭakārikā* (*Solanum xanthocarpum* Schrad & Wendl.), *bṛhatī* (*Solanum indicum* Linn.), *śālaparṇī* (*Desmodium gangeticum* DC.), *pṛśniparṇī* (*Uraria picta* Desv.) and *gokṣuraka* (*Tribulus terrestris* Linn.)—these ten drugs control inflammation.

(XXXIX) सारिवाशर्करापाठामञ्जिष्ठाद्राक्षापीलुपरूषकाभयामलकबिभीतकानीति दशेमानि ज्वरहराणि भवन्ति,

Sārivā (*Hemidesmus indicus* R. B.), sugar, *pāṭhā* (*Cissampelos pareria* Linn.). *mañjiṣṭhā* (*Rubia cordifolia* Linn.), *drākṣā* (*Vitis vinifera* Linn.), *pīlu* (*Salvadora persica* Linn.), *parūṣaka* (*Grewia asiatica* Linn.), *abhayā* (*Terminalia chebula* Linn.), *āmalaka* (*Emblica officinalis* Gaertn.) and *vibhītaka* (*Terminalia belerica* Roxb.),—these ten drugs cure fevers.

(XL) द्राक्षाखर्जूरप्रियालबदरदाडिमफल्गुपरूषकेक्षुयवषष्टिका इति दशेमानि श्रमहराणि भवन्ति, इति पञ्चकः कषायवर्गः ॥ १६ ॥

Drākṣā (*Vitis vinifera* Linn.), *kharjūra* (*Phoenix sylvestris* Roxb.), *priyāla* (*Buchanania lanzan* Spreng.), *badara* (*Zizyphus jujuba* Lam.), *dāḍima* (*Punica granatum* Linn.), *phalgu* (*Ficus hispida* Linn. f.), *parūṣaka* (*Grewia asiatica* Linn.), *ikṣu* (*Saccharum officinarum* Linn.), *yava* (*Hordeum vulgare* Linn.) and *ṣaṣṭika* (a variety of *Oryza sativa* Linn.),—these ten drugs are fatigue dispelling.

Thus ends the description about a group of five decoctives. [16]

(XLI) लाजाचन्दनकाश्मर्यफलमधूकशर्करानीलोत्पलोशीरसारिवागुडूचीह्रीवेराणीति दशेमानि दाहप्रशमनानि भवन्ति,

Lājā (fried paddy), *candana* (*Santalum album* Linn.), fruit of *kāśmarya* (*Gmelina arborea* Linn.), *madhūka* (*Madhuca indica* J. F. Gmel.), Sugar, *nīlotpala* (*Nymphaea stellata* Willd.), *uśīra* (*Vetiveria zizanioides* Nash.), *sārivā* (*Hemidesmus indicus* R. B.), *guḍūcī* (*Tinspora cordifolia* Miers.) and *hrībera* (*Pavonia odorata* Willd.)—these ten drugs alleviate burning sensation.

According to Jatūkarṇa, *Padmaka* (*Prunus cerasoides* D. Don.) is to be used in place of *Guḍūcī* (*Tinspora cordifolia* Miers.). The heating effect

of *Guḍūcī* which normally would not be conducive to the cure of burning sensation led Jatūkarṇa to hold this view. But, in fact *Guḍūcī* does have the curative value for burning sensation due to its *prabhāva* (specific action).

(XLII) तगरागुरुधान्यकशृङ्गवेरभूतीकवचाकण्टकार्यग्निमन्थश्योनाकपिप्पल्य इति दशेमानि शीतप्रशमनानि भवन्ति,

Tagara (Valeriana wallichi DC. *), aguru (Aquilaria agallocha* Roxb. *), dhānyaka (Cordiandrum sativum* Linn. *), śṛṅgavera (Zingiber officinale* Rosc. *). bhūtīka (Trachysperum ammi* Sprague. *), vacā (Acorus calamus* Linn. *), kaṇṭakārī (Solanum xanthocarpum* Schrad & Wandl. *), agnimantha (Clerodendrum phlomidis* Linn. f. *), śyonāka (Oroxylum indicus* Vent. *)* and *pippalī (Piper longum* Linn. *)*,—these ten drugs cntrol the chill.

(XLIII) तिन्दुकप्रियालबदरखदिरकदरसप्तपर्णाश्वकर्णार्जुनासनारिमेदा इति दशेमान्युदर्दप्रशमनानि भवन्ति,

Tinduka (Diospyros peregrina Gurke. *), priyāla (Buchanania lanzan* Spreng. *), badara (Zizyphus jujuba* Lam. *), khadira (Acacia catechu* Willd. *), kadara* (a variety of *Acacia catechu* Willd.) *saptaparṇa (Alstonia scholaris* R. Br. *), aśvakarṇa (Dipterocarpus alatus* Roxb. *), arjuna (Terminalia arjuna* W. & A. *), asana (Terminalia tomentosa* W. & A. *)* and *arimedā* (a variety of *Acacia catechu* Willd. *)*—these ten drugs control the urticaria.

(XLIV) विदारीगन्धापृश्निपर्णीबृहतीकण्टकारिकैरण्डकाकोलीचन्दनोशीरैलामधुकानीति दशेमान्यङ्गमर्दप्रशमनानि भवन्ति,

Vidārīgandhā (Desmodium gangeticum DC. *), pṛśniparṇī (Uraria picta* Desv. *), bṛhatī (Solanum indicum* Linn. *), kaṇṭakārikā (Solanum xanthocarpum* Schrad & Wendl. *), eraṇḍa (Ricinus communis* Linn.*), kākolī* (?), *candana (Santalum album* Linn. *), uśīra (Vetiveria zizanioides* Nash. *). elā (Elettaria cardamomum* Maton *)* and *madhuka (Glycyrrhiza glabra* Linn. *)*—these ten drugs cure the malaise.

(XLV) पिप्पलीपिप्पलीमूलचव्यचित्रकशृङ्गवेरमरिचाजमोदाजगन्धाजाजीगण्डीराणीति दशेमानि शूलप्रशमनानि भवन्ति, इति पञ्चकः कषायवर्गः ॥ १७ ॥

Pippalī (Piper longum Linn. *)*, root of *pippalī, cavya (Piper chaba* Hunter *), citraka (Plumbago zeylanica* Linn. *), śṛṅgavera (zingiber officinale* Rosc. *), marica (Piper nigrum* Linn. *), ajamodā*

(*Trachyspermum roxburghianum*), *ajagandhā* (*Gynandropsis gynandra* Briquet.). *ajājī* (*Cuminum cyminum* Linn.) and *gaṇḍīra* (*Euphorbia antiquorum* Linn.)—these ten drugs are cure for colic pain.

Thus ends the description about a group of five decoctives.[17]

(XLVI) **मधुमधुकरुधिरमोचरसमृत्कपाललोध्रगैरिकप्रियङ्गुशर्कराला़जा इति दशेमानि शोणितस्थापनानि भवन्ति,**

Honey, *madhuka* (*Glycyrrhiza glabra* Linn.), *rudhira* (*Crocus sativa* Linn.), *mocarasa* (resin of *Salmalia malabarica* Schott & Endl.), earthenpot pieces, *lodhra* (*Symplocos racemosa* Roxb.), *gairika* (*Ferrum haematite*), *priyaṅgu* (*Callicarpa macrophylla* Vahl.), sugar and fried paddy—these ten drugs are haemostatics.

(XLVII) **शालकट्फलकदम्बपद्मकतुम्बमोचरसशिरीषवञ्जुलैलवालुकाशोका इति दशेमानि वेदनास्थापनानि भवन्ति,**

Śāla (*Shorea robusta* Gaertn. f.), *kaṭphala* (*Myrica nagi* Thunb.), *kadamba* (*Anthocephalus indicus* A. Rich.), *padmaka* (*Prunus cerasoides* D. Don.), *tumba* (*Xanthoxylon alatum* Roxb.), *mocarasa* (resin of *Salmalia malabarica* Schott and Endl.), *śirīṣa* (*Albizzia lebbeck* Benth.), *vañjula* (*Salix caprea* Linn.), *elavāluka* (*Brunus cerasus* Linn.) and *aśoka* (*Saraca indica* Linn.),—these ten drugs are sedatives.

(LXVIII) **हिङ्गुकैटर्यारिमेदावचाचोरकवयस्थागोलोमीजटिलापलङ्कषाशोकरोहिण्य इति दशेमानि संज्ञास्थापनानि भवन्ति,**

Hiṅgu (*Ferula narthex* Boiss.), *kaiṭarya* (*Murraya koenigii* Spreng.), *arimedā* (a variety of *Acacia catechu* Willd.), *vacā* (*Acorus calamus* Linn.), *coraka* (*Angelica glauca* Edgw.), *vayasthā* (*Bocopa monnieri* Pennel.), *golomī* (a variety of *Acorus calamus* Linn.), *jaṭilā* (*Nardostachys jatamansi* DC.), *palaṅkaṣā* (*Commiphora mukula* Engl.) and *aśokarohiṇī* (*Picrorhiza kurroa* Royle ex Benth.)—these ten drugs are restoratives of consciousness.

(XLIX) **ऐन्द्रीब्राह्मीशतवीर्यासहस्रवीर्याऽमोघाऽव्यथाशिवाऽरिष्टावाट्यपुष्पीविष्वक्सेनकान्ता इति दशेमानि प्रजास्थापनानि भवन्ति,**

Aindrī (*Citrullus colocynthis* Schrad.), *brāhmī* (*Bacopa monnieri* Pennel.), *satavīryā* (*Cynodon dactylon* Pers.), *sahasravīryā* (a variety of *Cynodon dactylon* Pers.), *amoghā* (*Emblica officinalis*

Gaertn.), *avyathā* (*Tinspora cordifolia* Miers.), *aśivā* (*Terminalia chebula* Linn.), *ariṣṭā* (*Picrorhiza kurroa* Royle ex Benth.), *vāṭyapuṣpī* (*Sida rhombifolia* Linn.) and *viṣvaksenakāntā* (*Callicarpa macrophylla* Vahl.)—these ten drugs are fertility promoters.

(L) अमृताऽभयाधात्रीमुक्ताश्वेताजीवन्त्यतिरसामण्डूकपर्णीस्थिरापुनर्नवा इति दशेमानि वयःस्थापनानि भवन्ति, इति पञ्चकः कषायवर्गः ॥ १८ ॥

Amṛtā (*Tinspora cordifolia* Miers.), *abhayā* (*Terminalia chebula* Linn.), *Dhātrī* (*Emblica officinalis* Gaertn.), *muktā* (pearl), *śvetā* (white variety of *Clitoria ternatea* Linn.), *jīvantī* (*Leptadenia reticulata* W. & A.), *atirasā* (*Asparagus racemosus* Willd.), *maṇḍūkaparṇī* (*Centella asiatica* Urban), *sthirā* (*Desmodium gangeticum* DC.) and *punarnavā* (*Boerhaavia diffusa* Linn.),—these ten drugs are longevity promoters.

Thus ends the description about a group of five decoctives. [18]

इति पञ्चकषायशतान्यभिसमस्य पञ्चाशन्महाकषाया महतां च कषायाणां लक्षणोदाहरणार्थं व्याख्याता भवन्ति ॥ १९ ॥

Thus fiive hundred decoctives which have been grouped into fifty and have been described by definitions and examples. [19]

नहि विस्तरस्य प्रमाणमस्ति, न चाप्यतिसंक्षेपोऽल्पबुद्धीनां सामर्थ्यायोपकल्पते, तस्मादनतिसंक्षेपेणानतिविस्तरेण चोपदिष्टाः । एतावन्तो ह्यलमल्पबुद्धीनां व्यवहाराय, बुद्धिमतां च स्वालक्षण्यानुमानयुक्तिकुशलानामनुक्तार्थज्ञानायेति॥२०॥

Unlimited are the details (of these drugs) and it is not advisable to take recourse to too much of brevity also, as it will not be grasped by the people of low intelligence. So the descriptions given here are neither too exhaustive nor too brief. What is stated here is enough for the use of persons to low intelligence. This will also help persons of high intelligence in exercising their own imagination (on the basis of the given details of the drugs) for grasping other drugs which have not been included here. [20]

As described above, the description of five hundred decoctives is neither too exhaustive nor too brief. Physicians of lower intelligence will, of course, find this list useful enough in the treatment of various diseases but those possessing high intellectual calibre need not confine themselves to this list. They may exercise their own imaginative power

in finding out other similar drugs as well, according to the principles laid down in Āyurveda and keeping in view the requirements of the patients. For example *jīvaka* (?), etc. by virtue of their qualities of unctuousness, coldness, sweetness and aphrodisiac properties is also listed as *jīvanīya* (vitality promoters) among decoctives. But a physician with imagination may also prescribe the drugs like *drākṣā* (*Vitis vinifera* Linn.), milk, *vidāri* (*Ipomoea paniculata* R. Br.), etc. which possess identical properties.

एवंवादिनं भगवन्तमात्रेयमग्निवेश उवाच–नैतानि भगवन् ! पञ्च कषायशतानि पूर्यन्ते, तानि तानि ह्येवाङ्गान्युपप्लवन्ते तेषु तेषु महाकषायेष्विति ॥ २१ ॥

While lord Ātreya was explaining (about these drugs), Agniveśa enquired, "Respected Sir ! to say that there are five hundred decoctives does not seem to be correct because the same drug is repeated in a number of groups of decoctives ?" [21]

तमुवाच भगवानात्रेयः—नैतदेवं बुद्धिमता द्रष्टव्यमग्निवेश । एकोऽपि ह्यनेकां संज्ञां लभते कार्यान्तराणि कुर्वन्, तद्यथा—पुरुषो बहूनां कर्मणां करणे समर्थो भवति, स यद्यत् कर्म करोति तस्य तस्य कर्मणः कर्तृ-करणकार्यसंप्रयुक्तं तत्तद्गौणं नामविशेषं प्राप्नोति, तद्वदौषधद्रव्यमपि द्रष्टव्यम् । यदि चैकमेव किंचिद् द्रव्यमासादयामस्तथागुणयुक्तं यत् सर्वकर्मणां करणे समर्थं स्यात्, कस्ततोऽन्यदिच्छेदुपधारयितुमुपदेष्टुं वा शिष्येभ्य इति ॥ २२ ॥

Then replied Lord Ātreya, "A wiseman like yourself should not view things like that. Even one and the same person performing different acts, is called by different names. For example, a person who is capable of performing many acts gets different designations according to the act performed, nature of acts and the means adopted. Similar is the case with drugs as well. So if we could find one single drug possessing many curative properties to such an extent that it will be effective in curing all diseases, then who will care to enumerate or advise the use of any other drug to his disciples ?" [22]

As it will be seen, there are five hundred decoctives but they are grouped into fifty only. Numerically speaking, the drugs are not five hundred, as in many cases one and the same drug is repeated several times. But inspite of this repetition, considering the various functions of the drugs listed above, their placements in the several important formulae of decoction have some practical utility. Thus, it is quite appropriate to list one and the same drug under various important

decoctives. This is based on a common analogy. One and the same person while performing different acts gets different designations by virtue of his position and association with the acts performed or the means adopted for such performance. For example, if he just cooks, he is a cook; if he makes pots, he is a potter by virtue of the act performed; if he digs earth by a shoul (*khanitra*), he is known as a *khanitraka* (digger), by virtue of his associations with the means adopted in the performance of the work. Similarly, one and the same drug having curative properties for many diseases can get different names in different contexts. For example, *kṣīrakākoli* (?) having envigorating, nourising and aphrodisiac properties can be called as *jīvanīya* (invigorator), *bṛṃhaṇīya* (nourishing) and *śukrajanaka* (spermatogenic) respectively.

Are there no other drugs to be listed? Why should one and the same drug be repeated more than once in the list of five hundred decoctives? To this, Ātreya's reply is that if one and the same drug is capable of curing many diseases, there is no need of explaining many drugs unnecessarily. In fact, it is much more convenient and easier to explain a smaller number of drugs useful in different diseases than to explain many drugs, each useful in curing one single disease.

तत्र श्लोकाः--

यतो यावन्ति यैर्द्रव्यैर्विरेचनशतानि षट्।
उक्तानि संग्रहेणेह तथैवैषां षडाश्रयाः ॥ २३ ॥
रसा लवणवर्ज्याश्च कषाय इति संज्ञिताः।
तस्मात् पञ्चविधा योनिः कषायाणामुदाहृता ॥ २४ ॥
तथा कल्पनमप्येषामुक्तं पञ्चविधं पुनः।
महतां च कषायाणां पञ्चाशत् परिकीर्तिता ॥ २५ ॥
पञ्च चापि कषायाणां शतान्युक्तानि भागशः।
लक्षणार्थं, प्रमाणं हि विस्तरस्य न विद्यते ॥ २६ ॥
न चालमतिसंक्षेपः सामर्थ्यायोपकल्पते।
अल्पबुद्धेरयं तस्मान्नातिसंक्षेपविस्तरः ॥ २७ ॥
मन्दानां व्यवहाराय, बुधानां बुद्धिवृद्धये।
पञ्चाशत्को ह्ययं वर्गः कषायाणामुदाहृतः ॥ २८ ॥
तेषां कर्मसु बाह्येषु योगमाभ्यन्तरेषु च।
संयोगं च प्रयोगं च यो वेद स भिषग्वरः ॥ २९ ॥

Summing up the contents :—

All the six hundred purgatives along with their ingredients, various preparations of each one of them have been explained here in brief; and so their six sources have been

explained. Drugs of all tastes except salt, are known as *kaṣāyas*—thus there are five-fold sources of decoctives. Again five-fold pharmaceutical preparations of all the decoctives and fifty important groups of decoctive have been enumerated. These fifty important groups of decoctive are further divided into ten each thereby constituting five hundred decoctives—such grouping is for the convenience of description; there is no limit to the detailed description of these decoctions. Again, too much of brevity will not be conducive to the understanding of disciples of lower intelligence; so the description of decoction presented in this chapter is neither too brief nor too elaborate. With a view to guiding the disciples of lower intelligence and also to stimulate the imaginative power of the wise, these fifty groups of decoctives have been explained. The one who is acquainted with the internal use as well as external application and prescription by combination of all these drugs, alone is the real physician. [23–29]

इत्यग्निवेशकृते तन्त्रे चरकप्रतिसंस्कृते श्लोकस्थाने षड्विरेचन-
शताश्रितीयो नाम चतुर्थोऽध्यायः इति भेषजचतुष्कः ।

Thus ends the fourth chapter on "the Six Hundred Purgatives" of the *Sūtra* section of Agniveśa's work as redacted by Caraka. Thus, ends the quadiate on medicaments.



पञ्चमोऽध्यायः

CHAPTER V

अथातो मात्राशितीयमध्यायं व्याख्यास्यामः ॥ १ ॥
इति ह स्माह भगवानात्रेयः ॥ २ ॥

We shall now expound the chapter on "Quantitative Dietetics." Thus said Lord Ātreya. [1–2]

As has been stated earlier, the objects of the science of medicine are two-fold, viz., the treatment of patients suffering from diseases and maintenance of positive health. In the first tetrad of chapters, the various methods of treatment of diseases have been explained. In the present tetrad of chapters, the various ways of maintenance of normal health are being described. Of all the factors for the maintenance of positive health, food taken in proper quantity occupies the most important position—vide, *Suśruta : Sūtra :* 28. So the present chapter deals with the quantity of foods to be eaten.

मात्राशी स्यात् । आहारमात्रा पुनरग्निबलापेक्षिणी ॥ ३ ॥

One should eat in proper quantity. The quantity of food to be taken, again, depends upon the power of digestion (including metabolism). [3]

For proper maintenance of positive health, one should first of all eat in proper quantity. Eating here includes all types of eatables which are taken by mouth.

Quantity to be eaten depends upon the power of digestion and metabolism. This, of course, applies to the eating of food and not of drugs; nor does it imply the extent of exercise one should resort to. Dosage of the drug, in fact, depends upon the seriousness of the disease as well as on the strength of the patient. Extent of exercise to be resorted to, is to be determined on the basis of the quantity of *doṣas* required to be eliminated and the degree up to which the power of digestion including metabolism is to be enhanced. Of course, care is to be taken so that there is no over exertion or exhaution during the act of exercise. The power of digestion and metabolism, upon which depends the quantity of food intake, again varies according to the season as well as the age of the individual. Thus, the quantity of food to be taken depends upon a number of factors.

Quantity of food and digestion :

यावद्ध्यस्याशनमशितमनुपहत्य प्रकृतिं यथाकालं जरां गच्छति तावदस्य मात्राप्रमाणं वेदितव्यं भवति ॥ ४ ॥

The amount of food which, without disturbing the equilibrium (of *dhātus* and *doṣas* of the body), gets digested as well as metabolised in proper time, is to be regarded as the proper quantity. [4]

The relation of the quantity of food and the power of digestion and metabolism, needs some explanation. How shall we know that a given amount of food is just enough for a particular individual? This can be known only by correlating the food taken with its proper digestion within a time limit. If food taken in the evening does not disturb the equilibrium of *doṣas* as well as *dhātus* and gets digested and metabolised by the morning then that would be the standard measurement of food to be taken by the individual. This measurement will certainly vary from individual to individual. No standard measurement can be prescribed for all individuals. In fact, the power of digestion even of a single individual varies from time to time and so there is bound to be some variation in the standard measurement of food to be taken by him. But for all practical purposes, the standard measurement of food for an individual is to be determined on the basis of his digestive capacity.

It is not that the food that gets digested in time may not disturb the equilibrium. It does so, owing to some inherent defects in its components, processing, etc. For example, even though digested in time, *Mandaka* (premature curd), *lakuca* (*Artocarpus lakoocha* Roxb.), etc. do disturb the equilibrium, irrespective of their quantity taken.

Measurement of food is, in fact, of two types, viz. food as a whole and of its different ingredients having different tastes like sweet, sour, etc. If food as a whole is taken according to the prescribed measurement but its ingredients having different tastes like sweet, sour, etc. are not in prescribed ratio, the equilibrium of *dhātus* and *doṣas* gets definitely disturbed due to imbalance in the ratio of the composing *rasas* (tastes). Consequently the timely digestion of food as a whole will also be affected.

Quantity of food in relation to Quality of food :

तत्र शालिषष्टिकमुद्गलावकपिञ्जलैणशशशरभशम्बरादीन्याहारद्रव्याणि प्रकृतिलघून्यपि मात्रापेक्षीणि भवन्ति । तथा पिष्टेक्षुक्षीरविकृतितिलमाषानूपौदकपिशितादीन्याहारद्रव्याणि प्रकृतिगुरूण्यपि मात्रामेवापेक्षन्ते ॥ ५ ॥

न चैवमुक्ते द्रव्ये गुरुलाघवमकारणं मन्येत, लघूनि हि द्रव्याणि वाय्वग्निगुणबहुलानि भवन्ति; पृथ्वीसोमगुणबहुलानीतराणि, तस्मात् स्वगुणादपि लघून्यग्निसन्धुक्षणस्वभावान्यल्पदोषाणि चोच्यन्तेऽपि सौहित्योपयुक्तानि, गुरूणि पुनर्नाग्निसन्धुक्षणस्वभावान्यसामान्यात्, अतश्चातिमात्रं दोषवन्ति सौहित्योपयुक्तान्यन्यत्र व्यायामाग्निबलात्; सैषा भवत्यग्निबलापेक्षिणी मात्रा ॥ ६ ॥

Items of food like *Śāli* (*Oryza sativa* Linn.), *ṣaṣṭika* (a variety of *Oryza sativa* Linn.), *mudga* (*Phaseolus mango* Linn.), common Quail, gray Partrige, antelop, rabbit, wapiti, Indian sambar, etc.;—even though light in digestion by nature are to be taken according to the measurement prescribed. Similarly preparations of flour, sugar-cane and milk, *tila* (*Sesamum indicum* Linn.), *māṣa* (*Phaseolus radiatus* Linn.), and meats of marsy and aquatic animals even though heavy in digestion by nature are also required to be taken in proper quantity.

But from this it should not be concluded that the description of heaviness or lightness does not carry any importance. Because, the light food articles are predominant in the qualities of *Vāyu* and *Agni* and heavy one in *pṛthvī* and *ap mahābhūtas*. Therefore, according to their qualities, the light articles of food, being stimulants of appetite and by nature are considered to be less harmful even if taken in excess of the prescribed quantity. On the other hand, heavy articles of food, being by nature, suppressors of appetite are exceedingly harmful if taken in excess unless there is a strong power of digestion and metabolism achieved by physical exercise. Thus the quantity of food depends upon the power of digestion including metabolism. [5–6]

By nature light food is said to be conducive to good health. Heavy food on the other hand is considered to be detrimental thereto. But for both the types of food, if quantity is to be taken into account, lightness and heaviness of food do not seem to have any implication. Thus, it is true that the quantity rather than the heaviness or lightness of food is important in the present context. But as a matter of fact, light articles of food are dominated by the qualities of *vāyu* and *agni mahābhūtas*, and are by nature stimulants of appetite; thus, even if taken in excess, they are less harmful. The heavy articles of food on the other hand being dominated by the qualities of *pṛthvī* and

ap mahābhūtas are heterogenous in character in relation to appetite. So, if taken in excessive quantity they are certainly exceedingly harmful. Their harmfulness can be neutralised only when there is a corresponding stronger digestive power caused by the physical exercise.

न च नापेक्षते द्रव्यं; द्रव्यापेक्षया च त्रिभागसौहित्यमर्धसौहित्यं वा गुरूणामुपदिश्यते लघूनामपि च नातिसौहित्यमग्नेर्युक्त्यर्थम् ॥ ७ ॥

It is not so, that the proper quantity of food does not depend upon the nature of food articles. If the food article is heavy, only three fourth or half of the stomach capacity is to be filled up. Even in the case of light food articles exessive intake is not conducive to the maintenance of the power of digestion and metabolism. [7]

As stated in the sixth paragraph, the quantity of food is to be determined in accordance with the power of digestion and metabolism. But how is it that for an indvidual having the same power of digestion the execessive intake of light food articles is prescribed while only three fourth or half of the stomach capacity is to be consumed in the case of heavy food articles ? The answer is that correct requirement cannot be determined without taking into account the food articles concerned. That is why food articles which are just slightly heavy are to be taken up to the extent of three fourth of the stomach capacity. Similarly, those which are heavier still, are to be taken still in lesser quantity—that is half of the stomach capacity. Thus the exact requirement of the heavy food articles is to be determined on the basis of the degree of heaviness. Even, in the case of light food articles, excessive intake is not prescribed. If taken in excessive quantity, even light food articles affect the normal process of digestion and metabolism. It might be argued that being homologous in nature, even if taken in excessive quantity light food need not affect digestion. But this is not correct. Mere homologous property does not, as a rule, determine conduciveness. Though homologous in character, excessive light affects the eye. Similarly a weapon is made of stone and it is even sharpened by stone but if dashed against the stone inappropriately, it gets blunted. Thus, even light food articles, if taken in inappropriate quantities do affect the power of digestion and metabolism.

The importance of food taken in poper quality :

मात्रावद्ध्यशनमशितमनुपहत्य प्रकृतिं बलवर्णसुखायुषा योजयत्युपयोक्तारमवश्यमिति ॥ ८ ॥

Taken in appropriate quantity, food certainly helps the individual in bringing about strength, complexion, happiness and longevity without disturbing the equilibrium of *dhātus* and *daṣas* of the body. [8]

Thus, the determination of the quantity of food depends upon the power of digestion and metabolism as well as the heaviness or lightness of the food articles concerned. Food taken in proper quantity, helps in bringing about the strength, complexion, happiness and longevity. Of course, there are other factors like inappropriateness of time, non-observance of ethical rules and unwholesomeness of auditory, tactile, visual, gustatory and olfactory sensations which might minimise the effects of taking wholesome food in proper time.—cf. *Sūtra* 28 : 7. But then. other things being normal, food taken in proper quantity must do good to the body.

भवन्ति चात्र—

गुरु पिष्टमयं तस्मात्तण्डुलान् पृथुकानपि ।
न जातु भुक्तवान् खादेन्मात्रां खादेद्बुभुक्षितः ॥ ९ ॥

Thus it is said :—

After having taken food, one should never take such heavy articles like pastries, rice, *pṛthuka* (boiled and flattened rice). Even when hungry one should take these articles only in proper quantity. [9]

Contra indicated foods :

वल्लूरं शुष्कशाकानि शालूकानि बिसानि च ।
नाभ्यसेद्गौरवान्मांसं कृशं नैवोपयोजयेत् ॥ १० ॥
कूर्चिकांश्च किलाटांश्च शौकरं गव्यमाहिषे ।
मत्स्यान् दधि च माषांश्च यवकांश्च न शीलयेत् ॥ ११ ॥

One should not regularly take heavy articles such as *vallūra* (dried meat), dry vegetables, lotus rhizomes and lotus stalk. One should never take meat of a diseased animal. Moreover, one should not regularly take *kūrcikā* (boiled buttermilk), *kilāṭa* (inspissiated milk), pork, beaf, meat of buffalo, fish, curd, *māṣa (Phaseolus radiatus* Linn. *)* and *yavaka* (a variety of *Hordeum vulgare* Linn.). [10–11]

Indicated foods :

षष्टिकाञ्छालिमुद्गांश्च सैन्धवामलके यवान् ।
आन्तरीक्षं पयः सर्पिर्जाङ्गलं मधु चाभ्यसेत् ॥ १२ ॥

One should regularly take *ṣaṣṭika* (a kind of rice harvested in sixty days), *śāli* (*Oryza sativum* Linn.), *mudga* (*Phaseolus mungo* Linn.), rock salt, *āmalaka* (*Emblica officinalis* Gaertn.), rain water, ghee, meat of animals dwelling in arid climate and honey. [12]

Rock salt should be used in the preparation of food articles only; that too keeping in view its proper quantity; salt intake in excess is prohibited—cf. *Vimāna* I : 18.

तच्च नित्यं प्रयुञ्जीत स्वास्थ्यं येनानुवर्तते ।
अजातानां विकाराणामनुत्पत्तिकरं च यत् ॥ १३ ॥

One should regularly take such articles which are conducive to the maintenance of good health and are capable of preventing the attacks of diseases. [13]

This verse represents general advice about the wholesome diet. Only such food is to be regularly used which is conducive to the maintenance of good health and prevents attacks of diseases in future. Good health can be maintained in two ways, viz. by replenishing the used up *dhātus* (tissue elements) of the body by proper diet and regimen and by removing the obstacles in the path of good health. The maintenance of the flame of a lamp may be cited here in this connection The flame of the lamp is maintained by providing oil and wick thereto and also by removing its extinguishing factors like insects, wind, etc. The obstacles in the path of good health are of two kinds, viz. those vitiating *vāta*, etc. due to non-observance of the ethical rules, and also those natural factors which are difficult to overcome like the exposure to *hemanta* or winter season which vitiate *kapha*. Thus, the first part of the verse deals with the factors responsible for the maintenance of good health while the latter half with the removal of obstacles in its way. The idea underlying the prevention of diseases is that one should take food and observe regimen with due regard to seasonal propriety so that the food taken, and the regimens observed, alleviate such of the *doṣas* as are liable to be aggravated due to seosonal effects—cf. *Sūtra* 7 : 45.

Personal hygiene : Collyrium etc.

अत ऊर्ध्वं शरीरस्य कार्यमक्ष्यञ्जनादिकम् ।
स्वस्थवृत्तिमभिप्रेत्य गुणतः संप्रवक्ष्यते ॥ १४ ॥

Hereafter will be explained the utilities of the application of collyrium in the eyes, etc. which are essential for the maintenance of positive health. [14]

The explanation that follows deals with the application of collyrium in the eyes, etc. only in relation to the maintenance of positive health rather than in relation to the cure of the diseases. The collyrium, etc. for the curative purpose will be explained in the respective chapters on the treatment of different diseases. Even though the curative values of therapies enumerated in this chapter can not altogether be ruled out, thev are primarily meant here for the maintenance of the positive health.

Of the therapies enumerated here, collyrium occupies a most important position because it is related with the eyes which constitute the most important sense organ. As it has been said, "The wise consider the eyes as the most important amongst all the sense organs. It is like the sun amongst the heavenly bodies covered with the cloud and mist."

Time for the use of collyrium :

सौवीरमञ्जनं नित्यं हितमक्ष्णोः प्रयोजयेत् ।
पञ्चरात्रेऽष्टरात्रे वा स्रावणार्थं रसाञ्जनम् ॥ १५ ॥
चक्षुस्तेजोमयं तस्य विशेषाच्छ्लेष्मतो भयम् ।
ततः श्लेष्महरं कर्म हितं दृष्टेः प्रसादनम् ॥ १६ ॥
दिवा तन्न प्रयोक्तव्यं नेत्रयोस्तीक्ष्णमञ्जनम् ।
विरेकदुर्बला दृष्टिरादित्यं प्राप्य सीदति ॥ १७ ॥
तस्मात् स्राव्यं निशायां तु ध्रुवमञ्जनमिष्यते ।

One should regularly apply the collyrium made of antimony because it is useful for the eyes. *Rasāñjana* (a preparation of *Berberis aristata* DC.) is to be applied once in every five or eight nights for lacrymation of the eyes.

Of all the *mahābhūtas*, *tejas* dominates (in the composition of) the eyes; so they are specially susceptible to *kapha*. Therefore, the therapy (collyrium etc.) which alleviates *kapha* is good for keeping the vision clear.

A strong collyrium must not be applied to the eyes during the day time as the eyes weakened by drainage will be adversely affected at the sight of the sun. Thus, the collyrium meant for drainage should as a rule be applied only during night. [15–17]

The term '*rasāñjana*' is differently explained by different authors. According to the *Bhāvaprakāśa* it is a preparation of *Berberi aristata* DC. The following extract from M.W. regarding the meaning of the word '*rasāñjana*' may be found interesting in this regard, "Vitriol of copper a sort of collyrium prepared from it with the addition of Curcuma or

according to some from the calx of brass with Amonium anthorrhiza or according to others from lead ore."

As the main object of *rasāñjana* is to alleviate vitiated *kapha* of the eyes, it is to be applied at regular intervals only during the nights. Its application during the day time is prohibited because the eyes weakened by drainage are adversely affected at the sight of the sun. Although the period of interval mentioned in the *śloka* is five or eight days, this is to be followed in spirit rather than words, i. e. according to the circumstances, the *rasāñjana* should be used at regular intervals; the period of interval may be lesser or greater than five and eight days respectively.

As regards the collyrium of antimony, it is to be taken regularly. It is not strong enough nor does it cause drainage; it is just soothing to the eyes; so there is no harm from its being used even during day time.

Adavantages of Collyrium :

यथा हि कनकादीनां मलिनां विविधात्मनाम् ॥ १८ ॥
धौतानां निर्मला शुद्धिस्तैलचेलकचादिभिः ।
एवं नेत्रेषु मर्त्यानामञ्जनाश्च्योतनादिभिः ॥ १९ ॥
दृष्टिर्निराकुला भाति निर्मले नभसीन्दुवत् ।

As different types of tarnished gold (ornaments) are spotlessly cleaned by means of oil, cloth and hair brush, so also by the use of collyrium and aspersion, the eyes of human being become spotlessly bright like the moon in the clear sky. [18–19]

In fact, as in the case of gold ornaments so also in the case of eye sight, purification is in the very nature of the objects concerned. The purpose of applying oil,.etc. to gold or collyrium, etc. to the eyes is not to bring about any external speciality but to bring back the natural brightness there. Even though the process of *āscyotana* or aspersion, i.e. sprinkling of liquid drugs in the eyes has not been explained here, it is implied in the present verse because the utility values of both collyrium and aspersion are the same. By implicatian, *puṭapāka* (a particular method of preparing drugs—the various substances being rapped up in leaves covered with clay and heated with fire M.W.) etc; are also included here as cleansing factors for the eyes.

Personal hygiene : Smoking.

हरेणुकां प्रियङ्गुं च पृथ्वीकां केशरं नखम् ॥ २० ॥
ह्रीवेरं चन्दनं पत्रं त्वगेलोशीरपद्मकम् ।
ध्यामकं मधुकं मांसीं गुग्गुल्वगुरुशर्करम् ॥ २१ ॥

न्यग्रोधोदुम्बराश्वत्थप्लक्षलोध्रत्वचः शुभाः ।
वन्यं सर्जरसं मुस्तं शैलेयं कमलोत्पले ॥ २२ ॥
श्रीवेष्टकं शल्लकी च शुकबर्हमथापि च ।
पिष्ट्वा लिम्पेच्छरेषीकां तां वर्तिं यवसन्निभाम् ॥ २३ ॥
अङ्गुष्ठसंमितां कुर्यादष्टाङ्गुलसमां भिषक् ।
शुष्कां निगर्भां तां वर्तिं धूमनेत्रार्पितां नरः ॥ २४ ॥
स्नेहाक्तामग्निसंप्लुष्टां पिबेत् प्रायोगिकीं सुखाम् ।

Hareṇuā (*Pisum sativum* Linn.), *priyaṅgu* (*Callicarpa macrophylla* Vahl.), *pṛthvīkā* (*Nigella sativa* Linn.), *keśara* (*Mesua ferrea* Linn.), *nakha* (?), *hrīvera* (*Pavonia odorata* Willd.), *candana* (*Santalum album* Linn.), *patra* (*Cinnamomum tamala* Nees and Eberum), *tvak* (*Cinnamomum zeylanicum* Blume), *elā* (*Elettaria cardamomum* Maton), *uśīra* (*Vetiveria zizanioides* Nash), *padmaka* (*Prunus cerasoides* D. Don.), *dhyāmaka* (*Cymbopogon schoenanthus* Spreng.), *madhuka* (*Glycyrrhiza glabra* Linn.), *māṁsī* (*Nardostachys jatamansi* DC.), *guggulu* (*Commifora mukul* Engl.), *aguru* (*Aquilaria agallocha* Roxb.), *śarkarā* (sugar), bark of *nyagrodha* (*Ficus bengalensis* Linn.), *udumbara* (*Ficus racemosa* Linn.), *aśvattha* (*Ficus religiosa* Linn.), *plakṣa* (*Ficus locor* Buch–Ham.), and *lodhra* (*Symplocos racemosa* Roxb.), *vanya* (*Cyperus tenuiflorus*), *sarjarasa* (resin of *Vateria indica* Linn.), *mustā* (*Cyperus rotundus* Linn.), *śaileya* (*Permellia perforata*), *kamala* (*Nelumbo nucifera* Gaertn.), *utpala* (*Nymphaea alba* Linn.), *śrīveṣṭaka* (resinous extract from *Pinus roxburghii* Sargent), *śallakī* (*Boswellia serrata* Roxb.), *śukabarha* (?),—all these drugs should be ground, made to a paste and applied to a reed, and then made into a cigar of the shape of a barley grain having the thickness (at the centre) of a thumb and length of eight fingers breadth; it should then be dried up and the reed be taken out of it : With the help of a pipe, one should regularly smoke that cigar after greasing it with some unctuous substance and applying fire to it. This is altogether harmless. [20–24]

It is true that application of collyrium in eyes helps eliminating the *kapha* element from the eyes but that is not enough. A part of the vitiated *kapha* of the head which is not easily eliminated by the application of collyrium is instantaneously eliminated by smoking. So, just after describing collyrium, the process of smoking has been described here.

वसाघृतमधूच्छिष्टैर्युक्तियुक्तैर्वरौषधैः ॥ २५ ॥
वर्तिं मधुरकैः कृत्वा स्नैहिकीं धूममाचरेत् ।

One should smoke unctuous cigars made of useful drugs of sweet taste along with fat of muscle, ghee, and bee wax according to the prescribed method. [25]

All these drugs are to be mixed in such a proportion that the resultant product can easily take the form of a cigar.

श्वेता ज्योतिष्मती चैव हरितालं मनःशिला ॥ २६ ॥
गन्धाश्चागुरुपत्राद्या धूमं मूर्धविरेचने ।

For the elimination of *doṣas* from the head, smoking of cigars made of *śvetā* (white variety of *Clitoria ternatea* Linn.), *jyotiṣmatī* (*Celastrus paniculatus* Willd.), orpiment, realgar and other fragrant articles like *aguru* (*Aquilaria agalocha* Roxb.), *patra* (*Cinnamomum tamala* Nees and Eberum), etc. is prescribed. [26]

Among the drugs coming under *aguru* (*Aquilaria agalocha* Roxb.), etc. such of the drugs as are exceedingly irritating, for example *kuṣṭha* (*Saussurea lappa* C. B. Clarke) and *tagara* (*Valeriana wallichi* DC.) are to be avoided as there is danger of the brain matter being oozed out there by—cf. *Cikitsā* 26 : 182. and *Suśruta : Cikitsā* 40 : 3.

Advantages of smoking :

गौरवं शिरसः शूलं पीनसार्धावभेदकौ ॥ २७ ॥
कर्णाक्षिशूलं कासश्च हिक्काश्वासौ गलग्रहः ।
दन्तदौर्बल्यमास्रावः श्रोत्रघ्राणाक्षिदोषजः ॥ २८ ॥
पूतिर्घ्राणास्यगन्धश्च दन्तशूलमरोचकः ।
हनुमन्याग्रहः कण्डूः क्रिमयः पाण्डुता मुखे ॥ २९ ॥
श्लेष्मप्रसेको वैस्वर्यं गलशुण्ड्युपजिह्विका ।
खालित्यं पिञ्जरत्वं च केशानां पतनं तथा ॥ ३० ॥
क्षवथुश्चातितन्द्रा च बुद्धेर्मोहोऽतिनिद्रता ।
धूमपानात् प्रशाम्यन्ति बलं भवति चाधिकम् ॥ ३१ ॥
शिरोरुहकपालानामिन्द्रियाणां स्वरस्य च ।
न च वातकफात्मानो बलिनोऽप्यूर्ध्वजत्रुजाः ॥ ३२ ॥
धूमवक्त्रकपानस्य व्याधयः स्युः शिरोगताः ।

Smoking cures heaviness of head, headache, rhinitis hemicrania, earache, pain in eye, cough, hic-cough, dyspnoea, obstruction in throat, weakness of teeth, discharge from the

morbid ear, nose and eye, purulent smell from nose and mouth, toothache, anorexia, lock jaw, torticollis, pruritus, infective conditions, paleness of face, excessive salivation, impaired voice, tonsilitis, uvulitis, alopecia, greying of hair, falling of hair, sneezing, excessive drowsiness, loss of consciousness, and hypersomnia. It also strengthens hair, skull bones, sense organs and voice. Howsoever strong the diseases may be, pertaining to head and neck arising out of *vāta* and *kapha*, they do not affect the person who is used to smoking by oral route. [27–32]

Schedule for smoking :

प्रयोगपाने तस्याष्टौ कालाः संपरिकीर्तिताः ॥ ३३ ॥
वातश्लेष्मसमुत्क्लेशः कालेष्वेषु हि लक्ष्यते ।
स्नात्वा भुक्त्वा समुल्लिख्य क्षुत्वा दन्तान्निघृष्य च ॥ ३४ ॥
नावनाञ्जननिद्रान्ते चात्मवान् धूमपो भवेत् ।
तथा वातकफात्मानो न भवन्त्यूर्ध्वजत्रुजाः ॥ ३५ ॥
रोगास्तस्य तु पेयाः स्युरापानास्त्रिस्त्रयस्त्रयः ।

Eight times are prescribed for habitual smoking because *vāta*, *pitta* and *kapha* get vitiated during these times. That is to say, one having self-control should smoke after bathing, eating, tongue scraping, sneezing, brushing the teeth, inhalation of medicated material, application of collyrium [and after sleep. This (smoking at these eight times) prevents diseases of head and neck resulting from the vitiation of *kapha* and *vāta*. Smoking is to be done thrice—three puffs each time. [33–35]

Eight definite times have been prescribed for habitual smoking with a view to preventing diseases arising out of the vitiation of *vāta* and *kapha*. The time prescribed for unctuous smoking is the period when *vāta* gets vitiated because this variety of smoking is useful for curing diseases due to *vāta*. Similarly the period when *kapha* gets vitiated is the time suited for the eliminative type of smoking because this is a prescribed therapy for the cure of diseases due to the vitiation of *kapha*.

Prāyogika variety which is meant for habitual smoking is responsible for the maintenance of positive health; that is why timings of its administration are mentioned here. Some others hold the view that these timings are prescribed for all the three varieties of smoking, viz., *prāyogika* (meant for habitual smoking,) *snaihika* or unctuous variety and *vairecanika* or eliminative variety because all of them are responsible for the

maintenance of positive health—the latter two specially by preventing the occurrence of diseases due to *vāta* and *kapha* respectively.

Whenever cigars are to be smoked, consecutively three puffs are to be taken each time. One is required to pause a little after smoking once (consisting of three puffs) and then repeat smoking for the second and third times in the same manner.

परं द्विकालपायी स्याद्ह्नः कालेषु बुद्धिमान् ॥ ३६ ॥
प्रयोगे, स्नैहिके त्वेकं, वैरेच्यं त्रिचतुः पिबेत् ।

During the prescribed times, a wise person should smoke twice for habitual variety of smoking, once for unctuous variety and three to four times for the eliminative variety of smoking. [36]

हृत्कण्ठेन्द्रियसंशुद्धिर्लघुत्वं शिरसः शमः ॥ ३७ ॥
यथेरितानां दोषाणां सम्यक्पीतस्य लक्षणम् ।

Clarity of mind, throat and sense organs, lightness of head and elimination of the above mentioned *doṣas* are features of correct smoking. [37]

Complications of smoking :

बाधिर्यमान्ध्यमूकत्वं रक्तपित्तं शिरोभ्रमम् ॥ ३८ ॥
अकाले चातिपीतश्च धूमः कुर्यादुपद्रवान् ।

If untimely done or overdone, smoking causes such troubles as deafness, blindness, dumbness, bleeding from different parts of the body and giddiness. [38]

Treatment of complications :

तत्रेष्टं सर्पिषः पानं नावनाञ्जनतर्पणम् ॥ ३९ ॥
स्नैहिकं धूमजे दोषे वायुः पित्तानुगो यदि ।
शीतं तु रक्तपित्ते स्याच्छ्लेष्मपित्ते विरूक्षणम् ॥ ४० ॥

If such troubles (due to untimely and over smoking) arise, intake of ghee, administration of nasal drops, collyrium and demulscent drinks are prescribed. These should be prepared with unctuous drugs in the event of vitiation of *vāyu* associated with *pitta*, with cooling drugs in the case of *raktapitta*, and with arid drugs in the event of vitiation of *kapha* and *pitta*. [39–40]

Contra-indications for smoking :

परं त्वतः प्रवक्ष्यामि धूमो येषां विगर्हितः ।
न विरिक्तः पिबेद् धूमं न कृते बस्तिकर्मणि ॥ ४१ ॥
न रक्ती न विषेणार्तो न शोचन्न च गर्भिणी ।
न श्रमे न मदे नामे न पित्ते न प्रजागरे ॥ ४२ ॥
न मूर्च्छाभ्रमतृष्णासु न क्षीणे नापि च क्षते ।
न मद्यदुग्धे पीत्वा च न स्नेहं न च माक्षिकम् ॥ ४३ ॥
धूमं न भुक्त्वा दध्ना च न रूक्षः क्रुद्ध एव च ।
न तालुशोषे तिमिरे शिरस्यभिहते न च ॥ ४४ ॥
न शङ्खके न रोहिण्यां न मेहे न मदात्यये ।
एषु धूममकालेषु मोहात् पिबति यो नरः ॥ ४५ ॥
रोगास्तस्य प्रवर्धन्ते दारुणा धूमविभ्रमात् ।

Now I shall explain the situations (conditions) in which smoking is prohibited. A person after taking emesis or purgative or enema, or a person having bleeding through different orifices of the body, or one afflicted with toxins or a grief-stricken person should not smoke; a pregnant woman should also refrain from smoking; similarly one should not smoke when he is fatigued or intoxicated. Smoking is also prohibited in the event of the vitiation of digestion including metabolism vitiation of *pitta,* vigil, fainting, giddiness, morbid thirst, consumption and phthisis.

One should not smoke after having taken liquor or milk or fatty substances or honey or curd; nor one should smoke when there is roughness in his body or he is enraged. Smoking is also prohibited in the event of the dryness of palate, fainting, injury to the head, *śaṅkhaka* (a type of headache in the temporal region marked by exessive pain and swelling—usually killing a patient in three days), *rohiṇī* (a condition characterised by extensive and painful swelling at the base of the tongue), diabetes and narcosis. One who, out of ignorance, smokes in contravention of these situations, subjects himself to various serious diseases. These diseases become severe due to the adverse effect of improper smoking. [41–45]

Routes of smoking :

धूमयोग्यः पिबेद्दोषे शिरोघ्राणाक्षिसंश्रये ॥ ४६ ॥

घ्राणेनास्येन कण्ठस्थे मुखेन घ्राणपो वमेत् ।
आस्येन धूमकवलान् पिबन् घ्राणेन नोद्वमेत् ॥ ४७ ॥
प्रतिलोमं गतो ह्याशु धूमो हिंस्याद्धि चक्षुषी ।

One for whom the smoking is prescribed should smoke through the nose in the event of diseases relating to the head, nose and eyes, and through the mouth for diseases of the throat. While smoking through the nose, one should exhale through mouth but if one smokes through the mouth, he should not exhale through the nose because of the smoke moving in the reverse direction instantaneously affects the eyes. [46–47]

ऋज्वङ्गचक्षुस्तच्चेताः सूपविष्टस्त्रिपर्ययम् ॥ ४८ ॥
पिबेच्छिद्रं पिधायैकं नासया धूममात्मवान् ।

With the body erect, eyes looking front, mind concentrated and having self-control, one should sit at ease and smoke three times, thrice during each time, through one nostril while closing the other one. [48]

The rules regarding smoking as explained in this verse are to be observed for the entire duration of smoking.

Size and shape of the smoking pipe :

चतुर्विंशतिकं नेत्रं स्वाङ्गुलीभिर्विरेचने ॥ ४९ ॥
द्वात्रिंशदङ्गुलं स्नेहे प्रयोगेऽध्यर्धमिष्यते ।

For the eliminative type of smoking, the length of the pipe should be twenty four fingers; for unctuous smoking, of thirty two fingers; while for habitual smoking, of thirty six fingers (finger breadth is to be measurad with one's own finger). [49]

ऋजु त्रिकोषाफलितं कोलास्थ्यग्रप्रमाणितम् ॥ ५० ॥
बस्तिनेत्रसमद्रव्यं धूमनेत्रं प्रशस्यते ।

The best pipe is one which is straight, having three knots, whose mouth is of the size of the stone of a *kola* fruit (*Zizyphus jujuba* Lam.) and which is made of the same material as that of the enema pipe. [50]

दूराद्विनिर्गतः पर्वच्छिन्नो नाडीतनूकृतः ॥ ५१ ॥
नेन्द्रियं बाधते धूमो मात्राकालनिषेवितः ।

The smoke used according to the prescribed dose and time

dose not affect the sense organs as it is not inhaled directly. It is interrupted by knots and is attenuated by its flow through the passage of the pipe. [51]

Features of good smoking :

यदा चोरश्च कण्ठश्च शिरश्च लघुतां व्रजेत् ॥ ५२ ॥
कफश्च तनुतां प्राप्तः सुपीतं धूममादिशेत् ।

Signs like lightness of the chest, throat, head and liquification of *kapha* are the features of correct smoking. [52]

Features of insufficient smoking :

अविशुद्धः स्वरो यस्य कण्ठश्च सकफो भवेत् ॥ ५३ ॥
स्तिमितो मस्तकश्चैवमपीतं धूममादिशेत् ।

Impairment of voice, presence of *kapha* (phlegm) in the throat and heaviness of the head are the features of insufficient smoking. [53]

Features of excessive smoking :

तालु मूर्धा च कण्ठश्च शुष्यते परितप्यते ॥ ५४ ॥
तृष्यते मुह्यते जन्तू रक्तं च स्रवतेऽधिकम् ।
शिरश्च भ्रमतेऽत्यर्थं मूर्च्छा चास्योपजायते ॥ ५५ ॥
इन्द्रियाण्युपतप्यन्ते धूमेऽत्यर्थं निषेविते ।

If one smokes in excess, his palate, head and throat get dried up and become hot. One feels thirsty and he becomes unconscious; there is excessive bleeding; he gets excessive giddiness in his head. There is fainting and his sense organs become hot. [54–55]

Personal hygiene : Nasal drops

वर्षे वर्षेऽणुतैलं च कालेषु त्रिषु ना चरेत् ॥ ५६ ॥
प्रावृट्शरद्वसन्तेषु गतमेघे नभस्तले ।

One should inhale "*Aṇu taila*" every year during the three seasons, viz., the rainy season, the autumn and the spring, when the sky is free from cloud. [56]

Aṇu taila is a special preparation for nasal therapy which is useful for eradicating and preventing morbid conditions of inter-cellular spaces and channels of the body.

Advantages of nasal therapy :

नस्यकर्म यथाकालं यो यथोक्तं निषेवते ॥ ५७ ॥
न तस्य चक्षुर्न घ्राणं न श्रोत्रमुपहन्यते ।
न स्युः श्वेता न कपिलाः केशाः श्मश्रूणि वा पुनः ॥ ५८ ॥
न च केशाः प्रमुच्यन्ते वर्धन्ते च विशेषतः ।
मन्यास्तम्भः शिरःशूलमर्दितं हनुसंग्रहः ॥ ५९ ॥
पीनसार्धावभेदौ च शिरःकम्पश्च शाम्यति ।
सिराः शिरःकपालानां सन्धयः स्नायुकण्डराः ॥ ६० ॥
नावनप्रीणिताश्चास्य लभन्तेऽभ्यधिकं बलम् ।
मुखं प्रसन्नोपचितं स्वरः स्निग्धः स्थिरो महान् ॥ ६१ ॥
सर्वेन्द्रियाणां वैमल्यं बलं भवति चाधिकम् ।
न चास्य रोगाः सहसा प्रभवन्त्यूर्ध्वजत्रुजाः ॥ ६२ ॥
जीर्यतश्चोत्तमाङ्गेषु जरा न लभते बलम् ।

One who practises nasal therapy in time according to the prescribed method, his eyes, nose and ears are not affected (by any morbidity). His hair and beard never become white or grey; he never experiences hair fall; these rather grow lux... ously. Diseases like torticollis, headache, facial paralysis, lock jaw, rhinitis, hemicrania and tremors of the head are cured thereby. Being nourished by inhalation, his veins, joints, ligaments and tendons of head and neck gain greater strength. His face becomes cheerful and plumpy; and his voice becomes sweet, stabilised and stertorous. All his sense organs become clear and there is considerable strength (in them). Diseases relating to head and neck do not attack him all of a sudden. Even though, he might be growing old, old age does not affect his head (in the form of grey hair, etc.) [57–62]

Preparatian of Aṇu taila :

चन्दनागुरुणी पत्रं दार्वीत्वङ्मधुकं बलाम् ॥ ६३ ॥
प्रपौण्डरीकं सूक्ष्मैलां विडङ्गं बिल्वमुत्पलम् ।
ह्रीवेरमभयं वन्यं त्वङ्मुस्तं सारिवां स्थिराम् ॥ ६४ ॥
जीवन्तीं पृश्निपर्णीं च सुरदारु शतावरीम् ।
हरेणुं बृहतीं व्याघ्रीं सुरभीं पद्मकेशरम् ॥ ६५ ॥
विपाचयेच्छतगुणे माहेन्द्रे विमलेऽम्भसि ।
तैलाद्दशगुणं शेषं कषायमवतारयेत् ॥ ६६ ॥
तेन तैलं कषायेण दशकृत्वो विपाचयेत् ।

अथास्य दशमे पाके समांशं छागलं पयः ॥ ६७ ॥
दद्याद्देषोऽणुतैलस्य नावनीयस्य संविधिः ।
अस्य मात्रां प्रयुञ्जीत तैलस्यार्धपलोन्मिताम् ॥ ६८ ॥
स्निग्धस्विन्नोत्तमाङ्गस्य पिचुना नावनैस्त्रिभिः ।
त्र्यहात्त्र्यहाच्च सप्ताहमेतत् कर्म समाचरेत् ॥ ६९ ॥
निवातोष्णसमाचारी हिताशी नियतेन्द्रियः ।
तैलमेतत्त्रिदोषघ्नमिन्द्रियाणां बलप्रदम् ॥ ७० ॥
प्रयुञ्जानो यथाकालं यथोक्तानश्नुते गुणान् ।

Candana (*Santalum album* Linn.), *aguru* (*Aquilaria agalocha* Roxb.), *patra* (*Cinnamomum tamala* Nees), *bark of dārvī* (*Berberis aristata* DC.), (*Glycyrrhiza glabra* Linn.), *balā* (*Sida cordifolia* Linn.), *prapauṇḍa rika* (*Nymphaea lotus* Linn.), *sūkṣamailā* (*Elettaria cardamomum* Maton), *viḍaṅga* (*Emblia ribes* Brum. f.), *bilva* (*Aegle marmelos* Corr.), *utpala* (*Nymphaea alba* Linn.), *hrīvera* (*Pavania odorata* Willd.), *abhaya* (*Vetiveria zizanioidse* Nash.), *vanya* (*Cyperus tenuiflorus*), *tvac* (*Cinnamomum zeylanicum* Blume f.), *musta* (*Cyperus rotundus* Linn.), *sārivā* (*Hemidesmus indicus* R. B.), *sthirā* (*Desmodium gangeticum* DC.), *jīvantī* (*Leptadenia reticulata* W. and A.), *pṛśniparṇī* (*Uraria picta* Desv.), *suradāru* (*Cedrus deodara* Loud.), *śatāvarī* (*Asparagus racemosus* Willd.), *hareṇu* (*Pisum sativum* Linn.), *bṛhatī* (*Solanum indicum* Linn.), *vyāghrī* (*Solanum xanthocarpum* Schrad and Wendl.), *surabhī* (*Pluchea lanceolata* Oliver and Hiern), *padmakeśara* (filaments of *Nelumbo nucifera* Gaertn.), —these drugs should be boiled with hundred times of pure rain water (of the oil in quantity), till it is reduced to ten times of the oil (in quantity). The oil should be boiled in that decoction for ten times. At the final (that is the tenth) stage of boiling, equal quantity of goat's milk should be added to it. This is the prescribed method for preparing *Aṇu taila* which is useful for inhalation. The prescribed dosages of the oil are half *pala* or 24 ml (this is the quantity to be used in twentyfour hours).

After oleation and fomentation of the head, *Aṇu taila* is to be administered into the nostril with the help of a cotton swab on alternate days—thrice daily—for seven days. This oil is useful for alleviating all the three *doṣas* and gives strength to the sense

organs. The benefit of this oil as envisaged above can be derived if it is used in proper time. The patient using it, should reside in a place which is neither too airy nor too warm, he should take wholesome food and have self-control. [63–70]

The quantity of water with which the drugs are to be boiled should be hundred times of the quantity of the oil. This view is corroborated by the observations of Jatūkarṇa. The process of inhalation is to be repeated on alternate days—three times daily. This will continue for 13 days; that is to say the inhalation will be actually administered for seven days in all.

Oral hygiene : Teeth brushing :

आपोथिताग्रं द्वौ कालौ कषायकटुतिक्तकम् ॥ ७१ ॥
भक्षयेद्दन्तपवनं दन्तमांसान्यबाधयन् ।
निहन्ति गन्धं वैरस्यं जिह्वादन्तास्यजं मलम् ॥ ७२ ॥
निष्कृष्य रुचिमाधत्ते सद्यो दन्तविशोधनम् ।

One should use the tooth-cleaning stick whose top portion is crushed and which is either astringent, pungent or bitter in taste. This should be done in such a way that the gums are not affected. This removes the foul smell and tastelessness. It removes the dirt of the tongue, teeth and mouth causing thereby the taste for food. This cleans the teeth instantaneously. [71–72]

Plants for dental brush :

करञ्जकरवीरार्कमालतीककुभासनाः ॥ ७३ ॥
शस्यन्ते दन्तपवने ये चाप्येवंविधा द्रुमाः ।

Karañja (Pongamia pinnata Merr. *), karavīra (Nerium indicum* Mill. *), arka (Calotropis gigantea* R. Br. ex Ait.*), mālatī (Aganosma dichotoma* K. Schum. *), kakubha (Terminalia arjuna* W. & A. *), asana (Terminalia tomentosa* W. & A. *)*—these and other trees having identical properties (tastes) are recommended for being used as tooth-cleaning stick. [73]

Oral hygiene : Tongue scraping :

सुवर्णरूप्यताम्राणि त्रपुरीतिमयानि च ॥ ७४ ॥
जिह्वानिर्लेखनानि स्युरतीक्ष्णान्यनृजूनि च ।

Tongue scrapers, which should not be sharp edged and are

curved, are to be made of metals like gold, silver, copper, tin and brass. [74]

जिह्वामूलगतं यच्च मलमुच्छ्वासरोधि च ॥ ७५ ॥
दौर्गन्ध्यं भजते तेन तस्माज्जिह्वां विनिर्लिखेत् ।

The dirt deposited at the root of the tongue, obstructs expiration and gives rise to foul smell; so the tongue should be scraped (regularly). [75]

Oral hygiene : Chewing :

धार्याण्यास्येन वैशद्यरुचिसौगन्ध्यमिच्छता ॥ ७६ ॥
जातीकटुकपूगानां लवङ्गस्य फलानि च ।
कक्कोलस्य फलं पत्रं ताम्बूलस्य शुभं तथा ।
तथा कर्पूरनिर्यासः सूक्ष्मैलायाः फलानि च ॥ ७७ ॥

One desirous of clarity, taste and good smell of mouth should keep (in mouth), (chew), the fruits of *jātī (Myristica fragrans* Houtt. *), kaṭuka (Hibiscus abelmoschus* Linn. *), pūga (Areca catechu* Linn. *), kakkola (Piper cubeba* Linn. *), sūkṣmailā (Elettaria cardamomum* Maton. *)*, flower stalk of *lavaṅga (Syzygium aromaticum* Merr. & L. M.) fresh leaf of *tāmbūla (Piper betle* Linn. *)* and the extract of *karpūra (Cinnamomum camphora* Nees and Eberm. *)*. [76–77]

Oral hygiene : Gargles.

हन्वोर्बलं स्वरबलं वदनोपचयः परः ।
स्यात् परं च रसज्ञानमन्ने च रुचिरुत्तमा ॥ ७८ ॥
न चास्य कण्ठशोषः स्यान्नौष्ठयोः स्फुटनाद्भयम् ।
न च दन्ताः क्षयं यान्ति दृढमूला भवन्ति च ॥ ७९ ॥
न शूल्यन्ते न चाम्लेन हृष्यन्ते भक्षयन्ति च ।
परानपि खरान् भक्ष्यांस्तैलगण्डूषधारणात् ॥ ८० ॥

Til oil gargling is beneficial for the strength of jaws, depth of voice, flabbiness of face, excellent gustatory sensation and good taste for food. One (used to such gargles) never gets dryness of throat, nor do his lips ever get cracked; his teeth will never be carious and will be deep-rooted; he will not have any toothache nor will his teeth set on edge by sour intake; his teeth can chew even the hardest eatables. [78–80]

Oiling of head :

नित्यं स्नेहार्द्रशिरसः शिरःशूलं न जायते ।
न खालित्यं न पालित्यं न केशाः प्रपतन्ति च ॥ ८१ ॥
बलं शिरःकपालानां विशेषेणाभिवर्धते ।
दृढमूलाश्च दीर्घाश्च कृष्णाः केशा भवन्ति च ॥ ८२ ॥
इन्द्रियाणि प्रसीदन्ति सुत्वग्भवति चाननम् ।
निद्रालाभः सुखं च स्यान्मूर्ध्नि तैलनिषेवणात् ॥ ८३ ॥

One who applies til oil on his head regularly does not suffer from headache, baldness, greying of hair, nor do his hair fall. Strength of his head and forehead is specially enhanced; his hair become black, long and deep-rooted; his sense organs work properly; the skin of his face becomes brightened; applying til oil on the head produces sound sleep and happines. [81–83]

Oil is to be applied on the head in sufficient quantity so that the head actually becomes unctuous.

Oiling of ears :

न कर्णरोगा वातोत्था न मन्याहनुसंग्रहः ।
नोच्चैः श्रुतिर्न बाधिर्यं स्यान्नित्यं कर्णतर्पणात् ॥ ८४ ॥

Ear diseases due to vitiated *vāta*, torticollis, lock jaw, hardness of hearing and deafness are prevented if oil is regularly dropped into the ears. [84]

Oil massage :

स्नेहाभ्यङ्गाद्यथा कुम्भश्चर्म स्नेहविमर्दनात् ।
भवत्युपाङ्गादक्षश्च दृढः क्लेशसहो यथा ॥ ८५ ॥
तथा शरीरमभ्यङ्गाद् दृढं सुत्वक् च जायते ।
प्रशान्तमारुताबाधं क्लेशव्यायामसंसहम् ॥ ८६ ॥

As a pitcher, a dry skin, and an axis (of a cart) become strong and resistant by the application of oil, so by the massage of oil the human body becomes strong and smooth-skinned; it is not susceptible to the diseases due to *vāta;* it is resistant to exhaustions and exertions. [85–86]

स्पर्शनेऽभ्यधिको वायुः स्पर्शनं च त्वगाश्रितम् ।
त्वच्यश्च परमभ्यङ्गस्तस्मात्तं शीलयेन्नरः ॥ ८७ ॥

Vāyu dominates in the tactile sensory organ, and this sensory

organ is lodged in the skin. The massage is exceedingly beneficial to the skin; so one should practise it (oil massage) regularly. [87]

Even though all the sense organs consist of all the five basic elements, still the *vāyu* predominates in the tactile sensory organ.

Advantages of regular massage :

ना चाभिघाताभिहतं गात्रमभ्यङ्गसेविनः ।
विकारं भजतेऽत्यर्थं बलकर्मणि वा क्वचित् ॥ ८८ ॥
सुस्पर्शोऽपचिताङ्गश्च बलवान् प्रियदर्शनः ।
भवत्यभ्यङ्गनित्यत्वान्नरोऽल्पजर एव च ॥ ८९ ॥

Of the one who practises oil massage regularly, the body, even if subjccted to injuries or strenuous work, is not much injured; his physique is smooth, flabby, strong and charming. By applying the oil massage regularly the onslaught of aging is slackened. [88–89]

खरत्वं स्तब्धता रौक्ष्यं श्रमः सुप्तिश्च पादयोः ।
सद्य एवोपशाम्यन्ति पादाभ्यङ्गनिषेवणात् ॥ ९० ॥
जायते सौकुमार्यं च बलं स्थैर्यं च पादयोः ।
दृष्टिः प्रसादं लभते मारुतश्चोपशाम्यति ॥ ९१ ॥
न च स्याद्गृध्रसीवातः पादयोः स्फुटनं न च ।
न सिरास्नायुसंकोचः पादाभ्यङ्गेन पादयोः ॥ ९२ ॥

By massaging oil in the feet, roughness, immobility, dryness, fatigue and numbness are instantaneously cured; tenderness, strength and steadiness of feet are effected; the eye sight becomes clear and *vāta* (vitiated) is relieved thereby.

Prevention from sciatica, cracking of feet, constriction of vessels and ligaments of feet is ensured if (oil) massage is applied to the feet. [90–92]

दौर्गन्ध्यं गौरवं तन्द्रां कण्डूं मलमरोचकम् ।
स्वेदबीभत्सतां हन्ति शरीरपरिमार्जनम् ॥ ९३ ॥

Unction over the body eliminates bad smell, cures heaviness, drowsiness, itching and removes undesirable dirt and unpleasantness due to sweating. [93]

Effects of bathing :

पवित्रं वृष्यमायुष्यं श्रमस्वेदमलापहम् ।
शरीरबलसन्धानं स्नानमोजस्करं परम् ॥ ९४ ॥

Bathing is purifying, libidinal stimulant and life-giving; it removes fatigue, sweating and dirt. It brings about strength in the body and is an aid *par excellence* for the enhancement of *ojas*. [94]

Role of clean dress in life :

काम्यं यशस्यमायुष्यमलक्ष्मीघ्नं प्रहर्षणम् ।
श्रीमत् पारिषदं शस्तं निर्मलाम्बरधारणम् ॥ ९५ ॥

Wearing clean apparel adds to the bodily charm, reputation, longevity and prevents inauspiciousness. It brings about pleasure, grace, competence to participate in conferences and good look. [95]

Use of fragrance :

वृष्यं सौगन्ध्यमायुष्यं काम्यं पुष्टिबलप्रदम् ।
सौमनस्यमलक्ष्मीघ्नं गन्धमाल्यनिषेवणम् ॥ ९६ ॥

Use of scents and garlands stimulates libido, produces good smell in the body, enhances longevity and charm; it gives corpulence and strength to the body; it is pleasing to the mind and it prevents inauspiciousness. [96]

Use of ornaments :

धन्यं मङ्गल्यमायुष्यं श्रीमद्व्यसनसूदनम् ।
हर्षणं काम्यमोजस्यं रत्नाभरणधारणम् ॥ ९७ ॥

Wearing of gems and ornaments adds to the prosperity, auspiciousness, longevity, grace, prevents dangers from snakes, evil spirits, etc. It is pleasant and charming. It is also conducive to *ojas*. [97]

मेध्यं पवित्रमायुष्यमलक्ष्मीकलिनाशनम् ।
पादयोर्मलमार्गाणां शौचाधानमभीक्ष्णशः ॥ ९८ ॥

If one frequently cleans the feet and excretory orifices (with water, earth, etc.), it promotes intelligence, brings about purity

cleanliness and longevity ; it also eliminates inauspiciousness and the bad effects of *kali* (i. e. age of vice MW.). [98]

Care for hair and nails :

पौष्टिकं वृष्यमायुष्यं शुचि रूपविराजनम् ।
केशश्मश्रुनखादीनां कल्पनं संप्रसाधनम् ॥ ९९ ॥

The dressing and cutting of hair, beard (including mustaches) and nails, etc. adds to the corpulence, libidio, longevity, cleanliness and beauty. [99]

Use of foot wears :

चक्षुष्यं स्पर्शनहितं पादयोर्व्यसनापहम् ।
बल्यं पराक्रमसुखं वृष्यं पादत्रधारणम् ॥ १०० ॥

Use of foot wears is conducive to eye sight and skin (of feet) ; it protects the feet from reptiles, etc. ; it gives strength and facilitates the display of physical force and is libidinal stimulant. [100]

Libidinal stimulance and conduciveness to eyesight are caused empirically by the use of foot wear. In fact, the connecting channel (nāḍī = nerve ?) which supplies nutrition to the eyes is very intimately connected with feet. As the use of a footwear prevents obstruction in the path of this channel, it helps in the enhancement of the eyesight.

Use of umbrella :

ईतेः प्रशमनं बल्यं गुप्त्यावरणशङ्करम् ।
घर्मानिलरजोम्बुघ्नं छत्रधारणमुच्यते ॥ १०१ ॥

Use of umbrella averts the attacks of diseases, etc., it gives strength and protects one from evil spirits; it covers and brings about happiness; it guards against the sun, wind, dust and rain [101]

Use of hand stick :

स्खलतः संप्रतिष्ठानं शत्रूणां च निषूदनम् ।
अवष्टम्भनमायुष्यं भयघ्नं दण्डधारणम् ॥ १०२ ॥

The use of walking stick prevents slipping, and averts the enemy; it gives strength and longevity; it averts fear (from the attacks of reptiles, etc.). [102]

Simile on personal vigilance :

नगरी नगरस्येव रथस्येव रथी यथा ।
स्वशरीरस्य मेधावी कृत्येष्ववहितो भवेत् ॥ १०३ ॥

A wise person should be vigilant about his duties towards his own body like an officer-in-charge of a city and a charioteer towards the city and the chariot respectively. [103]

Both the similes are meaningful here. An officer-in-charge of a city is vigilant about his duties more towards the internal problems of the city while a charioteer, more towards the external problems of the chariot. While the former takes care to remove the impediments in the way of maintenance of peace in the city, the charioteer does so to avoid the external contacts of the chariot with the undesirable elements. A city may be destroyed by coming in contact with undesirable citizens living inside the city; the chariot, likewise, may get destroyed by falling into a pit or following an uneven path. Similarly, a wise man has to be attentive towards his body, not only towards its external needs but also towards the maintenance of internal stability.

Selection of job :

भवति चात्र—

वृत्त्युपायान्निषेवेत ये स्युर्धर्माविरोधिनः ।
शममध्ययनं चैव सुखमेवं समश्नुते ॥ १०४ ॥

Thus it is said :

One should adopt only such of the means of livelihood as do not clash with virtuous path. One should follow the path of peace and engage himself in studies. This is how one can attain happiness. [104]

Wealth, virtue and desire—these three constitute the main worldly objects of human life. All these three are implied in the present verse.

तत्र श्लोकाः :—

मात्रा द्रव्याणि मात्रां च संश्रित्य गुरुलाघवम् ।
द्रव्याणां गर्हितोऽभ्यासो येषां, येषां च शस्यते ॥ १०५ ॥
अञ्जनं धूमवर्तिश्च त्रिविधा वर्तिकल्पना ।
धूमपानगुणाः कालाः पानमानं च यस्य यत् ॥ १०६ ॥
व्यापत्तिचिह्नं भैषज्यं धूमो येषां विगर्हितः ।
पेयो यथा यन्मयं च नेत्रं यस्य च यद्विधम् ॥ १०७ ॥

नस्यकर्मगुणा नस्तःकार्यं यच्च यथा यदा ।
भक्षयेद्दन्तपवनं यथा यद्गुणं च यत् ॥ १०८ ॥
यदर्थं यानि चास्येन धार्याणि कवलग्रहे ।
तैलस्य ये गुणा दिष्टाः शिरस्तैलगुणाश्च ये ॥ १०९ ॥
कर्णतैले तथाऽभ्यङ्गे पादाभ्यङ्गेऽङ्गमार्जने ।
स्नाने वाससि शुद्धे च सौगन्ध्ये रत्नधारणे ॥ ११० ॥
शौचे संहरणे लोम्नां पादत्रच्छत्रधारणे ।
गुणा मात्राशितीयेऽस्मिंस्तथोक्ता दण्डधारणे ॥ १११ ॥

To sum up :—

Quantity of food, articles of food, quantity of food with reference to their heaviness and lightness, such of the diets which are permitted and those which are prohibited, collyrium, cigars for smoking, three types of cigars, the advantages of smoking, its timings and frequency of use, signs of complications and their treatment, individuals for whom smoking is prohibited, the manner of smoking, the materials which the cigar pipe is made of, different varieties of pipes for different categories of smoking, the therapeutic properties of nasaltherapy, the procedure, the therapy that should be used, the manner in which it is to be used and its timings; how and what kind of tooth cleaning stick is to be used and their individual properties, the drugs that are to be kept in mouth for chewing and its purpose; therapeutic utility of oil gargle, the benefits of applying oil cn the head; benefits of dropping oil into the ears, massage, oil massage over the feet, unction, bathing, wearing of clean apparel, use of scents, use of gems, cleaning of excretory orifices, shaving and cutting of hair, use of foot wear, umbrella and walking stick—all these are described in this Chapter entitled "*Mātrāśitīya*, i. e. Quantitative of Dietetics." [105–111]

इत्यग्निवेशकृते तन्त्रे चरकप्रतिसंस्कृते श्लोकस्थाने
मात्राशितीयो नाम पञ्चमोऽध्यायः समाप्तः ॥ ५ ॥

Thus ends the fifth chapter on the "Quantitative Dietetics" of the *Sūtra* section of Agniveśa's work as redacted by Caraka.



षष्ठोऽध्यायः

CHAPTER VI

अथातस्तस्याशितीयमध्यायं व्याख्यास्यामः ॥ १ ॥
इति ह स्माह भगवानात्रेयः ॥ २ ॥

We shall now expound the chapter on the "Qualitative Dietetics."

Thus said Lord Ātreya. [1–2]

Importance of the knowledge of Dietetics :

तस्याशिताद्यादाहाराद्बलं वर्णश्च वर्धते ।
यस्यर्तुसात्म्यं विदितं चेष्टाहारव्यपाश्रयम् ॥ ३ ॥

The strength and lustre of one who knows the suitable diet and regimen for every season and practices accordingly are enhanced [3]

Enhancement of strength and lustre includes happiness, etc. caused by the maintenance of the equilibrium of tissue elements.

The two Solistices :

इह खलु संवत्सरं षडङ्गमृतुविभागेन विद्यात् । तत्रादित्यस्योदगयनमादानं च त्रीनृतूञ्छिशिरादीन् ग्रीष्मान्तान् व्यवस्येत्, वर्षादीन् पुनर्हेमन्तान्तान् दक्षिणायनं विसर्गं च ॥ ४ ॥

The year is divided into six parts according to seasons. The northward movement of the sun and its act of dehydration bring about three seasons beginning from late winter to summer. The southward movement of sun and its act of hydration give rise to the other three seasons beginning with the rainy to early winter. [4]

It is not possible to have the knowledge of suitable diet and regimen for different seasons without having the knowledge of seasons themselves. Even though, seasons are to be taken as separate entities, they, taken together, constitute the year inasmuch as the same seasons are repeated in rotation every year. It is only for the purpose of this chapter that number of seasons in a year is given as six; elsewhere, it could be otherwise; for example, in the chapter entitled *"Rogabhiṣagjitīya"* (*Vimāna* 8), the year is divided into three seasons.

NOTE : Classification of seasons for the purpose of administering five elimination therapies is different from the one described here. The former will be described later. The following table furnishes a comparative view of the present classification :

Ayana	Seasons	Months according to Hindu Calender	Months according to English Calender
Uttarāyaṇa (ādāna kāla or the period of dehydration)	1. Śiśira	I Māgha	January–February
	(latewinter)	II Phālguna	February–March
	2. Vasanta	I Caitra	March–April
	(Spring)	II Vaiśākha	April–May
	3. Grīṣma	I Jyaiṣṭha	May–June
	(Summer)	II Āṣāḍha	June–July
Dakṣiṇāyana (visarga kāla or the period of hydration)	1. Varṣā	I Śrāvaṇa	July–August
	(rainy season)	II Bhādrava	August–September
	2. Śarat	I Āśvina	September-October
	(autumn)	II Kārttika	October–November
	3. Hemanta	I Mārgaśīrṣa	November–December
	(early winter)	II Pauṣa	December–January

विसर्गे पुनर्वायवो नातिरूक्षाः प्रवान्ति, इतरे पुनरादाने; सोमश्चाव्याहतबलः शिशिराभिर्भाभिरापूरयञ्जगदाप्याययति शश्वत्, अतो विसर्गः सौम्यः। आदानं पुनराग्नेयं; तावेतावर्कवायू सोमश्च कालस्वभावमार्गपरिगृहीताः कालर्तुरसदोषदेहबलनिर्वृत्तिप्रत्ययभूताः समुपदिश्यन्ते ॥ ५ ॥

In the period of *visarga* (emission), winds are not very dry as they are during the period of *ādāna* (dehydration). The period of emission predominantly shares the qualities of the moon and during this period, the moon, with the unstrained cooling property, continuouosly delights the world with its soothing rays; the period of dehydration, on the other hand, is dominated by the qualities of *agni (fire)*, so these two–the sun and the wind–and the moon being governed by the time, and nature and the path they follow, constitute the causes of time, season, taste (in drugs and diets), (vitiation of) *doṣas* and bodily strength. They are being described here. [5]

During the period of emission the power of the sun is restrained by various factors like time, cloud, etc.; thus, the sun is relatively weak. The

weaker the sun, the stronger is the moon; so the moon shines with its full force during this period.

All the three—the sun, the wind and the moon are not affected by all the factors like the time, their inherent nature and the course of their movement. For example, the moon is not much affected by the course of its movements; winds do not have any course of movement at all.

According to some commentators, the sun and winds taken together constitute the factors for bringing about the period of dehydration while the moon alone is responsible for causing the peried of hydration.

Effect of Ādāna Kāla on body :

तत्र रविर्भाभिराददानो जगतः स्नेहं वायवस्तीव्ररूक्षाश्चोपशोषयन्तः शिशिर-
वसन्तग्रीष्मेषु यथाक्रमं रौक्ष्यमुत्पादयन्तो रूक्षान् रसांस्तिक्तकषायकटुकांश्चाभि-
वर्धयन्तो नृणां दौर्बल्यमावहन्ति ॥

During the period of dehydration not only the sun with its rays, but also winds with their sharp velocity and dryness, absorb the moisture from the earth. Winds progressively bring about dryness in the atmosphere during the three seasons of this period, viz. late winter, spring and summer, which enhance the bitter, astringent and pungent tastes respectively—all having drying effects and as a result, human beings also become weak. [6]

The winds are neither sharp nor dry inherently; they become so during the period of absorption only due to their conjunction with the sun. During the period of elimination on the other hand, they are not dry because of their coming into contact with the soothing effect of the moon.

The period of *ādāna* (dehydration) consists of three seasons, viz. late winter, spring and summer. The drying effect of the sun and winds goes on increasing progressively during this period. Moreover, the bitter, astringent and pungent tastes, all having drying effects on the body are enhanced during late winter spring and summer, respectively. Thus, in *śiśira* there is enhancement of bitter taste, and the roughness and weakness in the body are of mild nature. In spring, there is enhancement of astringent taste and the roughness and the weakness of the body is of moderate nature. In summer there is enhancement of the *kaṭu* (pungent) taste; the roughness and weakness in the body is severe.

The degree of dryness is much greater in astringent taste than in pungent taste—cf. *Sūtra* 26 : 53. And so, considering the degree of

dryness, the enhancement of astringent taste should have been described during summer and so also that of pungent during spring. But inasmuch as the pungent taste predominantly shares the qualities of the *vāyu* and *agni mahābhūtas,* its enhancement has been shown during *grīṣma* which also predominantly shares the qualities of the *vāyu* and *agni mahābhūtas.* Similarly, the astringent taste being the outcome of the predominance of the *vāyu* and the *pṛthvī,* is enhanced during the spring having the same qualities. The dominance of *pṛthvī,* etc. during the various seasons is effected by temporal factors.

The physical weakness during the period is caused not only by the sun and winds but also by the production of dryness in the atmosphere as well as by the enhancement of the bitter, astringent and pungent tastes.

Effect of Visarga Kāla on body :

वर्षाशरद्धेमन्तेषु तु दक्षिणाभिमुखेऽर्के कालमार्गमेघवातवर्षाभिहतप्रतापे, शशिनि चाव्याहतबले, माहेन्द्रसलिलप्रशान्तसन्तापे जगति, अरूक्षा रसाः प्रवर्धन्तेऽम्ललवणमधुरा यथाक्रमं तत्र बलमुपचीयते नृणामिति ॥ ७ ॥

During the rainy season, autumn and winter, the sun moves towards the south, and its power (of heating) is slackened by various factors, viz. the time, course, storm and rain but the moon is not affected. The earth is relieved of its heat by the rain waters and (drugs having) sour, salty and sweet tastes which cause unctuousness in the body grow during the rainy season, autumn and winter respectively. As a result of all these, human beings also progressively grow in strength (during the period of *visarga* or elimination). [7]

It has been shown above that the drugs having sour, salt and sweet tastes grow in the rainy season, autumn and winter respectively. It might, however, be argued that sour and salt tastes are outcome of the compounds of *pṛthvī* and *agni,* and *ap* and *agni,* respectively. As such there is no scope for their growth during the period which is dominated by the qualities of the moon. But this argument is based on the presumption that the power of the sun is completely slackened during this period. In fact, this is not so. Even when the sun moves toward the south, it does not lose its powers all of a sudden but this loss is gradual and slow. It has already gained enough strength during the course of its northward sojourn; the strength thus gained, cannot be altogether lost during its southward movement at least upto the equator.

भवति चात्र—

आदावन्ते च दौर्बल्यं विसर्गादानयोर्नृणाम् ।
मध्ये मध्यबलं, त्वन्ते श्रेष्ठमग्रे च निर्दिशेत् ॥ ८ ॥

Thus it is said :

In the beginning of the period of emission and the end of the period of dehydration, weakness prevails in human beings. In the middle of the both strength becomes moderate. (However), at the end of the period of emission and beginning of the period of dehydration human beings get considerable amount of strength. [8]

The period of *ādāna* (dehydration) consists of late winter, spring and summer; the period of *visarga* (emission) consists of the rainy season, autumn and winter. As it has been shown above, generally people are susceptible to weakness during the former while they gain strength during the latter period. But this is a general statement which cannot be taken too seriously. In fact, the rate of weakness or strength is to be determined according to the seasons rather than the period as a whole. Thus, even though the *śiśira* season happens to come in the period of absorption people gain strength during this season; similarly, though the rainy season is one of the seasons of emission, i. e., *visarga,* people are susceptible to weakness during this season. The susceptibility to weakness or otherwise is in fact to be determined according to the following principle.

As regards the period of absorption (dehydration), the first season, i.e. *śiśira* is conducive to strength and good health; the second season, i.e. spring gives rise to moderate strength; the third season, i. e. the summer causes weakness. The process is reversed during the period of emission. Its first season, i. e. rainy season causes susceptibility to weakness; the second season, i. e. the autumn gives moderate strength, while the last season, i. e. winter is conducive to strength and good health.

The principle mentioned above is quite simple. One who has gained enough strength during the last season of the *visarga kāla* (period of emission) will not altogether lose it during the first season of the *ādāna kāla* (period of absorption) even though the weakening process has already started. For example, although the night starts getting shorter during the months of *Māgha* (January–February) and *Phālguna* (February–March), it is still longer than the day by virtue of its having gained considerable length towards the close of *Pauṣa* (December–January).

Thus, the effects of the sun, etc. on the time, season and tastes and bodily strength have been explained; their effects on the vitiation of *doṣas* will be subsequently explained.

Dietetics and Regimen for winter :

शीते शीतानिलस्पर्शसंरुद्धो बलिनां बली।
पक्ता भवति हेमन्ते मात्राद्रव्यगुरुक्षमः ॥ ९ ॥
स यदा नेन्धनं युक्तं लभते देहजं तदा।
रसं हिनस्त्यतो वायुः शीतः शीते प्रकुप्यति ॥ १० ॥
तस्मात्तुषारसमये स्निग्धाम्ललवणान् रसान्।
औदकानूपमांसानां मेद्यानामुपयोजयेत् ॥ ११ ॥
बिलेशयानां मांसानि प्रसहानां भृतानि च।
भक्षयेन्मदिरां शीधुं मधु चानुपिबेन्नरः ॥ १२ ॥
गोरसानिक्षुविकृतीर्वसां तैलं नवौदनम्।
हेमन्तेऽभ्यस्यतस्तोयमुष्णं चायुर्न हीयते ॥ १३ ॥
अभ्यङ्गोत्सादनं मूर्ध्नि तैलं जेन्ताकमातपम्।
भजेद्भूमिगृहं चोष्णमुष्णं गर्भगृहं तथा ॥ १४ ॥
शीतेषु संवृतं सेव्यं यानं शयनमासनम्।
प्रावाराजिनकौषेयप्रवेणीकुथकास्तृतम् ॥ १५ ॥
गुरूष्णवासा दिग्धाङ्गो गुरुणाऽगुरुणा सदा।
शयने प्रमदां पीनां विशालोपचितस्तनीम् ॥ १५ ॥
आलिङ्ग्यागुरुदिग्धाङ्गीं सुप्यात् समदमन्मथः।
प्रकामं च निषेवेत मैथुनं शिशिरागमे ॥ १७ ॥
वर्जयेदन्नपानानि वातलानि लघूनि च।
प्रवातं प्रमिताहारमुदमन्थं हिमागमे ॥ १८ ॥

During the cold winter, the digestive power of human beings possessing good health (strength) is enhanced due to the restraint caused upon it by the cold wind, so much so that it is capable of digesting any food stuff irrespective of its heaviness and the quantity. When it does not get the proper fuel, the digestive fire affects the nutritive fluids, resulting in the vitiation of *vāta* having cold quality. Therefore, during the winter one should take the unctuous, sour and saltish juices of the meat of the aquatic and marshy animals which are fatty. One should also eat the meat of burrow-dwelling animals and *bhṛtā* (a preparation of meat by mincing it) prepared of animals of *prasaha* type (who eat by snatching). Thereafter, one should drink *madirā* and *sīdhu* types of wine and honey.

If one habitually takes preparation of cow's milk, cane juice, fat, oil, new rice and hot water during the winter his span of life is never decreased.

In winter one should resort to massage, unction, application of oil on the head, fomentaion by *jentāka* process (for details vide *Sūtra* 14:46), and one should reside in an underground residence and the inner heated appartment of a building.

In the winter one should see that the conveyance, beding and seat are well covered specially by heavy wrappers, skin, silken cloth, ropes and blankets. One should wear heavy and warm clothes and should besmear his body with heavy *aguru (Aquilaria agallocha* Roxb.). One should embrace a healthy woman with her well developed and plumpy breasts, and with her body besmeared with *aguru (Aquilaria agallocha* Linn.); then he should lie down on the bed intoxicated with strong passion. One may indulge in excessive sexual intercourse during the winter. One should avoid food and drink which are light and are liable to vitiate *vāta*. One should not expose himself to cold wave. Under-feeding and intake of gruel are also to be avoided. [9–18]

As stated in the previous verse, the winter is the best season for the attainment of good health. The effect of the season, however, is more felt only when the winter is excessively cold. The process is quite simple to explain. As the application of cold mud by a potter over the furnace restrains the inner heat and thereby helps burning of the earthen pots, so also the cold wind, bacause of its contact with the skin, restrains the outward movement of the inner heat and enhances the power of digestion and metabolism. So, is it not that the cold wind itself is transformed into fire, it rather enhances the inner heat only by obstructing its outward movement.

The effect of the winter on the power of digestion and metabolism is proportionate with the health of the individual. That is to say, the better the health, the stronger is the power of digestion and metabolism. A similar reference is available in the *Hastivaidyaka* (science of Medicine for Elephants). While explaining the cause of good health of young elephants it has been stated, "Elimination of diseases upon the strength (power of resistance-immunity) of the tissue elements which in turn depends upon the power of digestion; the power of digestion is the bodily strength; bodily strength is the outcome of the cheerfulness; cheerfulness can come only when there is unrestricted fulfilment of desires."

For winter, heavy food is prescribed—both quantitatively and qualitatively. Unless heavy food is taken, the digestive process cannot function properly. Because, for the want of adequate fuel within the body, the digestive heat would start consuming tissue elements of the body (autolysis) as a result of which the *vāta* gets vitiatied. This also happens because the *vāta* is cold by nature and its contact with external cold wind during winter season renders it liable to be vitiated. This can be neutralized only by the intake of heavy food which provides sufficient heat and also adequate nutrition to the tissues.

The vitiated *vāta* generally brings about both aggravation and reduction (*vaiṣamya*) in the power of digestion. But in this case, the vitiated *vāta* brings about only aggravation and not reduction as it happens in the case of *medoroga* (a condion characterized by the excessive deposition of adipose tissue due to defective metabolism–for details of *Sūtra* 21 :4).

Even though the meat of aquatic and marshy animals aggravates *kapha*, it has been prescribed in this season because it serves as an antidote to the vitiation of *vāta* which is more harmful. Moreover, to neutralize the vitiation of *kapha*, sexual intercourse and such other devices are also prescribed for this season. Sexual intercourse, in fact does not only neutralize the vitiation of accumulated *kapha*, but, it also prevents cold and brings about strength.

हेमन्तशिशिरौ तुल्यौ शिशिरेऽल्पं विशेषणम् ।
रौक्ष्यमादानजं शीतं मेघमारुतवर्षजम् ॥ १९ ॥
तस्माद्धैमन्तिकः सर्वः शिशिरे विधिरिष्यते ।
निवातमुष्णं त्वधिकं शिशिरे गृहमाश्रयेत् ॥ २० ॥
कटुतिक्तकषायाणि वातलानि लघूनि च ।
वर्जयेदन्नपानानि शिशिरे शीतलानि च ॥ २१ ॥

The *hemanta* (winter) and *śiśira* seasons are almost similar in nature with the only difference that in the latter, dryness caused by *ādāna* (absorption) and cold caused by the cloud, wind and rains prevail. So the entire prescription for *hemanta* (winter) is to be followed in the *śiśira* as well. One should stay in a windless and warm home—more so during the *śiśira*. One should avoid taking such of the diets and drinks as are possessed of pungent, bitter and astringent tastes which are instrumental in vitiating the *vāta* and are light. During *śiśira*, one should avoid taking the cold diets and drinks. [19–21]

Dietetics and Regimen for spring :

वसन्ते निचितः श्लेष्मा दिनकृद्भाभिरीरितः ।
कायाग्निं बाधते रोगांस्ततः प्रकुरुते बहून् ॥ २२ ॥
तस्माद्वसन्ते कर्माणि वमनादीनि कारयेत् ।
गुर्वम्लस्निग्धमधुरं दिवास्वप्नं च वर्जयेत् ॥ २३ ॥
व्यायामोद्वर्तनं धूमं कवलग्रहमञ्जनम् ।
सुखाम्बुना शौचविधिं शीलयेत् कुसुमागमे ॥ २४ ॥
चन्दनागुरुदिग्धाङ्गो यवगोधूमभोजनः ।
शारभं शाशमैणेयं मांसं लावकपिञ्जलम् ॥ २५ ॥
भक्षयेन्निर्गदं सीधुं पिबेन्माध्वीकमेव वा ।
वसन्तेऽनुभवेत् स्त्रीणां काननानां च यौवनम् ॥ २६ ॥

During the spring, the accumulated *kapha* is liquefied by the heat of the sun and as such disturbs the power of digestion and causes many diseases. So, one should administer therapies like emesis, etc. and should avoid heavy, unctuous, sour and sweet diets. One should not also sleep during day time. At the advent of spring one should habitually resort to exercise, unction, smoking, gargling and collyrium. The excretory orifices should be regularly washed with lukewarm water. One should besmear his body with *candana (Santalum album* Linn. *)* and *aguru (Aquilaria agalocha* Roxb. *)* and take food consisting of barley and wheat, meat of *śarabha* (Wapiti), *śaśa* (rabbit), *eṇa* (antelope), *lāva* (common quail) and *kapiñjala* (grey partridge). One should drink unpolluted *sīdhu* and *mṛdvīkā* types of wine. One should also enjoy the blossoms of the woman and garden. [22–26]

The *kapha* gets accumulated in the seasons preceding the spring; it gets liquefied during the spring as the body is exposed to the increased heat of the sun during this time. Thus, the *kapha*, so liquefied, affects both the power of digestion as well as metabolism.

Elimination therapies consisting of emesis, purgation, *nirūha* and *anuvāsana* types of enema and *śirovirecana* (elimination of *doṣas* from the head) should be administered so as to eliminate the vitiated *doṣas*. Emetic therapy should be administered in the month of *caitra* only. Sexual intercourse with an amount of moderation is prescribed in this season so as to minimise the *kapha* in the body.

Dietetics and regimen for summer :

मयूखैर्जगतः स्नेहं ग्रीष्मे पेपीयते रविः ।
स्वादु शीतं द्रवं स्निग्धमन्नपानं तदा हितम् ॥ २७ ॥
शीतं सशर्करं मन्थं जाङ्गलान्मृगपक्षिणः ।
घृतं पयः सशाल्यन्नं भजन् ग्रीष्मे न सीदति ॥ २८ ॥
मद्यमल्पं न वा पेयमथवा सुबहूदकम ।
लवणाम्लकटूष्णानि व्यायामं च विवर्जयेत् ॥ २९ ॥
दिवा शीतगृहे निद्रां निशि चन्द्रांशुशीतले ।
भजेच्चन्दनदिग्धाङ्गः प्रवाते हर्म्यमस्तके ॥ ३० ॥
व्यजनैः पाणिसंस्पर्शैश्चन्दनोदकशीतलैः ।
सेव्यमानो भजेदास्यां मुक्तामणिविभूषितः ॥ ३१ ॥
काननानि च शीतानि जलानि कुसुमानि च ।
ग्रीष्मकाले निषेवेत मैथुनाद्विरतो नरः ॥ ३२ ॥

During the summer, the sun evaporates the moisture of the earth by its rays. In that season, the intake of sweet, cold, liquid and unctuous diets and drinks is prescribed. One who takes cold *mantha* (a type of groat) alongwith sugar as well as the meat of the animals or birds of aried climate, ghee and milk alongwith *śāli* rice *(Oryza sativum* Linn.*)*, during this season, does not suffer (from any diseases). One should either drink alcohol in little quantity or should not drink at all and even if one drinks, he should drink alongwith plenty of water. One should further avoid taking diets which are salty, sour, pungent or hot. Physical exercise is also to be given up during this season. During the day time one should sleep in an aircooled apartment. During the night, after having besmeared the body with sandal paste, one should sleep on the open airy roof of the house which is cooled by the rays of the moon. One decorated with pearls should be comfortably seated on a chair enjoying fans and the touch of tender hands—both cooled with sandal water. One should keep himself aloof of sexual intercourse and should enjoy gardens, cold water and flowers during this season. [27–32]

Groat mingled with cold water and ghee—neither too liquid or too solid is known as *mantha*.

During the summer, alcoholic drinks are generally prohibited. However, for those who are addicted to drinking, it might not be

advisable to prohibit it altogether; for them drinking in smaller quantity is prescribed. But for them also, only the drink mixed with plenty of water is prescribed. If the liquor is diluted with plenty of water, it gets rid of its harmful qualities like heat, sourness, etc. If alcoholic drink is completely withdrawn from those who are addicted to it, this may lead to diseases due to the break of habits; so drinking in smaller quantity or drinking liquor diluted with sufficient water is prescribed for those persons.

The word *"maṇi"* does not mean 'gems' in the present context. It rather qualifies *muktā*, i. e. pearl.

Gardens, cold water and flowers are to be enjoyed in the midday. One is, however, required to keep himself aloof of sexual intercourse in the entire summer season—both during day and night.

Dietetics and Regimen for rainy season :

आदानदुर्बले देहे पक्ता भवति दुर्बलः ।
स वर्षास्वनिलादीनां दूषणैर्बाध्यते पुनः ॥ ३३ ॥
भूबाष्पान्मेघनिस्यन्दात् पाकादम्लाज्जलस्य च ।
वर्षास्वग्निबले क्षीणे कुप्यन्ति पवनादयः ॥ ३४ ॥
तस्मात् साधारणः सर्वो विधिर्वर्षासु शस्यते ।
उदमन्थं दिवास्वप्नमवश्यायं नदीजलम् ॥ ३५ ॥
व्यायाममातपं चैव व्यवायं चात्र वर्जयेत् ।
पानभोजनसंस्कारान् प्रायः क्षौद्रान्वितान् भजेत् ॥ ३६ ॥
व्यक्ताम्ललवणस्नेहं वातवर्षाकुलेऽहनि ।
विशेषशीते भोक्तव्यं वर्षास्वनिलशान्तये ॥ ३७ ॥
अग्निसंरक्षणवता यवगोधूमशालयः ।
पुराणा जाङ्गलैर्मांसैर्भोज्या यूषैश्च संस्कृतैः ॥ ३८ ॥
पिबेत् क्षौद्रान्वितं चाल्पं माध्वीकारिष्टमम्बु वा ।
माहेन्द्रं तप्तशीतं वा कौपं सारसमेव वा ॥ ३९ ॥
प्रघर्षोद्वर्तनस्नानगन्धमाल्यपरो भवेत् ।
लघुशुद्धाम्बरः स्थानं भजेदक्लेदि वार्षिकम् ॥ ४० ॥

In the body, weakened during the period of dehydration the power of digestion is also weakened. It is further weakened due to the vitiation of *vāta* and other *doṣas* during the rains. The power of digestion in the period is also affected due to gas coming out of the earth, rainfall, increase of acidity in water and consequently *vāta* and other *doṣas* get vitiated. So it is advisable to be moderate as regard to diet and regimen during the rainy season.

One should abstain from taking *mantha* (groat) diluted in excess, day sleep, frosts, water from river, (excessive) exercise, moving in sun, and indulgence in sexual intercourse. One should generally use honey in preparing diets, drinks and others.

If the days are cooler due to heavy rains accompanied by the storms, one should take such of the diets as are conspicuously sour, salty and unctuous; this serves as an effective antidote to the vitiation of *vāta* during the rainy season.

In order to maintain normal power of digestion one should take old barley, wheat and *śāli* rice (*Oryza sativum* Linn.), alongwith the meat of arid animals and vegetable soup. Moreover, one should drink the *mādhvīka* or *ariṣṭa* type of liquor, pure rain water or water from the well or pond—boiled and cooled, mixed with little honey. It is advisable to rub the body, apply unction, take bath and wear fragrant garlands during the season. One should wear light and clean apparel and should reside in a house devoid of humidity. [33–40]

In the event of the body being weakened, the power of digestion is also weakened. For the power of digestion always depends upon bodily strength.

The factors that cause vitiation of *vāta, pitta* and *kapha* are the water vapour coming out of the earth, rain water and the acidity of water. The water vapour coming from of the earth vitiates all the three *doṣas*, viz. *vāta, pitta* and *kapha* due to specific action. The rainwater vitiates *vāta* and *kapha*. The rains are responsible for the increase of acidity in water which causes vitiations of *pitta* and *kapha*. In fact, the weakness in the power of digestion also causes vitiation of all the three *doṣas; kapha* and *pitta* are vitiated due to the non-digestion or half-digestion of food; *vāta* is vitiated due to the consumption of tissue elements caused by inadequate production of the nutrient material responsible for the nourishment of tissue elements. It, therefore, follows that during the rains, the vitiation of *doṣas* is caused by the weakness in the power of digestion and vice versa—vide *Aṣṭāṅga hṛdaya* : *Sūtra* 3 : 43-44.

Even though by nature, honey is responsible for the vitiation of *vāta*, its intake in small quantity is prescribed in order to overcome dampness (*kleda*) of the rainy season.

When it is too cold due to heavy rains accompanied with storms, the sour and salty diets are required to be taken. Even though such

diets vitiate *pitta*, they are exceedingly useful in overcoming the vitiation of *vāta*, which is the most harmful of all.

Dietetics and Regimen for autumn :

वर्षाशीतोचिताङ्गानां सहसैवार्करश्मिभिः ।
तप्तानामाचितं पित्तं प्रायः शरदि कुप्यति ॥ ४१ ॥
तत्रान्नपानं मधुरं लघु शीतं सतिक्तकम् ।
पित्तप्रशमनं सेव्यं मात्रया सुप्रकाङ्क्षितैः ॥ ४२ ॥
लावान् कपिञ्जलानेणानुरभ्राञ्छरभान् शशान् ।
शालीन् सयवगोधूमान् सेव्यानाहुर्घनात्यये ॥ ४३ ॥
तिक्तस्य सर्पिषः पानं विरेको रक्तमोक्षणम् ।
धाराधरात्यये कार्यमातपस्य च वर्जनम् ॥ ४४ ॥
वसां तैलमवश्यायमौदकानूपमामिषम् ।
क्षारं दधि दिवास्वप्नं प्राग्वातं चात्र वर्जयेत् ॥ ४५ ॥
दिवा सूर्यांशुसंतप्तं निशि चन्द्रांशुशीतलम् ।
कालेन पक्वं निर्दोषमगस्त्येनाविषीकृतम् ॥ ४६ ॥
हंसोदकमिति ख्यातं शारदं विमलं शुचि ।
स्नानपानावगाहेषु हितमम्बु यथाऽमृतम् ॥ ४७ ॥
शारदानि च माल्यानि वासांसि विमलानि च ।
शरत्काले प्रशस्यन्ते प्रदोषे चेन्दुरश्मयः ॥ ४८ ॥

The body parts adopted for rains and cold are suddenly exposed to the heat of the sun with the beginning of atumn so the *pitta* accumulated during the rains gets generally vitiated. In this season, sweet, light, cold and bitter foods and drinks which have potentialities to alleviate *pitta* are to be taken in proper quantity when there is good appetite. Furthermore, the meats of *lāva* (common quail), *kapiñjala* (Grey partridge), *eṇa* (antelope), *urabhra* (sheep), *śarbha* (wapiti), and *śaśa* (rabbit), rice, barley and wheat are prescribed during this season. Intake of ghee prepared with bitter medicines, purgation, bloodletting are also prescribed for this season. One should avoid taking sun bath, fat, oil and meat of aquatic and marshy animals and alkaline salt preperations and curd in food. One should not sleep during day time and should not expose himself to frost and easterly wind. The water is exposed to the heat of the sun during the day time and to the cooling rays of the moon during night, it is also purified by time and is detoxicated by

star canopus (agastya) this is known as "*haṁsodaka*" which is spotlessly clear and is as beneficial as nectar for the purpose of bathing, drinking and swimming. Use of garlands made of autumnal flowers and clean apparel and also the rays of the moon in the evenings are exceedingly beneficial in this season. [41–48]

The autumn is preceded by the rainy season. Thus, a human body accustomed to cooling effects of the rainy season here-to-fore, gets all of a sudden exposed to the scorching rays of the sun during this season. Generally, this causes vitiation of *pitta.* This can be prevented if proper stepes are taken to avoid the accumulatation of *pitta* during the rainy season. Unless the *pitta* is accumulated during the rainy season, the contact with the autumnal scorching rays of the sun may have no effect on its vitiation.

In this season only light food is to be taken. The lighter the food, the greater is the power of digestion. Even though, *pitta* is identified with the digestive fire itself, it brings about loss of appetite due to an increase in its liquid fraction. As it has been said, "As even hot water extinguishes fire, so does *pitta* suppress the digestive power."

Intake of unproportionate diets is always harmful, but it is all the more so during this season because it brings about many severe types of ailments; hence is the emphasis on proper quantity.

Various therapeutic measures have been prescribed to overcome *pitta.* One should first of all try the intake of ghee prepared of bitter drugs. If this is not effective, one may try purgation, If this also fails to alleviate *pitta* and there is conspicuous vitiation of *rakta,* and for that one should take recourse to blood letting. It is very likely that the *rakta* also gets vitiated during this season—cf. *Sūtra* 24 : 10.

In order that the full benefit might be derived out of the autumnal water, it is necessary that the water remains exposed to the rays of the sun uninhibited by clouds, etc. for the whole day and so to the moon for the whole night.

Rain water is polluted owing to its contact with the earth and also because there is an increase of sliminess and acidity. All these are subsided during the autumn and so the water gets rid of such factors which are responsible for the vitiation of *doṣas*. Again during the rainy season, water is infected, so to say due to its contacts with snakes, poisonous spiders, etc. This is neutralized by the advent of the star canopus (*agastya*) and water becomes free from all its poisonous effects.

The word "*haṁsodaka*" has two connotations. *Haṁsa* stands for the sun and the moon; so the water purified by the rays of the sun and the

moon is known as "*haṁsodaka*." It is known as "*haṁsodaka*" also because this is the type of purified water which swans (*haṁsa*) enjoy.

The rays of the moon are beneficial to the health in this season only in the evenings. They are exceedingly cool in the night and as such they might be harmful for health.

One should simultaneously start following up the prescriptions of the succeeding season and the avoidance of those of the preceding season sometime between the last weak of the preceding season and the first week of the succeeding season—cf. *Aṣṭāṅga hṛdaya: Sūtra 3 : 58.*

Principles of homologation :

इत्युक्तमृतुसात्म्यं यच्चेष्टाहारव्यपाश्रयम् ।
उपशेते यदौचित्यादोकः सात्म्यं तदुच्यते ॥ ४९ ॥

Thus the seasonal homologation relating to the regimen and diet has been explained. Such of the regimen and diets which have become non-injurious to the body by habitual use are known as *okasātmya* (they form part and parcel of the nature of the body so much so that even otherwise harmful, they do not cause any harm to the body like the poison of a snake). [49]

देशानामामयानां च विपरीतगुणं गुणैः ।
सात्म्यमिच्छन्ति सात्म्यज्ञाश्चेष्टितं चाद्यमेव च ॥ ५० ॥

The experts in the subject advise habitual use of such diets (including drugs) and regimen having opposite qualities of the habitat of the individuals and the diseases they are suffering from. [50]

For the maintenance of health, it is necessary that a perfect equilibrium is established with regard to the various forces acting and counteracting on the body. If there is an excessive deficiency in any respect anywhere, it has got to be neutralized. Supposing a place is excessively cool, the body would constantly need some additional extraneous heat to maintain itself against the excessive cold of the place. Similarly, marshy lands are by nature dominated by the qualities of unctuousness and heaviness. Individuals residing in such places would naturally be required to become used to taking meat of animals of arid climate, honey, etc. which are dominated by qualities like roughness and lightness in contradistinction with those of the unctuousness and heaviness which dominate the climate of these lands. Similarly, one should be required to follow a regular regimen on the above lines in order to

counteract the imbalancing forces of these places. The same principle also holds good with regard to the various diseases. For example, if a disease has occurred due to the vitiation of *vāta*, then the diets, drugs and regimen are to be habituated in such a manner that they counteract the effects of the former.

तत्र श्लोकः—

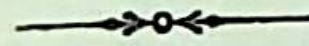
ऋतावृतौ नृभिः सेव्यमसेव्यं यच्च किंचन ।
तस्याशितीये निर्दिष्टं हेतुमत् सात्म्यमेव च ॥ ५१ ॥

To sum up :—

Whatever is to be used and not to be used in different seasons by human beings have been described in this chapter on 'Qualitative Dietetics' along with the principles of homologation. [51]

इत्यग्निवेशकृते तन्त्रे चरकप्रतिसंस्कृते श्लोकस्थाने
तस्याशितीयो नाम षष्ठोऽध्यायः ॥ ६ ॥

Thus ends the sixth chapter on "Qualitative Dietetics" of *Sūtra* Section of Agniveśa's work as redacted by Caraka.



सप्तमोऽध्यायः

CHAPTER VII

अथातो नवेगान्धारणीयमध्यायं व्याख्यास्यामः ॥ १ ॥
इति ह स्माह भगवानात्रेयः ॥ २ ॥

We shall now expound the chapter on "Non-Suppression of Natural Urges". Thus said Lord Ātreya. [1–2]

Non suppressible urges :

न वेगान् धारयेद्धीमाञ्जातान् मूत्रपुरीषयोः ।
न रेतसो न वातस्य न छर्द्याः क्षवथोर्न च ॥ ३ ॥
नोद्गारस्य न जृम्भाया न वेगान् क्षुत्पिपासयोः ।
न वाष्पस्य न निद्राया निःश्वासस्य श्रमेण च ॥ ४ ॥

One should not supress the natural urges relating to urine, faeces, semen, flatus, vomiting, sneezing, eructation, yawning, hunger, thirst, tears, sleep and breathing caused by over exertion. [3–4]

For living a normal healthy life, it is necessary that the needs of these natural urges are satisfied instantaneously, i.e. as soon as they are explicit. As regards breathing, suppression of urges relating to all types of breathing is prohibited but it is all the more so with to the breathing caused by over exertion.– cf. *sūtra* 7:24. Suśruta has also explained that by suppressing breathing caused by over exertion one gets heart diseases, fainting or even phantom tumour in the abdomen– cf. *Suśruta; uttaratantra* 55:17

एतान् धारयतो जातान् वेगान् रोगा भवन्ति ये ।
पृथक्पृथक्चिकित्सार्थं तान्मे निगदतः शृणु ॥ ५ ॥

Various types of diseases occur by the suppression of these urges. For the purpose of their treatment, they are being dealt here with one by one. [5]

Effects of suppression of natural urges and their treatment—
Micturition reflex :

बस्तिमेहनयोः शूलं मूत्रकृच्छ्रं शिरोरुजा ।
विनामो वंक्षणानाहः स्याल्लिङ्गं मूत्रनिग्रहे ॥ ६ ॥
स्वेदावगाहनाभ्यङ्गान् सर्पिषश्चावपीडकम् ।
मूत्रे प्रतिहते कुर्यात्त्रिविधं बस्तिकर्म च ॥ ७ ॥

Suppression of the urge for micturition causes pain in bladder and phallus, dysuria, headache, bending of the body and distension of the lower abdomen.

If the suppression of urine has been done, tub bath, massage, nasal drops of ghee and all the three types of basti should he given. [6–7]

Avapīḍa means the use of a particular drug for inhalation in excess. The three types of basti are as follows :—

(i) *Nirūha*—Otherwise known as *āsthāpana,* this type of enema is prepared predominantly with the decoctions of medicinal plants.

(ii) *Anuvāsana*—This is a type of enema prepared by medicated fat.

(iii) *Uttarabasti*—This is uretheral and vaginal douche.

Defecation reflex :

पक्काशयशिरःशूलं वातवर्चोऽप्रवर्तनम् ।
पिण्डिकोद्वेष्टनाध्मानं पुरीषे स्याद्विधारिते ॥ ८ ॥
स्वेदाभ्यङ्गावगाहाश्च वर्तयो बस्तिकर्म च ।
हितं प्रतिहते वर्चस्यन्नपानं प्रमाथि च ॥ ९ ॥

If one holds the urge for defecation it causes colic pain, headache, retention of faeces and flatus, cramps in the calf muscles and distension of abdomen.

In such cases, fomentation, massage, tub bath, suppositories and enema should be given and one should take foods and drinks which are laxative in nature. [8–9]

Seminal discharge reflex :

मेढ्रे वृषणयोः शूलमङ्गमर्दो हृदि व्यथा ।
भवेत् प्रतिहते शुक्रे विबद्धं मूत्रमेव च ॥ १० ॥
तत्राभ्यङ्गोऽवगाहश्च मदिरा चरणायुधाः ।
शालिः पयो निरूहश्च शस्तं मैथुनमेव च ॥ ११ ॥

Pain in the phallus and testicles, malaise, cardiac pain and retention of urine are caused by the suppression of the urge for seminal discharge. In that case massage, tub bath, *madirā* type of wine, chicken, *śāli* rice (*Oryza sativa* Linn.), milk, non-greezy enema and sexual intercourse are prescribed. [10–11]

Flatus passing reflex :

सङ्गो विण्मूत्रवातानामाध्मानं वेदना क्लमः ।
जठरे वातजाश्चान्ये रोगाः स्युर्वातनिग्रहात् ॥ १२ ॥
स्नेहस्वेदविधिस्तत्र वर्तयो भोजनानि च ।
पानानि बस्तयश्चैव शस्तं वातानुलोमनम् ॥ १३ ॥

If one suppresses the urge for passing flatus, this causes retention of faeces, urine and flatus, distension of abdomen, pain, exhaustion and other abdominal diseases due to the vitiation of *vāta.* In that case, oleation, fomentation, suppositories, intake of foods and drinks having carminative action and enema are prescribed. [12–13]

Vomiting reflex :

कण्डूकोठारुचिव्यङ्गशोथपाण्ड्वामयज्वराः ।
कुष्ठहृल्लासवीसर्पाश्छर्दिनिग्रहजा गदाः ॥ १४ ॥
भुक्त्वा प्रच्छर्दनं धूमो लङ्घनं रक्तमोक्षणम् ।
रूक्षान्नपानं व्यायामो विरेकश्चात्र शस्यते ॥ १५ ॥

The diseases caused by the suppression of the urge for vomiting are pruritus, urticaria, anorexia, black pigmentation of face, oedema, anemia, fever, skin diseases, nausea and erysipelas. In such cases, induction of vomiting, smoking, fasting, bloodletting, non-greezy foods and drinks, physical exercise and purgation are prescribed. [14–15]

Sneezing reflex :

मन्यास्तम्भः शिरःशूलमर्दितार्धावभेदकौ ।
इन्द्रियाणां च दौर्बल्यं क्षवथोः स्याद्विधारणात् ॥ १६ ॥
तत्रोर्ध्वजत्रुकेऽभ्यङ्गः स्वेदो धूमः सनावनः ।
हितं वातघ्नमाद्यं च घृतं चौत्तरभक्तिकम् ॥ १७ ॥

By the suppression of the urge for sneezing, ailments like torticollis, headache, facial paralysis, hemicrania and weakness of the sense organs are caused. For that one should apply massage and fomentation in the head-neck region, and use smoking alongwith nasal drops. One should also take food which is useful for the alleviation of *vāta* and should take ghee after meals. [16–17]

Eructation reflex :

हिक्का श्वासोऽरुचिः कम्पो विबन्धो हृदयोरसोः ।
उद्गारनिग्रहात्तत्र हिक्कायास्तुल्यमौषधम् ॥ १८ ॥

Suppression of eructation causes hiccough, dyspnoea, anorexia, tremor, obstacles in the proper functioning of heart and lungs. The treatment for this condition is the same as for hiccough. [18]

Yawning reflex :

विनामाक्षेपसंकोचाः सुप्तिः कम्पः प्रवेपनम् ।
जृम्भाया निग्रहात्तत्र सर्वं वातघ्नमौषधम् ॥ १९ ॥

Suppression of yawning causes bending, convulsion, contractions, numbness, tremor and shaking (*pravepana*) of the body and the treatment for these are the drugs used for alleviating *vāta*. [19]

Hunger reflex :

कार्श्यदौर्बल्यवैवर्ण्यमङ्गमर्दोऽरुचिर्भ्रमः ।
क्षुद्वेगनिग्रहात्तत्र स्निग्धोष्णं लघु भोजनम् ॥ २० ॥

By suppressing hunger, one subjects himself to emaciation, weakness, change in bodily complexion, malaise, anorexia and giddiness. In that case, one, should take unctuous, hot and light food. [20]

Thirst reflex :

कण्ठास्यशोषो बाधिर्यं श्रमः सादो हृदि व्यथा ।
पिपासानिग्रहात्तत्र शीतं तर्पणमिष्यते ॥ २१ ॥

Suppression of thirst causes dryness of throat and mouth, deafness, exhaustion, weakness and cardiac pain. In that case, one should take cold demulcent drinks. [21]

Tear reflex :

प्रतिश्यायोऽक्षिरोगश्च हृद्रोगश्चारुचिर्भ्रमः ।
बाष्पनिग्रहणात्तत्र स्वप्नो मद्यं प्रियाः कथाः ॥ २२ ॥

By suppressing tears, one gets rhinitis, eye diseases, heart diseases, anorexia and giddiness. For that, sleep, intake of wine and pleasing talks are helpful. [22]

Sleeping urge :

जृम्भाऽङ्गमर्दस्तन्द्रा च शिरोरोगोऽक्षिगौरवम् ।
निद्राविधारणात्तत्र स्वप्नः संवाहनानि च ॥ २३ ॥

Suppression of the urge for sleep causes yawning, malaise, drowsiness, headache and heaviness in the eyes. To overcome that one should resort to sound sleep and massage of the body. [23]

Breathing reflex :

गुल्महृद्रोगसंमोहाः श्रमनिःश्वासधारणात् ।
जायन्ते तत्र विश्रामो वातघ्न्यश्च क्रिया हिताः ॥ २४ ॥

By the suppression of breathing coming out of exertion, phantom tumour, heart diseases and fainting are caused. In that case one should take rest and resort to the regimen prescribed for the alleviation of *vāta*. [24]

Prevention of diseases caused by suppression of natural urges :

वेगनिग्रहजा रोगा य एते परिकीर्तिताः ।
इच्छंस्तेषामनुत्पत्तिं वेगानेतान्न धारयेत् ॥ २५ ॥

These are the diseases caused by the suppression of the various natural urges. One desirous of preventing these diseases, should not suppress any of these natural urges. [25]

In the Suśruta, 13 types of *udāvarta* have been enumerated corresponding to the suppression of 13 natural urges. But in the chapter entitled "*Aṣṭodarīya*" (*Sūtra* 19), Caraka enumerates only six types of *udāvarta* corresponding to the suppression of the six natural urges, viz. those relating to the micturition, defecation, *vāta* (flatus), semenial discharge, vomiting and sneezing. He probably intends to include the other seven types of *udāvarta* corresponding to the suppression of the remaining seven types of natural urges under the suppression of *vāta*.

Suppressible urges :

इमांस्तु धारयेद्वेगान् हितार्थी प्रेत्य चेह च ।
साहसानामशस्तानां मनोवाक्कायकर्मणाम् ॥ २६ ॥

One desirous of his well-being during his lifetime and after, should suppress urges relating to rashness and evil deeds—mentally, orally and physicially. [26]

Not that all the urges have got to be satisfied. There are some urges which need be suppressed. The urge for rash action (for example,

running towards a wild elephant) or urge for doing evil deeds have got to be very carefully restrained—mentally, orally and physically.

लोभशोकभयक्रोधमानवेगान् विधारयेत् ।
नैर्लज्ज्येर्ष्यातिरागाणामभिध्यायाश्च बुद्धिमान् ॥ २७ ॥

(Similarly), a wise person should refrain from satisfying the urges relating to greed, grief, fear, anger, vanity, shamelessness, jealousy, too much of attachment and malice. [27]

परुषस्यातिमात्रस्य सूचकस्यानृतस्य च ।
वाक्यस्याकालयुक्तस्य धारयेद्वेगमुत्थितम् ॥ २८ ॥

One should also refrain from letting loose the urges of speaking extremely harsh words, back-biting, lying and use of untimely words. [28]

देहप्रवृत्तिर्या काचिद्विद्यते परपीडया ।
स्त्रीभोगस्तेयहिंसाद्या तस्यावेगान्विधारयेत् ॥ २९ ॥

Violence to others whatsoever, urges relating to such physical actions including adultery, theft and persecution are to be restrained. [29]

The physical restraint prescribed in the present verse also includes such careless insulting acts like streching the legs before superiors, etc.

पुण्यशब्दो विपापत्वान्मनोवाक्कायकर्मणाम् ।
धर्मार्थकामान् पुरुषः सुखी भुङ्क्ते चिनोति च ॥ ३० ॥

The virtuous one, who is free from all vices relating to mind, speech and physical actions, is indeed happy and he alone enjoys the fruits of virtue *(dharma)*, wealth *(artha)*, and desire *(kāma)*. [30]

Exercise : Definition.

शरीरचेष्टा या चेष्टा स्थैर्यार्था बलवर्धिनी ।
देहव्यायामसंख्याता मात्रया तां समाचरेत् ॥ ३१ ॥

Such a physical action which is desirable and is capable of bringing about bodily stability and strength is known as physical exercise. This has to be practised in moderation. [31]

Physical exercises are to be practised only in moderation. If they are over-done, they cause over-exertion, giddiness etc., which is not desirable. So they are to be practised until they bring about lightness, etc. in the body cf. *Suśruta* : *Cikitsā* 24 : 80.

Good effects of exercise :

लाघवं कर्मसामर्थ्यं स्थैर्यं दुःखसहिष्णुता ।
दोषक्षयोऽग्निवृद्धिश्च व्यायामादुपजायते ॥ ३२ ॥

Physical exercise brings about lightness, ability to work, stability, resistance to discomfort and alleviation of *doṣas* (specially *kapha*). It stimulates the power of digestion. [32]

Bad effects of excessive exercise :

श्रमः क्लमः क्षयस्तृष्णा रक्तपित्तं प्रतामकः ।
अतिव्यायामतः कासो ज्वरश्छर्दिश्च जायते ॥ ३३ ॥

Physical exercise in excess causes exertion, exhaustion, consumption, thirst, bleeding from different parts of the body (*raktapitta*), *pratāmaka* (a type of dyspnoea), cough, fever and vomiting. [33]

Features of correct exercise :

(स्वेदागमः श्वासवृद्धिर्गात्राणां लाघवं तथा ।
हृदयाद्युपरोधश्च इति व्यायामलक्षणम् ॥ १ ॥)

Perspiration, enhanced respiration, lightness of the body, inhibition of the heart and such other organs of the body are indicative of the exercise being performed correctly.

Excess of following behaviours is bad :

व्यायामहास्यभाष्याध्वग्राम्यधर्मप्रजागरान् ।
नोचितानपि सेवेत बुद्धिमानतिमात्रया ॥ ३४ ॥

One should not practise, exercise, laughing, speaking, travelling on foot, sexual activities and night wakings, in excess even if one is accustomed to these. [34]

Simile on the bad effects of their excessive use :

एतानेवंविधांश्चान्यान् योऽतिमात्रं निषेवते ।
गजं सिंह इवाकर्षन् सहसा स विनश्यति ॥ ३५ ॥

One who indulges in these and such other activities in excess, suddenly perishes like a lion trying to drag an (huge) elephant. [35]

Excessive indulgence in activities, whatsoever, is prohibited, inasmuch as such indulgence may cause instantaneous death. Even a powerful animal like a lion meets with death due to the vitiation of *vāta* caused by over-exertion, if he tears open a disproportionately huge elephant.

Contra-indication of exercise :

(अतिव्यवायभाराध्वकर्मभिश्चातिकर्शिताः ।
क्रोधशोकभयायासैः क्रान्ता ये चापि मानवाः ॥ १ ॥
बालवृद्धप्रवाताश्च ये चोच्चैर्बहुभाषकाः ।
ते वर्जयेयुर्व्यायामं क्षुधितास्तृषिताश्च ये ॥ २ ॥)

Exercise is contra-indicated for persons who are emaciated due to excessive sexual activity, weight lifting and by travelling on foot and for those who are in grip of anger, grief, fear, exhaustion and for the children, for the old persons and for persons having vātika constitution and profession of speaking too much. One should not do exercise while he is hungry and thirsty also.

Schedule for giving up the addictions :

उचितादहिताद्धीमान् क्रमशो विरमेन्नरः ।
हितं क्रमेण सेवेत क्रमश्चात्रोपदिश्यते ॥ ३६ ॥
प्रक्षेपापचये ताभ्यां क्रमः पादांशिको भवेत् ।
एकान्तरं ततश्चोर्ध्वं द्व्यन्तरं त्र्यन्तरं तथा ॥ ३७ ॥

A wise person should give up by and by unwholesome practices to which he is addicted and he should correspondingly adopt ones which are wholesome. The schedule for the same is given below.

On the first day one should give up a quarter of the unwholesome practice (still maintaining $\frac{3}{4}$ of it,) and correspondingly adopt a quarter of wholesome. On the second day half of the unwholesome practice is to be given up and half of the wholesome one is to be adopted; this is to be continued for the third day also. On the fourth day, $\frac{3}{4}$ of the unwholesome practice is to be given up and $\frac{3}{4}$ of the wholesome one is to be adopted. This process is to be continued on the 5th and 6th day also. The process of giving up of the unwholesome practice and adoption of the wholesome practice is completed fully on the 7th day. [36–37]

There is, however, difference of opinion as to the process and duration of giving up and adopting the unwholesome and wholesome practices respectively. And accordingly it may take longer time.

Importance of following the schedule :

क्रमेणापचिता दोषाः क्रमेणोपचिता गुणाः ।
सन्तो यान्त्यपुनर्भावमप्रकम्प्या भवन्ति च ॥ ३८ ॥

By slowly and gradually giving up the unwholesome practices and by increasing the wholesome practices correspondingly the unwholesome pratices are eradicated for ever and the wholesome practices are fully adopted. [38]

One should not be in a hurry to give up and to adopt the unwholesome and wholesome practices respectively. A sudden change in habits is likely to cause immense harm to the body cf. *Aṣṭāṅga hṛdaya* : *Sūtra* 3:58. Only a slow and steady process as indicated in the text above can absolutely eradicate the effects of unwholesome practices and stabilise the effects of wholesome ones.

समपित्तानिलकफाः केचिद्गर्भादि मानवाः ।
दृश्यन्ते वातलाः केचित्पित्तलाः श्लेष्मलास्तथा ॥ ३९ ॥
तेषामनातुराः पूर्वे वातलाद्याः सदातुराः ।
दोषानुशयिता ह्येषां देहप्रकृतिरुच्यते ॥ ४० ॥

Some persons maintain the equilibrium of *vāta, pitta* and *kapha* from the very time of conception; some are dominated by *vāta,* some by *pitta* and some by *kapha.*

Those of the first category are not susceptible to diseases and the rest of them are always likely to suffer. The body constitution (*Deha Prakṛti*) of persons is named according to the predominance of *Doṣas.* [39–40]

At the time of conception, in certain individuals, there is equilibrium of *vāta, pitta* and *kapha*; some are dominated by *vāta* (*vātala*); some are dominated by *pitta* (*pittala*); some are dominated by *kapha* (*śleṣmala*); some are dominated by two *doṣas*, i. e. by *vātta-pitta, vātta-kapha* and *pitta-kapha.* Out of these categories, individuals of the first category, by nature, maintain a normal health. Those belonging to other categories always suffer from one or the other of the bodily defects, although they might apparently be having normal health. For example, even if a person is healthy therewise, but if he is by nature dominated by *vāta,* he will be susceptible to the cracking of the different parts of the body. This happens because, the very normal condition of health of such individuals is dominated by the one or the other of the *doṣas.* Such individuals are said to have normal health, not because

their bodily conditions are absolutely normal, but because the condition of their body whatsoever they have it since birth.

It might be argued that the various types of natural conditions (*prakṛti*) of the body as produced at the time of conception are invariable and as such continue for the whole life. Such conditions are changed in certain individuals only to indicate imminent death. As it has been stated by Suśruta, "The *doṣas* relating to the natural conditions of the body (*prakṛti*) get never enhanced, transformed or diminished except in the cases of moribund individuals"—vide *Suśruta : Śārīra* 4 . 78. But then if one possessing an equilibrium of *doṣas* or the one dominated by *vāta*, is subjected to diseases like epilepsy caused by the vitiation of *vāta*, naturally the original *vāta* is enhanced. Similarly if one, dominated by *vāta* suffers from diseases due to the vitiation of *pitta*, the bodily natural condition (*prakṛti*) dominated by *vāta* gets transformed into the one dominated by *pitta*. Sometimes, the one in position of the natural condition of the body (*prakṛti*) having equilibrium of *doṣas* suffer from diseases caused by the diminution of one of the *doṣas*, then the *doṣas* responsible for the causation of the natural condition of the body (*prakṛti*) are diminished—cf. *Sūtra* 18 : 52. How to reconcile this contradiction. If diseases similar to the natural bodily condition (*prakṛti*) occur, the enhancement is found not in the *doṣas* relating to the natural bodily condition but in the *doṣas* caused by some extraneous factors. The *doṣa*, which is responsible for the causation of *prakṛti*, is different from the *doṣa* subsequently vitiated to cause the diseases. *Doṣas* of the former category do not play any direct role in the production of the disease. The statement of Caraka, given below, corroborates this view. "When a *doṣa* is joined with homologous seasons, tissue elements and *prakṛti* (natural condition of the body) it becomes too powerful to be contested and as such causes the disease known as *santata* : this is very difficult to be tolerated"—vide *Cikitsā* 3 : 55. Thus is a person of *vāta-prakṛti* suffers from diseases caused by *pitta*, the original physical condition dominated by the *vāta* remains absolutely unaffected causing as it does the cracking in hands and feet; it is neither augmented nor diminished. To sum up : *doṣas* responsible for the causation of *prakṛti* (natural body constitution), neither gets aggravated, nor changed, nor diminished. So, an individual possessing the physical constitution, caused by the equilibrium of *doṣas* at the time of conception cannot imbibe the qualities of individuals having other *prakṛtis*. This applies to all other *prakṛtis* in general.

The dominent *doṣas*, at the time of conception do not affect the body at a later stage inasmuch as they constitute the very nature of the

body. And so, being inseparably related to the body, they, in themselves do not cause any bodily defects. As Suśruta says, "As an insect produced out of the poison, does not die of his own poison, so the body is not too much affected by the *doṣas* responsible for causing its constitution at the time of conception"—vide *Suśruia* : *Śūrīra* 4 : 79. An identical reference is available in *Aśvavaidyaka*—a treatise on the treatment of horses.

The *doṣas* aggravated at the time of conception do affect the embryo but they do not altogether impair the productivity of sperm and ovum. If, however, the *doṣas* are too much aggravated, they might even impair the productive power of sperm and ovum, causing thereby complete destruction of the ovum. This all depends upon the extent of vitiation of the concerned *doṣas*.

Principles of dietetics and regimen for persons having different constitutions :

विपरीतगुणस्तेषां स्वस्थवृत्तेर्विधिर्हितः ।
समसर्वरसं सात्म्यं समधातोः प्रशस्यते ॥ ४१ ॥

Such of the diets and regimen, as stand in contradistinction with the *doṣas* responsible for the production of the particular *prakṛti* (body constitution) are prescribed for the maintenance of positive health. For individuals having equipoised state of *doṣas*, habitual intake of diets consisting of all *rasas* (tastes) in proportionate quantity is prescribed. [41]

The prescription of diets consisting of all *rasas* in proper (same) quantity for individuals of *samaprakṛti* (having equipoised state of *doṣas*) needs further elucidation. It is not that all the *rasas* are intended to be taken in equal quantity. No healthy person will relish as much of pungent food as of sweet dishes. It will also not be helpful for the maintenance of health in the healthy person so the proportion of *rasas* is to be determined according to the individual's taste and food value.—cf. *Sūtra* 6 : 11. A *vāta-prakṛti* man may require more of diets having *madhura* (sweet), *amla* (sour) and *lavaṇa* (saline) taste during winter, whereas for a *sama-prakṛti* man, diets having all the tastes specially *amla* (sour) and *lavaṇa* (saline) tastes are prescribed. Thus, the proportion of *rasa* is to be determined according to the bodily constitution (*prakṛti*), season, and dietetic property—vide *Aṣṭāṅga hṛdaya* : *Sūtra* 3 : 57.

Excretory orifices :

द्वे अधः सप्त शिरसि खानि स्वेदमुखानि च ।
मलायनानि बाध्यन्ते दुष्टैर्मात्राधिकैर्मलैः ॥ ४२ ॥

मलवृद्धिं गुरुतया लाघवान्मलसंक्षयम् ।
मलायनानां बुध्येत सङ्गोत्सर्गादतीव च ॥ ४३ ॥

There are two orifices in the lower part of the body (viz., the rectum and urethra), seven orifices in head (viz., two eyes, two ears, two nostrils and mouth) and there are multiple openings of sweat glands, i. e. hair roots serving the purpose of excretion. These are affected by the increase in quantity of excretions and by their vitiation. If there is heaviness in the excretory orifices or there is excessive excretion, it is indicative of an increase in excreta. On the other hand, if there is lightness in the excretory orifices or there is no excretion it indicates the decrease in excreta. [42–43]

Principles of treatment for excretory disorders :

तान् दोषलिङ्गैरादिश्य व्याधीन् साध्यानुपाचरेत् ।
व्याधिहेतुप्रतिद्वन्द्वैर्मात्राकालौ विचारयन् ॥ ४४ ॥

One should ascertain from signs and symptoms indicated above the exact nature of the diseases due to the increase of the excreta and then should treat the curable one by prescribing therapies which are having opposite qualities from the diseases and their causes, paying due regard to the dose and time. [44]

Description of therapies opposite to diseases and its causes includes even such of the therapies as are apparently not opposite but cure the ailments when administered.

Importance of following the regimen for healthy persons :

विषमस्वस्थवृत्तानामेते रोगास्तथाऽपरे ।
जायन्तेऽनातुरस्तस्मात् स्वस्थवृत्तपरो भवेत् ॥ ४५ ॥

Those, who do not follow a course of life conducive to the maintenance of good health, are susceptible to the above-mentioned and similar other diseases. A healthy person should, therefore, follow a course of life conducive to the maintenance of good health. [45]

Rules for the prevention of endogenous diseases :

माधवप्रथमे मासि नभस्यप्रथमे पुनः ।
सहस्यप्रथमे चैव हारयेद्दोषसंचयम् ॥ ४६ ॥

स्निग्धस्विन्नशरीराणामूर्ध्वं चाधश्च नित्यशः ।
वस्तिकर्म ततः कुर्यान्नस्यकर्म च बुद्धिमान् ॥ ४७ ॥
यथाक्रमं यथायोग्यमत ऊर्ध्वं प्रयोजयेत् ।
रसायनानि सिद्धानि वृष्ययोगांश्च कालवित् ॥ ४८ ॥
रोगास्तथा न जायन्ते प्रकृतिस्थेषु धातुषु ।
धातवश्चाभिवर्धन्ते जरा मान्द्यमुपैति च ॥ ४९ ॥
विधिरेष विकाराणामनुत्पत्तौ निदर्शितः ।
निजानामितरेषां तु पृथगेवोपदेक्ष्यते ॥ ५० ॥

In the months of *Caitra, Śrāvaṇa* and *Mārgaśīrṣa* (approximately March-April, July-August and November-December respectively), one should administer elimination therapies.

After the oleation and fomentation therapies, one should administer emetics and purgatives. Then one should apply enema and inhalation therapies in proper sequence accoruing to the requirement. And thereafter one should administer rejuvenerative and fertility agents with due regard to the temporal propriety. If this is done, the tissue elements are maintained in homeo statis and diseases are not caused; there is proper growth of tissue elements and the process of aging is delayed.

Thus, the ways and means of preventing endogenous diseases have been described. Those for the exogenous ones will be described separately. [46–50]

In order that one may not be affected by the diseases, one should take recourse to preventive therapy well in advance. The months suitable for the administration of elimination thepapy generally are *Caitra* (March-April), *Śrāvaṇa* (July-August), and *Mārgaśīrṣa* (November-December) included respectively in the spring, rainy and autumn seasons—cf. *Vimāna* 8 : 125 and *Siddhi* 6 : 5. A similar reference is also found in *Suśruta : Sūtra* 6 : 10. The elimination therapy is to be administered in accordance with the procedure and order indicated in the Sixth Chapter of *Siddhisthāna*. Moreover, this is to be noted that this therapy will be required to be administered in the later half of the seasons concerned, when the *doṣas* are already accumulated and it is more convenient to eliminate them. Kapilabala is also in agreement with this view.

Haricandra is, however, of the view that the word "*sahasya*' in the present verse represents the sixth case ending of the word "*saha*" ending in '*a*' and, as such, he interpretes "*sahasya prathame*" as the month preceding *Mārgaśīrṣa* (*saha*) i.e. *Kārtika*. Vāgbhaṭa also follows him—cf.

Aṣṭāṅga hṛdaya : Sūtra 13 : 33. He says, "one should promptly eleminate *vāta, pitta* and *kapha* accumulated respectively in summer, the rainy season and winter in the months of *Śrāvaṇa, Kārtika* and *Caitra* respectively." Some commentators have attempted a reconciliation between the interpretations given above by taking recourse to another reading, presumably interpolated, where an interval of three months is prescribed in between any two of the consecutive elimination therapies (*trimāsāntaritān*). But this is a side issue not to be taken seriously.

Emesis, purgation and enema are not to be administered in the order of the seasons indicated in the text. They are rather to be administered in accordance with the therapeutic needs of the respective seasons. That to is say, emesis is to be administered in *Caitra*, purgation in *Mārgaśīrṣa* and enema therapy in *Śrāvaṇa*.

By administering the emesis, purgation and enema therapies, one is not only immuned to the vitiation of endogenous *doṣas* (disease causing factors) but also to the exogenous produced by evil spirits, wind, etc., as well as mental defects.

Agents causing exogenous diseases :

ये भूतविषवाय्वग्निसंप्रहारादिसंभवाः ।
नृणामागन्तवो रोगाः प्रज्ञा तेष्वपराध्यति ॥ ५१ ॥
ईर्ष्याशोकभयक्रोधमानद्वेषादयश्च ये ।
मनोविकारास्तेऽप्युक्ताः सर्वे प्रज्ञापराधजाः ॥ ५२ ॥

Exogenous diseases produced by evil spirits, poison, wind, fire, assault from which human beings suffer are essentially the results of the defect in one's own mental faculty. Even the emotions as malice, despair, fear, anger, vanity and hatred, etc. are the result of defects in one's own mental faculty. [51–52]

Even the endogenons diseases are caused by some defects in the intellectual faculty (for example, exposing oneself to external wind, taking undesirable, rough food, etc.) still they are as a matter of fact direct results of vitiation of the internal *doṣas* like *vāta*, etc.

Prevention of exogenous diseases :

त्यागः प्रज्ञापराधानामिन्द्रियोपशमः स्मृतिः ।
देशकालात्मविज्ञानं सद्वृत्तस्यानुवर्तनम् ॥ ५३ ॥
आगन्तूनामनुत्पत्तावेष मार्गो निदर्शितः ।
प्राज्ञः प्रागेव तत् कुर्याद्धितं विद्यायदात्मनः ॥ ५४ ॥

Exogenous diseases can be prevented by taking recourse to

the avoidance of intellectual errors; restraint of sense organs; good memory; knowledge of the place, time and one's own capability and good conduct. One desirous of his own well-being should follow this up well in advance. [53–54]

Restraint of sense organs implies abstinence from indulgence in their objects. Good memory includes memory or concsiousness relating to morality of one's kith and kin as also other human beings. As it has been said, one can get rid of mental ailments by remembering the exact nature of the objects. Thus, restraint of sense organs and good memory go a long way in preventing mental diseases. One, who is conversant with local features, would avoid moving in a solitary house, forest and countries where there are calamities, etc. Similarly, one conversant with temporal features will follow all the prohibitions relating to the full moon day, etc. and also those relating to such odd times as are known for the attack of evil spirits. One who is aware of his own capabilities will avoid any contact with strong blaze, etc. Salient features of good conduct will be explained in the next chapter.

आप्तोपदेशप्रज्ञानं प्रतिपत्तिश्च कारणम् ।
विकाराणामनुत्पत्तावुत्पन्नानां च शान्तये ॥ ५५ ॥

Knowledge about the prescriptions of authoritative sages and assimilation of such instructions can only help in the prevention and treatment of diseases. [55]

Āptas or sages are those enlightened human beings who are free from attachment and prejudices—cf. *Sūtra* 11 : 18–19. Diseases can be prevented by avoiding the causative factors. Diseases already manifested can be cured by following prescribed regimen and diet. But this regimen includes a thorough knowledge of the authentic sages and those in practice.

Unsuitable persons for company :

पापवृत्तवचःसत्त्वाः सूचकाः कलहप्रियाः ।
मर्मोपहासिनो लुब्धाः परवृद्धिद्विषः शठाः ॥ ५६ ॥
परापवादरतयश्चपला रिपुसेविनः ।
निर्घृणास्त्यक्तधर्माणः परिवर्ज्या नराधमाः ॥ ५७ ॥

Such wretched human beigns, who are of sinful conduct, speech and mind, back biters, those who are quarrelsome by nature, those who indulge in sarcastic remarks about others, the greedy, those who envy the prosperity of others, the cruel, those

who indulge in defaming others, the fickle minded, those who serve the enemy, those devoid of compassion and those who do not follow the virtuous course of life are to be boycotted. [56–57]

Suitable persons for company :

बुद्धिविद्यावयःशीलधैर्यस्मृतिसमाधिभिः ।
वृद्धोपसेविनो वृद्धाः स्वभावज्ञा गतव्यथाः ॥ ५८ ॥
सुमुखाः सर्वभूतानां प्रशान्ताः शंसितव्रताः ।
सेव्याः सन्मार्गवक्तारः पुण्यश्रवणदर्शनाः ॥ ५९ ॥

Those who have attained maturity by virtue of wisdom, learning, age, conduct, patience, memory and meditation; those who are matured and learned ones; those who maintain the company of matured persons; those who are acquainted with the human nature; those who are devoid of all anxities; those who are well behaved with every body; those who are pacified; those who follow righteous course of action; those who advocate good conduct and those whose very name and sight are auspicious should be accompanied. [58–59]

आहाराचारचेष्टासु सुखार्थी प्रेत्य चेह च ।
परं प्रयत्नमातिष्ठेद्बुद्धिमान् हितसेवने ॥ ६० ॥

One desirous of well being in this world and the world beyond, should try his level best to follow the principles of health relating to diet, conduct and action. [60]

Rules for using curd :

न नक्तं दधि भुञ्जीत न चाप्यघृतशर्करम् ।
नामुद्गयूषं नाक्षौद्रं नोष्णं नामलकैर्विना ॥ ६१ ॥
ज्वरासृक्पित्तवीसर्पकुष्ठपाण्ड्वामयभ्रमान् ।
प्राप्नुयात्कामलां चोग्रां विधिं हित्वा दधिप्रियः ॥ ६२ ॥

One should not take curd at night; it should not be taken alone without ghee, sugar, green gram soup, honey or *āmalaka* (*Emblica officinalis Gaertn.*) and it should not be taken hot also. If one fond of curd does not follow these rules he is likely to suffer from diseases like fever, *raktapitta* (bleeding from different parts of the body), *visarpa* (erysipelas), *kuṣṭha* [obstinate skin diseases including leprosy, *pāṇḍu* (anemia), *bhrama* (giddiness) and *kāmalā* (jaundice). [61–62]

The word *'na'* signifying the negative sense and occuring before *'nakta'* or night as well as *'uṣṇa'* or hot is directly connected with the verb

"bhuñjita"—by implication, hot curd is absolutely prohibited at night. The negative sense in the compounded words like *"aghṛta śarkara"* etc; is on the otherhand directly connected with the word *"na"*. That is to say, by force of two negatives, each of the other clauses has got a positive sense. Thus, one can take curd with ghee or sugar or greengram soup or honey or *āmalaka* (*Emblica officinalis* Gaertn.) powder. It is possible that all words conveying a negative sense in this verse are directly connected with the verb. If this interpretation is accepted, then curd mixed up with green gram soup but without ghee or sugar will become edible. Jatūkarṇa would rather be in agreement with this interpretation. He says that curd should not be taken at night nor it should be taken hot nor without ghee, honey, sugar, greengram soup and *āmalaka* (*Emblica Officinalis* Gaertn.) powder.

तत्र श्लोकाः—

वेगा वेगसमुत्थाश्च रोगास्तेषां च भेषजम् ।
येषां वेगा विधार्याश्च यदर्थं यद्धिताहितम् ॥ ६३ ॥
उचिते चाहिते वर्ज्ये सेव्ये चानुचिते क्रमः ।
यथाप्रकृति चाहारो मलायनगदौषधम् ॥ ६४ ॥
भविष्यतामनुत्पत्तौ रोगाणामौषधं च यत् ।
वर्ज्याः सेव्याश्च पुरुषा धीमताऽऽत्मसुखार्थिना ॥ ६५ ॥
विधिना दधि सेव्यं च येन यस्मात्तदत्रिजः ।
नवेगान्धारणेऽध्याये सर्वमेवावदन्मुनिः ॥ ६६ ॥

To sum up :

In this chapters on "Non-suppression of Natural urges", Lord Ātreya has explained, all about natural urges, diseases arising out of them, their cure, the urges that are to be suppressed, what is wholesome, what is unwholesome; the order relating to the adoption of healthy practices and discarding unhealthy ones, proper diet according to the natural conditions of the body, the diseases relating to the excretory orifices and their treatment, prevention of diseases, persons who should be accompa ied and who should not be and rules regarding intake of curd. [63–66]

इत्यग्निवेशकृते तन्त्रे चरकप्रतिसंस्कृते श्लोकस्थाने
नवेगान्धारणीयो नाम सप्तमोऽध्यायः ॥ ७ ॥

Thus ends the seventh chapter on tne "Non-suppression of Natural Urges" of the *Sūtra* section of Agniveśa's work as redacted by Caraka.

अष्टमोऽध्यायः

CHAPTER VIII

अथात इन्द्रियोपक्रमणीयमध्यायं व्याख्यास्यामः ॥ १ ॥
इति ह स्माह भगवानात्रेयः ॥ २ ॥

Now we shall expound the chapter on "the Description of Sense Organs". Thus said Lord Ātreya. [1–2]

In the chapters dealing with the preventive medicine, it has been stated that one should try his best to maintain moderation with regard to diet, conduct and regimen. Accordingly a few examples of normal diets, and regimens have been described in the preceding three chapters. But it still remains to describe about normal conduct. Moreover, instructions regarding the avoidance of excessive utilisation, non-utilisation and wrong utilisation of sense organs and mind remains to be given. The present chapter is aimed to these objectives. Before coming to the main topic of discussion, the sense organs itself are being described in the beginning of this chapter.

Pancha Panchaka : Sensory system.

इह खलु पञ्चेन्द्रियाणि, पञ्चेन्द्रियद्रव्याणि, पञ्चेन्द्रियाधिष्ठानानि, पञ्चेन्द्रियार्थाः, पञ्चेन्द्रियबुद्धयो भवन्ति, इत्युक्तमिन्द्रियाधिकारे ॥ ३ ॥

There are five sense faculties, five material constituents corresponding to the sense faculties, five sense organs, five sense objects and five sense perceptions. These have been explained in relation to sense faculties. [3]

This description, about five sense faculties and their accessories is relevant only in the present context. Thus, there is no contradiction with the forthcoming description of eleven sensory and motor organs which is analogous to other philosophical systems. The system of medicine, related as it is to all scriptures, takes into account even the mutually divergent views expressed in the various philosophical systems in so far as they are not opposed to the ayurvedic concepts. Thus, there is really speaking no contradiction, whatsoever.

In the present context, mind is not included under sense faculties. It is not because the author is opposed to admit it as one of the sense faculties, (in fact, the mind is mentioned as one of the sense faculties in *Sūtra* 26 : 43, on the analogy of the *Vaiśeṣika* system), because it possesses

many qualities in addition of those attributed to other sense faculties. Details about the sense faculties will be given by the author himself later.

Qualities of mind :

अतीन्द्रियं पुनर्मनः सत्त्वसंज्ञकं, 'चेतः' इत्याहुरेके, तदर्थात्मसंपदायत्तचेष्टं चेष्टाप्रत्ययभूतमिन्द्रियाणाम् ॥ ४ ॥

Mind, on the other hand, transcends all sense perception. It is known as *'sattva'*; some call it *'cetas'*. Its action is determined by its contact with its objects (like happiness, misery etc;) and the soul; this acts as a driving force for all the sense faculties. [4]

Mind transcends all the sense faculties which are responsible for the perception of external objects. Even though, mind is also to be regarded as a sense faculty in as much as it is responsible for experiencing happiness etc; still it is above the other sense faculties. Rather, mind acts as a controller of all the other sense faculties. So far as its transcendental qualities are concerned, they are even attributed to other sense faculties; but they are more so in relation to the mind which is much more subtle than the other sense faculties.

For the sake of convenience, the other synonyms of mind as *'sattva'* and *'cetas'* have been stated. The various functions of the mind are determined by its objects like happiness etc. The objcets motivate the mind by their proximity. This motivation further depends upon the existence of the sensient soul. It is the soul which is in fact responsible for the experience of happiness etc., and psychic behaviour. To sum up, it is only when the objects like happiness etc; present and the soul is active, the mind conceives its objects and motivates the sense faculties, and then the sense faculties are active in relation to their respective objects.

Mind is one not many :

स्वार्थेन्द्रियार्थसङ्कल्पव्यभिचरणाच्चानेकमेकस्मिन् पुरुषे सत्त्वं, रजस्तमःसत्त्वगुणयोगाच्च; न चानेकत्वं, नह्येकं ह्येककालमनेकेषु प्रवर्तते; तस्मान्नैककाला सर्वेन्द्रियप्रवृत्तिः ॥ ५ ॥

In the one and the same individual, the mind appears to be multiple in character due to variations relating to the experience of its objects, perception of the objects of the sense faculties, its disposition and also its contact with *rajas, tamas* and *sattva* qualities. But really speaking, there is no multiplicity of mind. It

is one and only one. So it does not motivate more than one sense faculty at a time; and that is why all the sense organs are not active simultaneously. [5]

The mind acts in various ways. Sometimes, it experiences happiness, sometimes unhappiness. It also motivates sense facultie llkes olfactory, gustatory, auditory, tactile and visual ones in relation to their objects in various ways. Its disposition is also multiple in character. Similarly it takes various forms due to its contact with *rajas, sattva* and *tamas* qualities. For example, if the mind is dominated by *rajas,* it has the feeling of anger, if by *tamas* of ignorance, fear etc; if by *sattva,* it imbibes truthfulness, cleanliness etc; All this supports the apparent multiplicity of the mind. But really speaking, mind is one and only one and it is atomic in size. As it has been said, oneness and atomicity—these are, the two qualities of mind—c. f. *Śarīra* 1 : 19. Had the mind been multiple in nature, one could have all perceptions like olfactory, visual, gustatory, auditory and tactile ones at a time even as different individuals possessing different minds have such perceptions at a time. But this does not happen. This proves that one individual possess only one mind.

One might argue that very often sense faculties—more than one—are seen to be active simultaneouly. How could this be explained ? The reply is that even in such cases where more than one sense faculties appear to be active at a time, it is just apparently so. In reality the various sense faculties are active in a consecutive order. This order is of course too subtle to observe. This is like the puncturing of one huudred lotus leaves placed one over the other where even though there is a consecutive order, it is not apparent due to passage of the needle with quick succession. The simultaneous perception of smell, vision, sound etc; of a *saṣkulī* type of a pastry can also be explained identically. For this reason also, mind cannot be treated as a gross element; if it would have been gross, it could have motivated all the five sense faculties. But this never happens. So the mind is atomic in size.

Quality determination of mind :

यद्गुणं चाभीक्ष्णं पुरुषमनुवर्तते सत्त्वं तत्सत्त्वमेवोपदिशन्ति मुनयो बाहुल्यानुशयात् ॥ ६ ॥

According to Ācaryās the mind of a person is qualified on the basis of the type of his repeated action; It is so because that quality must be predominating in him.

How it is that an individual is known as *sāttvika, rājasa* or *tāmasa*

in nature? The mental condition of every individual is flexible; sometimes, it is *rājasa*, sometimes *sāttvika* and sometimes *tāmasa*. But inspite of the everchanging state of mind, there is one and only one quality which predominates an individual. This predominence is judged by the frequency of a given quality in an individual. So, if somebody frequently displays the quality of *sattva* (even though occasionally he might be displaying *rājasa* and *tāmasa* qualities), will be known as the man of *sāttvika* nature. That is to say, the quality of *sattva* would be the general rule for him, *rajas* and *tamas* would be treated as exceptions.

The role of mind in perception :

मनःपुरःसराणीन्द्रियाण्यर्थग्रहणसमर्थानि भवन्ति ॥ ७ ॥

The sense faculties are capable of perceiving their respective objects only when they are motivated by the mind. [7]

Five sense faculties :

तत्र चक्षुः श्रोत्रं घ्राणं रसनं स्पर्शनमिति पञ्चेन्द्रियाणि ॥ ८ ॥

The sense faculties are visual, auditory, olfactory, gustatory and tactile. [8]

The sense faculties are not to be taken in their gross sense. For example, although eyes assuch are two, the visual sense faculty is only one. So also about others.

Material constituents of sense organs :

पञ्चेन्द्रियद्रव्याणि—खं वायुर्ज्योतिरापो भूरिति ॥ ९ ॥

There are five material constituents of senses viz; *ākāśa*, *vāyu*, *agni*, *āp* and *pṛthvī*. [9]

The material constituent which is predominantly responsible for the creation of the respective sense faculties is known as *indriya dravyas*. Such *indriya dravyas* are five according to the number of sense faculties.

While describing sense faculties, the visual sense faculty has been stated first because of its importance. As it has been said in the *Śālākya tantra* (the text on the diseases of Eye, Ear, Nose and Throat), even if one is equipped with tactile, olfactory, gustatory faculties par excellence and is possessed of strength and lusture, he is no better than a wall, if he does not possess visual faculty.

While enumerating the material constituents, on the other hand, *ākāśa* has been stated first because *ākāśa* always comes first in the list of material constituents–c. f. *Śārīra* 1 : 27.

Five sense organs :

पञ्चेन्द्रियाधिष्ठानानि—अक्षिणी कर्णौ नासिके जिह्वा त्वक् चेति ॥ १० ॥

The five sense organs are eyes, ears, nostrils, tongue and skin. [10]

Even though, the eyes, ears, and nostrils are two and not one, still they are sense organs each pertaining to one sense faculty. So there are five sense organs corresponding to five sense faculties.

Five objects of sense faculties :

पञ्चेन्द्रियार्थाः—शब्दस्पर्शरूपरसगन्धाः ॥ ११ ॥

There are five objects of sense faculties viz; audition, touch, vision, taste and smell. [11]

Here touch includes the quantum etc., of the touch itself; of its material constituents and of such other materials which are associated with it. This is so with regard to vision, taste and smell as well.

Five sense perceptions :

पञ्चेन्द्रियबुद्धयः—चक्षुर्बुद्ध्यादिकाः; ताः पुनरिन्द्रियेन्द्रियार्थसत्त्वात्मसन्निकर्षजाः, क्षणिका, निश्चयात्मिकाश्च, इत्येतत् पञ्चपञ्चकम् ॥ १२ ॥

There are five kinds of perception viz; visual, tactile, auditory, gustatory and olfactory. These are again the products of the combination of sense faculties, their objects, the mind and the soul; they are momentary and determinative. This is all about the five pentads. [12]

Sense perceptions are caused by the distinctive factors like visual faculty. Of all the sense perceptions, visual perception, being of the widest distribution, occupies the first position.

How are the sense perceptions produced ? They are produced as a result of the combination of the sense faculties, their objects, the mind and the soul. This combination may be of two types viz., mere contact and inseparable concomittance. For example, in visual perception, the soul establishes its contact with the mind, the mind with the sense faculty and sense faculties in its turn with the objects. In the auditory perceptions, on the other hand, the auditory faculty and sound constitute a combination of inseparable concomittance.

These perceptions are momentary in the sense that they fade away soon; not that they exist only for a moment as has been propounded in the doctrine of momentariness by Buddhists.

Even though, sense perception fades away soon, they are determinate in relation to the size, shape etc., of the objects just as a momentary light of a lamp illuminates its surroundings.

Spiritual elements and their actions :

मनो मनोर्थो बुद्धिरात्मा चेत्यध्यात्मद्रव्यगुणसंग्रहः शुभाशुभप्रवृत्तिनिवृत्तिहेतुश्च; द्रव्याश्रितं च कर्म; यदुच्यते क्रियेति ॥ १३ ॥

The mind, the object of the mind, intellect and soul constitnte spiritual elements and qualities; they serve as factors for prompting an individual to indulge in and or refrain from virtuous and sinful acts. Performance of an action, that is therapeutic action, depends upon the material object. [13]

The object of the mind is thinking as will be explained later. In this context, the intellect means the mental perception as distinct from the other perceptions. There are two spiritual elements viz; the soul and the mind. The rest are spiritual qualities which include visual and other sense perceptions (experienced just on psychological level ?). These spiritual elements and qualities may be helpful or harmful to the soul according to their combination. If they are combined well, they will prompt the individual to perform virtuous acts and to refrain from sinful ones. The non-utilisation, excessive utilisation or misutilisation of spiritual elements may result in prompting an individual to perform sinful acts and refrain from virtuous acts. Metaphysically speaking, a good knowledge of these spiritual elements and qualities helps in eliminating the bondage relating to the cycle of birth and death and so causes salvation; otherwise, it may also strengthen the bondage and as such cause miseries.

In the present context, *'karman'* means the action of drugs. It does not ofcourse include therapies like *'pañcakarma'* nor virtuous nor sinful acts.

Correlation of Pentabhautika elements with five sense faculties :

तत्रानुमानगम्यानां पञ्चमहाभूतविकारसमुदायात्मकानामपि सतामिन्द्रियाणां तेजश्चक्षुषि, खं श्रोत्रे, घ्राणे क्षितिः, आपो रसने, स्पर्शनेऽनिलो विशेषेणोपपद्यते । तत्र यद्यदात्मकमिन्द्रियं विशेषात्तत्तदात्मकमेवार्थमनुगृह्णाति, तत्स्वभावाद्विभुत्वाच्च ॥ १४ ॥

The sense faculties are to be inferred (rather than directly perceived). They consist of all the five *mahābhūtas*. However, the visual, auditory, olfactory, gustatory, and tactile faculties

are specially dominated by *tejas, ākāśa. pṛthvī, āp* and *vāyu mahābhūtas* respectively. The sense faculties perceive only such of the objects as are dominated by the *mahābhūtas* specially constituting these respective faculties. This is so, because, the very nature of sense faculties is determined by the particular *mahābhūta* it is specially made of. Moreover the sense faculties are capable of perceiving only the objects having the same qualities. They are omnipresent. [14]

The sense faculties are to be inferred rather than directly perceived. The syllogism would be as follows :—

I. All actions are caused by an instrument;
II. Visual and other perceptions are also actions;
III. So visual perceptions are caused by instruments known as sense faculties.

All the sense faculties are made of all the five *mahābhūtas* which when grouped together and transformed into a definite form constitute the concomittant cause of the former. But inspite of the fact that all five *mahābhūtas* are present in all the sense faculties, each sense faculty is dominated by one *mahābhūta*. For example, the visual sense faculty is dominated by *tejas* and as such, it is known as *taijasa*. Such is the case with all the other sense faculties as well.

The sense faculties can perceive only such of the objects as have the same natural qualities. For example, visual sense faculty, dominated by *tejas* can perceive only an object which is also dominated by *tejas*.

To sum up, visual sense faculty is *taijasa* because, like a lamp, it illuminates only visual objects. So the gustatory faculty is *āpya,* as, like saliva, it perceives only a taste. Such is the case with all the other sense faculties.

Principle of Psychopathogenesis :

तदर्थातियोगायोगमिथ्यायोगात् समनस्कमिन्द्रियं विकृतिमापद्यमानं यथास्वं बुद्ध्युपघाताय संपद्यते; सामर्थ्ययोगात् पुनः प्रकृतिमापद्यमानं यथास्वं बुद्धिमाप्याययति ॥ १५ ॥

The sense faculties, together with the mind get vitiated by excessive utilisation, non-utilisation and wrong utilisation of the objects cencerned. This causes an impediment to the respective sense perceptions. If, again, due to correct utilisation, they come to normalcy, they bring about the respective sense perceptions properly. [15]

The sense faculties get vitiated due to the excessive utilisation, non-utilisation, wrong utilisation of their respective objects. The vitiated sense faculties, in their turn, also vitiate the mind. However, they come to normalcy if the objects are properly utilised and then the perception of various objects are properly regulated.

मनसस्तु चिन्त्यमर्थः । तत्र मनसो मनोबुद्धेश्च त एव समानातिहीनमिथ्यायोगाः प्रकृतिविकृतिहेतवो भवन्ति ॥ १६ ॥

Thinking constitute the object of the mind. So the proper utilisation or excessive utilisation, non utilisation and wrong utilisation of mind or mental faculty is responsible for normal or abnormal mental conditions. (That is to say, if mind or mental faculties are properly utilised, this is conducive to the maintenance of the normal mental conditions; if not, abnormal conditions prevail. [16]

The object of mind is one which mind conceives without reference to the sense faculties or even if sense faculties are involved, the mind conceives it quite independent of the sense faculties. Thinking includes even such concepts like happiness, misery etc;. The mind gets vitiated by non-Thinking, excessive thinking or even thinking of frightening nature. Thus, even the mental perception gets vitiated.

Principles of preventing "Psychic disturbances" :

तत्रेन्द्रियाणां समनस्कानामनुपतप्तानामनुपतापाय प्रकृतिभावे प्रयतितव्यमेभिर्हेतुभिः; तद्यथा—सात्म्येन्द्रियार्थसंयोगेन बुद्ध्या सम्यगवेक्ष्यावेक्ष्य कर्मणां सम्यक् प्रतिपादनेन, देशकालात्मगुणविपरीतोपासनेन चेति । तस्मादात्महितं चिकीर्षता सर्वेण सर्वं सर्वदा स्मृतिमास्थाय सद्वृत्तमनुष्ठेयम् ॥ १७ ॥

Normally, mind, including sense faculties remains undisturbed. In order that they are not disturbed in any way, one should make all efforts to maintain their normal condition. This can be achieved by the performance of duties after duly considering their pros and cons with the help of the intellect together with the sense faculties applied to their respective wholesome objects and by acting in contradistinction with the qualities of place, season and one's own constitution including temperament. So one, who is desirous of his own well being should always perform noble acts with proper care. [17]

The normal condition of the sense faculties and mind can be maintained by certain therapeutic devices. Due performance of acts includes

avoidance of harmful acts as well as performance of beneficial ones. Such efforts are conducive to the prevention of abnormal conditions of sense faculties and mind. If, on the other hand, the abnormal conditions have already been created, they can be cured by acting, in contradistinction with the place, time and one's own constitution including temperament. So the positive health can be maintained by due performance of acts as prescribed in scriptures. So the one desirous of his own well being should perform noble acts with proper care.

Practises Preventing Psychosomatic disturbances :

तद्ध्यनुतिष्ठन् युगपत् संपादयत्यर्थद्वयमारोग्यमिन्द्रियविजयं चेति; तत् सद्वृत्तमखिलेनोपदेक्ष्यामोऽग्निवेश ! तद्यथा—देवगोब्राह्मणगुरुवृद्धसिद्धाचार्यानर्चयेत्, अग्निमुपचरेत्, ओषधीः प्रशस्ता धारयेत्, द्वौ कालावुपस्पृशेत्, मलायनेष्वभीक्ष्णं पादयोश्च वैमल्यमादध्यात्, त्रिः पक्षस्य केशश्मश्रुलोमनखान् संहारयेत्, नित्यमनुपहतवासाः सुमनाः सुगन्धिः स्यात्, साधुवेशः, प्रसिद्धकेशः, मूर्धश्रोत्रघ्राणपादतैलनित्यः, धूमपः, पूर्वाभिभाषी, सुमुखः, दुर्गेष्वभ्युपपत्ता, होता, यष्टा, दाता, चतुष्पथानां नमस्कर्ता, बलीनामुपहर्ता, अतिथीनां पूजकः, पितृभ्यः पिण्डदः, काले हितमितमधुरार्थवादी, वश्यात्मा, धर्मात्मा, हेतावीर्ष्युः, फले नेर्ष्युः, निश्चिन्तः, निर्भीकः, ह्रीमान्, धीमान्, महोत्साहः, दक्षः, क्षमावान्, धार्मिकः, आस्तिकः, विनयबुद्धिविद्याभिजनवयोवृद्धसिद्धाचार्याणामुपासिता, छत्री दण्डी मौली सोपानत्को युगमात्रदृग्विचरेत्, मङ्गलाचारशीलः, कुचेलास्थिकण्टकामेध्यकेशतुषोत्करभस्मकपालस्नानबलिभूमीनां परिहर्ता, प्राक् श्रमाद् व्यायामवर्जी स्यात्, सर्वप्राणिषु वन्धुभूतः स्यात्, क्रुद्धानामनुनेता, भीतानामाश्वासयिता, दीनानामभ्युपपत्ता, सत्यसंधः, सामप्रधानः, परपरुषवचनसहिष्णुः, अमर्षघ्नः, प्रशमगुणदर्शी, रागद्वेषहेतूनां हन्ता च ॥ १८ ॥

So, one, who observes these principles simultaneously fulfils both the objectives viz; maintenance of positive health and control of sense faculties. I shall now describe all the noble acts, Oh ! Agniveśa.

One should pay respects to the Gods, cows, brahmins, preceptors, elderly people, those who have accomplished spiritual perfection and teachers; one should offer oblation to the fire, one should wear good herbs; one should perform *sandhyā* (a vedic ritual to be performed during dawn and dusk) twice a day; one should clean excretory passages and feet frequently; one should have a hair cut, shave and nail cut—thrice every fortnight; one should wear good apparel; be happy, apply scent, wear good

dress, comb the hair, always apply oil to the head, ears, nostrils and feet, smoke, take initiative in wishing, have a delightful face, protect people in affliction, offer oblation, perform religious ceremonies, donate, pay respect to cross roads, offer *balis* (a reiigious oblation), honour the guests, offer *piṇḍas* (a ball or lump of rice offered to the manes at obsequial ceremonies or *śrāddhas*) to departed ancestors, speak timely beneficial, measured sweet words, be self controlled and virtuous, envy in action but not in the results thereof, be careful and fearless, be bashful and wise, have enormous enthusiasm, be clever, forbearing, virtuous, having faith in God, devoted to teachers who have attained spiritual perfection and are advanced in modesy, intellect, learning, heredity and age; one should use an umbrella, a stick, a turban, shoes and see only six feet forward while walking; one should always acquit himself in an auspicious way and display good manners; one should avoid places with dirty apparel, bones, thorns, impure hair, chaff, garbase. ash, fragments of earthen vessels, and the places of bath and worship, stop exercise before exertion, be friendly to all creatures, reconcile the angry, console the frightened, be merciful to the poor, be truthful and be predominantly of compromising nature and tolerant towards unpalatable words uttered by others, be controller of intolerance, be of peaceful disposition and conquor the very roots of attachment and hatred. [18]

Shaving, haircut and nail cut are to be done thrice a fortnight. This is when the word '*pakṣa*' is interpreted as a fortnight. But according to Kṣārapāṇi, the word '*pakṣa*' may as well mean one month. In that case all this is to be done thrice a montn, that is a once in every ten days.

A noble person should envy or have competitive spirit in so far as actions leading to prosperity or acquisition of knowledge is concerned. But one should never envy others lot. That is to say, one should never wish others being deprived of prosperity, knowledge etc.

The fact, that one should be fearless, applies only to unavoidable causes of fear. If it is within one's capacity to overcome some fears, one should always be cautious so as to avoid facing the resultant situation.

The act of being friendly to all creatures is to be taken in an universal sense. Even though, a physician may not be permitted to treat

such of the patients as are charged with treason or are fallen otherwise, he should have inner sympathetic attitude towards them.

Practise regarding code of general ethics :

नानृतं ब्रूयात्, नान्यस्वमाददीत, नान्यस्त्रियमभिलषेन्नान्यश्रियं, न वैरं रोचयेत्, न कुर्यात् पापं, न पापेऽपि पापी स्यात्; नान्यदोषान् ब्रूयात्, नान्यरहस्यमागमयेन्, नाधार्मिकैर्न नरेन्द्रद्विष्टैः सहासीत नोन्मत्तैर्न पतितैर्न भ्रूणहन्तृभिर्न क्षुद्रैर्न दुष्टैः, न दुष्टयानान्यारोहेत, न जानुसमं कठिनमासनमध्यासीत, नानास्तीर्णमनुपहितमविशालमसमं वा शयनं प्रपद्येत, न गिरिविषममस्तकेष्वनुचरेत्, न द्रुममारोहेत्, न जलोग्रवेगमवगाहेत, न कूलच्छायामुपासीत, नाग्न्युत्पातमभितश्चरेत्, नोच्चैर्हसेत्, न शब्दवन्तं मारुतं मुञ्चेत्, नानावृतमुखो जृम्भां क्षवथुं हास्यं वा प्रवर्तयेत्, न नासिकां कुष्णीयात्, न दन्तान् विघट्टयेत्, न नखान् वादयेत्, नास्थीन्यभिहन्यात्, न भूमिं विलिखेत्, न छिन्द्यात्तृणं, न लोष्टं मृद्नीयात्, न विगुणमङ्गैश्चेष्टेत, ज्योतींष्यनिष्टममेध्यमशस्तं च नाभिवीक्षेत, न हुंकुर्याच्छवं, न चैत्यध्वजगुरुपूज्याशस्तच्छायामाक्रामेत्, न क्षपास्वमरसदनचैत्यचत्वरचतुष्पथोपवनश्मशानाघातनान्यासेवेत, नैकः शून्यगृहं न चाटवीमनुप्रविशेत्, न पापवृत्तान् स्त्रीमित्रभृत्यान् भजेत, नोत्तमैर्विरुध्येत, नावरानुपासीत, न जिह्मं रोचयेत्, नानार्यमाश्रयेत्, न भयमुत्पादयेत्, न साहसातिस्वप्नप्रजागरस्नानपानाशनान्यासेवेत, नोर्ध्वजानुश्चिरं तिष्ठेत्, न व्यालानुपसर्पेन्न दंष्ट्रिणो न विषाणिनः, पुरोवातातपावश्यायातिप्रवाताञ्जह्यात्, कलिं नारभेत, नासुनिभृतोऽग्निमुपासीत नोच्छिष्टः, नाधः कृत्वा प्रतापयेत्, नाविगतक्लमो नानाप्लुतवदनो न नग्न उपस्पृशेत्, न स्नानशाट्या स्पृशेदुत्तमाङ्गं, न केशाग्राण्यभिहन्यात्, नोपस्पृश्य ते एव वाससी बिभृयात्, नास्पृष्ट्वा रत्नाज्यपूज्यमङ्गलसुमनसोऽभिनिष्क्रामेत्, न पूज्यमङ्गलान्यपसव्यं गच्छेन्नेतराण्यनुदक्षिणम् ॥ १९ ॥

One should not tell a lie nor should take over others properties nor should long for others wives or property, should not indulge in hatred or sinful activities; one should never be vice even to the vicious; one should not disclose others defects; one should not disclose other's secrets; one should shun the company of the unvirtuous, traitors, lunatics, fallen persons, abortionists, mean and crooked persons.

One should not, ride dangerous conveyances, sit on a hard seat of knee height, sleep on a bed not well covered or without a pillow, small or uneven; one should not walk on the uneven slopes of the mountain, climb a tree, take bath in a river having turbulent flow; one should not trode on the shadow of

kins or those born of noble families; one should not move around place of fire, laugh loudly, release wind with sound; one should not indulge in yawning, sneezing or laughter without covering his mouth, itch the nostrils, grind the teeth sound the nails, strike the bones, scrape the earth, cut the straw, grind the clod of mud, maintain improper position of different parts of the body; one should not see the planets or an undesirable, impure or condemned object, produce *'hum'* sound before a corpse; one should not trangress the shadow of a sacred tree, a flag, teacher, a respectable person or an undesirable person; during nights, one should not enter the premises of a temple, a sacred tree, public court yard, cross road, garden, cemetery and slaughter house; one should not similarly enter a solitary house or forest alone; one should not have relations with women, friends or servants of bad conduct; there should be no enmity with good men nor friendship with bad ones; one should have no choice for crooked acts; one should not indulge in ignoble or frightening acts nor one should take recourse to undue courage, sleeping, vigil, bath, drink or food in excess quantity; one should not sit for a long time with his knees up; one should not approach snakes or animals with dangerous teeth and horns; one should avoid easterly wind, sun, snow fall and storms; one should not provoke a quarrel; one should not come close to the fire without concentration of mind or without a wash after taking food; one should not heat his body by keeping fire below; one should not take bath unless he is free from exertion or without a gurgle or in a naked condition; one should not touch his head with the apparel worn at the time of bath or strike the tip of the hair. After taking bath one should not wear the same cloth worn before. One should not go out without touching gems, ghee, feet of respectable persons, auspicious objects and flowers; one should not pass through by keeping respectable persons or auspicious objects in left nor keeping others in right side. [19]

Telling a lie is prohibited only when this causes some harm to otherwise, if one can save the life of another living being by telling a lie, this cannot be treated as a sinful act. For example, it has been prescribed in the treatment of *rājayakṣmā* or tuberculosis—c. f. *Cikitsā*

8 : 150–154—that one should pursuade the patient to take even the meat of crow which is beneficial for his recovery. The only hindrance in this pursuation could be that the patient might not relish the very idea of taking the meat of a crow. The hindrance can be removed by telling a lie to the patient that the meat is of a partridge. Thus even though, this is a false statement, this is the only way by which the patient could be pursuaded to take the food prescribed and as such this cannot be regarded as a sinful act of the physician.

Generally speaking climbing a tree is prohibited. But this prohibition does not apply to prescription relating to the climbing of a tree for using *āmalakī* (*Emblica officinalis* Gaertn.) as an elixir and the like (vide—*Cikitsā* 1 : 3 : 11).

The scriptures say that if one does "*hum*" sound before a corpse, the '*soma*' element comes out of the body.

Certain prohibitions like exercising undue courage, taking curd at night appear to be just a repetition of what has been stated in another context in this work. But inspite of that, such repetitions need not be taken as scriptural blemish in as much as they go a long way towards strengthening the view point of the author. As has been said, repetition is not to be regarded as a repetition if it is done with due regard to the contextual propriety for strengthening the view point of the author, for expanding the merits and demerits of an object, for clarification of the meaning, for extolling the qualities of an object with a view to pursuade ing a doubtful mind towards it and for enhancing the understanding of the disciples.

Practise regarding taking diet :

नारत्नपाणिर्नास्नातो नोपहतवासा नाजपित्वा नाहुत्वा देवताभ्यो नानिरूप्य पितृभ्यो नादत्त्वा गुरुभ्यो नातिथिभ्यो नोपाश्रितेभ्यो नापुण्यगन्धो नामाली नाप्रक्षालितपाणिपादवदनो नाशुद्धमुखो नोदङ्मुखो न विमना नाभक्ताशिष्टाशुचिक्षुधितपरिचरो न पात्रीष्वमेध्यासु नादेशे नाकाले नाकीर्णे नादत्त्वाऽग्रमग्नये नाप्रोक्षितं प्रोक्षणोदकैर्न मन्त्रैरनभिमन्त्रितं न कुत्सयन्न कुत्सितं न प्रतिकूलोपहितमन्नमाददीत, न पर्युषितमन्यत्र मांसहरितकशुष्कशाकफलभक्ष्येभ्यः, नाशेषभुक् स्यादन्यत्र दधिमधुलवणसक्तुसर्पिर्भ्यः, न नक्तं दधि भुञ्जीत, न सक्तूनेकान्श्नीयान्न निशि न भुक्त्वा न बहून्न द्विर्नोदकान्तरितान्, न छित्त्वा द्विजैर्भक्षयेत् ॥ २० ॥

One should not take food without wearing precious stones in hand or without taking bath or with torn apparel or without reciting *mantras* or without offering oblations to the Gods or without making offerings to the departed ancestors, teachers,

guests and dependants or without applying sacred scents or without garlands or without washing hands, feet and face or without cleaning the mouth or with face turned towards the north or with disturbed mind or surrounded by the insincere uncultured, dirty or hungry persons or in uncleaned dishes, or at improper place and time or in a place surrounded by many persons or without first offering the fire or without sprinking with sacred waters or without sanctifying it with sacred *mantras* or with contemptuous disposition towards food. One should not take food which is dirty or which has been served by the opponents.

Except in the case of meat, rhizomes, dry vegetables, fruits and sweets, one should not take staled food. Again, one should not consume the entire food except in the cases of curd, honey, salt and roasted grain flour and ghee. One should not take curd at night. One should not take roasted-grain-flour without mixing it up with ghee and sugar or in the night or after meals or in large quantity or twice daily or interrupted with water intake, nor one should eat by tearing with teeth. [20]

Regarding the prohibition of taking curd in the night, the scriptures say, "Misfortune which is responsible for qurrels and which usually dwell in *kovidāra* (*Bauhinia variegata* Linn.) tree, comes to stay in *kapittha* in the day and in the curd and roasted grain flour at night."

Practise regarding natural urges :

नानृजुः क्षुयान्नाद्यान्न शयीत, न वेगितोऽन्यकार्यः स्यात्, न वाय्वग्निसलिलसोमार्कद्विजगुरुप्रतिमुखं निष्ठीविका (वात) वर्चोमूत्राण्युत्सृजेत्, न पन्थानमवमूत्रयेन्न जनवति नान्नकाले, न जपहोमाध्ययनबलिमङ्गलक्रियासु श्लेष्मसिङ्घाणकं मुञ्चेत् ॥ २१ ॥

One should not sneeze or eat or sleep in prone position; one should not attend to any other work while under the pressure of natural urge; one should not let out sputum, excreta or urine in front of the wind, fire, water, the moon, the sun, the *brāhmaṇas* and the teachers nor one should make water on the roadside or in a public place or at the time of taking food, nor one should let out oral or nasal excreta during the course of recitation, religious rites, studies, religious offerings and auspicious acts. [21]

Practices regarding relation with ladies :

न स्त्रियमवजानीत, नातिविश्रम्भयेत्, न गुह्यमनुश्रावयेत्, नाधिकुर्यात्। न रजस्वलां नातुरां नामेध्यां नाशस्तां नानिष्टरूपाचारोपचारां नादक्षां नादक्षिणां नाकामां नान्यकामां नान्यस्त्रियं नान्ययोनिं नायोनौ न चैत्यचत्वरचतुष्पथोपवन-श्मशानाघातनसलिलौषधिद्विजगुरुसुरालयेषु न सन्ध्योर्नातिथिषु नाशुचिर्नाजग्ध-भेषजो नाप्रणीतसङ्कल्पो नानुपस्थितप्रहर्षो नाभुक्तवान्नात्यशितो न विषमस्थो न मूत्रोच्चारपीडितो न श्रमव्यायामोपवासक्लमाभिहतो नारहसि व्यवायं गच्छेत् ॥२२॥

One should not insult women folk nor one should have too much reliance upon them; one should not confide secrets to them nor one should authorise them indiscriminately. One should not indulge in sexual intercourse with a woman during her menses or a woman who is suffering from a disease or is impure or is having infection, or a woman with an ugly appearance, or with bad conducts or manners, or with the one devoid of skill. One should not indulge in sexual intercourse with a woman who is not friendly or has not passionate desire or is passionately attached to somebody else or is married to somebody else or a woman of another caste. Sexual activity in any organ other than the genital organ is prohibited. Sexual activities are also prohibited under religious trees, in a public courtyard, on a cross-road, in a garden, at cemetery, at slaughter house, in water, in medical clinics or in the houses of *brāhmaṇas* or teachers or in temples. Such activities are again to be avoided during the dawn and dusk and on inauspicious days (that is, on full moon day, *pratipat*, etc.). Nor one should indulge in such activities while impure or without having taken aphrodisiacs or without intense desire or without erection or without having taken food or with excessive intake of food or in an uneven place or while under the pressure of the urge for micturition, after exertion, after physical exercise, in fasts, having exhaustion or in a place having no privacy. [22]

न सतो न गुरून् परिवदेत्, नाशुचिरभिचारकर्मचैत्यपूज्यपूजाध्ययनमभिनिर्वर्तयेत् ॥ २३ ॥

One should not speak ill of noble persons and teachers nor one should perform spells, worship of sacred trees and superiors, and studies while impure. [23]

Practices regarding study.

न विद्युत्स्वनार्तवीषु नाभ्युदितासु दिक्षु नाग्निसंप्लवे न भूमिकम्पे न महोत्सवे

नोल्कापाते न महाग्रहोपगमने न नष्टचन्द्रायां तिथौ न सन्ध्ययोर्नामुखाद्गुरोर्नावपतितं नातिमात्रं न तान्तं न विस्वरं नानवस्थितपदं नातिद्रुतं न विलम्बितं नातिक्लीबं नात्युच्चैर्नातिनीचैः स्वरैरध्ययनमभ्यस्येत् ॥ २४ ॥

One should not study if there is unseasonal lightning, nor while the quarters appear as if being burnt, during an outbreak of fire, nor during the earthquake, nor during important festivals, nor during the fall of meteors, nor during the solar or lunar eclipse, nor on a new moon date and nor during the dawn or dusk. One should not study without being initiated by a teacher. While studying, one should not recite words incomplete in sounds nor in high voice nor in coarse voice, nor without proper accents nor without proper morphological symmetry, neither too fast, nor slowly, nor with excessive delay, nor with too high nor too low pitch. [24]

General Principles :

नातिसमयं जह्यात्, न नियमं भिन्द्यात्, न नक्तं नादेशे चरेत्, न सन्ध्यास्वभ्यवहाराध्ययनस्त्रीस्वप्नसेवी स्यात्, न बालवृद्धलुब्धमूर्खक्लिष्टक्लीबैः सह सख्यं कुर्यात्, न मद्यद्यूतवेश्याप्रसङ्गरुचिः स्यात्, न गुह्यं विवृणुयात्, न कञ्चिदवजानीयात्, नाहंमानी स्यान्नादक्षो नादक्षिणो नासूयकः, न ब्राह्मणान् परिवदेत्, न गवां दण्डमुद्यच्छेत्, न वृद्धान्न गुरून्न गणान्न नृपान् वाऽधिक्षिपेत्, न चातिब्रूयात्, न बान्धवानुरक्तकृच्छ्रद्वितीयगुह्यज्ञान् बहिष्कुर्यात् ॥ २५ ॥

One should not deviate from generelly approved principles nor one should break any code of conduct; one should not walk during the night nor in an inappropriate place. One should not indulge in taking food, studies, sexual relation or sleep during the dawn or dusk. One should not make friends, with children, the old, the greedy, the fools, persons under affliction or the eunuchs. One should not have any inclination towards wine, gambling or prostitutes. One should not expose secret parts of the body. One should not insult anybody. One should not be conceited, undextrous, unfriendly nor one should back-bite. One should not insult the *brāhmaṇas* nor one should beat the cows. One should not use harsh words towards the old persons, teachers, persons grouped together or kings. One should not speak too much nor one should oust kins folk, persons attached, persons who had helped during the time of misery and those who know (personal or family) secrets. [25]

नाधीरो नात्युच्छ्रितसत्त्वः स्यात्, नाभृतभृत्यः, नाविश्रब्धस्वजनः, नैकः सुखी, न दुःखशीलाचारोपचारः, न सर्वविश्रम्भी, न सर्वाभिशङ्की, न सर्वकालविचारी ॥

One should not be impatient or over-bold; one should not neglect the maintenance of servants; one should not have non-reliance on his own kins man; one should not enjoy alone; one should not have uncomfortable character, conduct, manners and diseases. One should neither rely on everybody nor suspect everybody. One should not be too meticulous at all times. [26]

Practices regarding self-control :

न कार्यकालमतिपातयेत्, नापरीक्षितमभिनिविशेत्, नेन्द्रियवशगः स्यात्, न चञ्चलं मनोऽनुभ्रामयेत्, न बुद्धीन्द्रियाणामतिभारमादध्यात्, न चातिदीर्घसूत्री स्यात्, न क्रोधहर्षावनुविदध्यात्, न शोकमनुवसेत्, न सिद्धावुत्सेकं यच्छेन्नासिद्धौ दैन्यं, प्रकृतिमभीक्ष्णं स्मरेत्, हेतुप्रभावनिश्चितः स्याद्धेत्वारम्भनित्यश्च, न कृत्यमित्याश्वसेत्, न वीर्यं जह्यात्, नापवादमनुस्मरेत् ॥ २७ ॥

One should not be in the habit of postponing things nor should one indulge in any activity without proper examination. One should not be a slave to senses nor one should let loose his fickle mind. One should not inflict too much burden over the intellect or the senses. One should avoid over-dilatory practices. One should not do things in a fit of anger or rejoicing. One should not be under continued grief. One should not be conceited over achievements nor be desparate in loss. One should always remember his own nature. One should have faith in the correlation of the cause and effect (that is, good and bad actions and their corresponding results) and should always act on it. One should not be complacent about his own action. One should not lose sprit nor one should remember his insults. [27]

Practices regarding fire worship :

नाशुचिरुत्तमाज्याक्षततिलकुशसर्षपैरग्निं जुहुयादात्मानमाशीर्भिराशासानः, अग्निर्मे नापगच्छेच्छरीराद्वायुर्मे प्राणानादधातु विष्णुर्मे बलमादधातु इन्द्रो मे वीर्यं शिवा मां प्रविशन्त्वाप आपोहिष्ठेत्यपः स्पृशेत्, द्विः परिमृज्योष्ठौ पादौ चाभ्युक्ष्य मूर्धनि खानि चोपस्पृशेदद्भिरात्मानं हृदयं शिरश्च ॥ २८ ॥

One desirous of his own well-being, should not offer oblations to the fire with cow ghee, intact rice grains, *tila (Sesamum*

indicum Linn.), *kuśa* grass (*Deomostachya bipianata* Staff.) and mustard seeds while himself in impure condition. One should touch water, reciting—*āpo hi ṣṭhā* (*Ṛgveda* X. 9. 1) with the following invocation :—

"Let not fire get away from my body";
"May the Wind-god bring about life";
"May Lord Viṣṇu give me strength";
"May Indra give me energy";
"May the benevolent waters enter (my body)":

After cleaning his lips and feet twice, one should touch with water all the orifices of the head (viz., two nasal, one buccal, two auditory and two occular orifices), his soul (mentally), heart (precardial region) and head. [28]

Practices regarding social relations :

ब्रह्मचर्यज्ञानदानमैत्रीकारुण्यहर्षोपेक्षाप्रशमपरश्च स्यादिति ॥ २९ ॥

One should assiduously follow the path of *brahmacarya*, knowledge, charity, friendship, compassion, happiness, detachment and peace. [29]

Friendship means a compassionate behaviour towards all creatures as in one's own self. Now the question arises whether this approach is acceptable to the science of medicine at all. There are quite a few prescriptions available in the science of medicine which apparently go against the principle of compassionate attitude towards living beings. For example, Caraka himself has prescribed the fresh meat of antelope, etc. that are young and healthy while prohibiting the intake of meat of such of the animals as are dead on their own or have been killed by poisonous arrows. Will this not amount to violence ? How can thus the universal compassionate attitude be maintained ?

It may, however, be stated that so far as the intake of meat is concerned, human beings are already instinctively inclined towards it. The purpose behind the relevant prescriptions of the science of medicine is not to encourage violence for non-vegetarian habits but to bring to light the usefulness or otherwise of various types of meat in relation to the cure of the diseases, the patient might be suffering from. Similarly, the fact that the science of medicine has prescribed a particular type of wine for the maintenance of positive health may not be taken as an inducement by the science of medicine for unrestricted drinking. So if the text describes the intake of meat in the chapter on the treatment of consumptions (*Cikitsā* 8) or has described the values of the meat of

lāva (common quail), *kapiñjala* (grey partridge) and *eṇa* (antelope) as the prescribed regimen for the autumn, this is only by way of describing their usefulness for the cure of diseases or the maintenance of positive health. By no means, this can be construed as an inducement for violence. Thus, the patients or the healthy ones who follow such prescriptions might regain or maintain their health thereby, but they will not be absolved of the sinful effect of having committed the violent act. For example, in one of the vedic charms, *śyena* (falcon) is required to be offered in sacrifice. So far as charms are concerned, human beings are instinctively inclined towards them. The purpose of the vedic prescription regarding the use of *śyena* (falcon) is one of the approved means to be adopted for it but this does not obliterate the sinful effects of the violence involved in killing the falcon.

To sum up : if one cannot survive without the intake of meat of an animal killed by an act of violence and so indulges in it, that violence cannot be treated as a sinful act. This is so because the Vedas have prescribed, "one must always protect himself by all means." Of course, when other means of survival are available and even then one follows the path of violence, just for improvement in his health that violence will certainly amount to a sinful behaviour,

In fact, the prescriptions of the science of medicine are intended for the cure of diseases or the maintenance of positive health (c. f. *Sūtra* 1:53) and they do not concern themselves much with a virtuous way of life. So, even, if certain amount of violence is acceptable to the science of medicine, the violence committed will not be without its sinful effects.

तत्र श्लोकाः—

पञ्चपञ्चकमुद्दिष्टं मनो हेतुचतुष्टयम् ।
इन्द्रियोपक्रमेऽध्याये सद्वृत्तमखिलेन च ॥ ३० ॥
स्वस्थवृत्तं यथोद्दिष्टं यः सम्यगनुतिष्ठति ।
स समाः शतमव्याधिरायुषा न वियुज्यते ॥ ३१ ॥
नृलोकमापूरयते यशसा साधुसंमतः ।
धर्मार्थावेति भूतानां बन्धुतामुपगच्छति ॥ ३२ ॥
परान् सुकृतिनो लोकान् पुण्यकर्मा प्रपद्यते ।
तस्माद्वृत्तमनुष्ठेयमिदं सर्वेण सर्वदा ॥ ३३ ॥

Summing up the contents :—

In this chapter on "the Description of Sense Organs", five pentads, mind, four etiological factors and good conduct in entirety have been described. One who assiduously follows

these prescriptions for the maintenace of positive health, devoid of all diseases, lives for hundred years and does not meet with an untimely death. He, praised by the good, earns fame all over the world, attains virtue and wealth and becomes a friend of all creatures. The one with virtuous acts attains (after death) the excellent abode of good souls. So, this code of conduct should always be followed by everybody. [30–33]

Even if one leads the virtuous path of life, one can be a victim of premature death or disease due to adversity. But the prescriptions of the science of medicine relate only to human efforts and as such the results of fate are beyond the former's jurisdiction. As it will be stated, "one who carefully avoids what is avoidable is free from debts of the noble preceptors" (*Sūtra* 28:43) that is, he is immuned to the outcome of sinful acts which are required to be avoided according to the prescribed code of conduct and he is indeed a wise person.

यच्चान्यदपि किंचित् स्यादनुक्तमिह पूजितम् ।
वृत्तं तदपि चात्रेयः सदैवाभ्यनुमन्यते ॥

Even if something is not stated here but that is prescribed elsewhere as a virtuous act, that also is always acceptable to Lord Ātreya. [35]

The science of medicine is silent about many details of the code of conduct which have been prescribed by other *śāstras*, For example, it has been stated in the *Dharmaśāstras*, "One should not all of a sudden loosen his hair nor one should report about a cow grazing in the field of somebody else. Such course of conduct even though not mentioned in the science of medicine is acceptable to the author of the text. They are not stated here because they do not directly come under the purview of the science of medicine and they will be too lengthy to be included here.

इत्यग्निवेशकृते तन्त्रे चरकप्रतिसंस्कृते श्लोकस्थाने
इन्द्रियोपक्रमणीयो नामाष्टमोऽध्यायः ॥७॥
इति स्वस्थचतुष्को द्वितीयः ॥ २ ॥

Thus ends the eighth chapter on "The Description of Sense Organs" of the *Sūtra* section of Agniveśa's work as redacted by Caraka.

Here ends the second Quadrate on the Maintenance of Positive Health.

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नवमोऽध्यायः

CHAPTER IX

अथातः खुड्डाकचतुष्पादमध्यायं व्याख्यास्यामः ॥ १ ॥
इति ह स्माह भगवानात्रेयः ॥ २ ॥

We shall now expound "*Brief* Chapter on Quadruple of Therapeutics." Thus, said Lord Ātreya. [1-2]

In the preceding quadrate, regimen for persons possessing normal health have been described. In the present quadrate all the aspects of therapeutics meant both for the healthy persons as well as for those afflicted with diseases are being described. Among these, the four aspects dealing with the physician, drug, etc. occupy an important position which has been discussed in the present chapter. The description in this chapter is in brief as compared to the succeeding one. Hence "it is qualified as *khuḍḍāka*." The four aspects described in this chapter are as follows.

(i) Physician (ii) Medicament (iii) Attendant (iv) Patient.

(The normal suffix *cha* indicating the context of the chapter is elided—vide Aṣṭādhyāyī 5 : 2 : 60)

Quadruple of therapeutics :

भिषग्द्रव्याण्युपस्थाता रोगी पादचतुष्टयम् ।
गुणवत् कारणं ज्ञेयं विकारव्युपशान्तये ॥ ३ ॥

The four aspects of therapeutics are the physician, the medicament, the attendant and the patient. They are responsible for the cure of diseases, provided they have the requisite qualities. [3]

Among these factors, the physician occupies the most important place, so he has been enumerated first; then comes, in order of merit, the medicament. Third in the order is the attendant but for whom, the preparation and administration of medicines like *kalka* (paste), decoction, etc. cannot be properly done. Apparently, a patient, being the object of treatment should have been enumerated first. But as a matter of fact these four factors are enumerated here from the point of view of actions leading to the cure of diseases and in that the patient does not play such an important role. So the patient comes last in the order of importance in the present context.

Qualities of these four factors will subsequently be enumerated (*Sūtra* 9 : 6-9). These factors can succeed in the cure of diseases only when they are actively engaged in the fulfilment of the object. For example, when we say that Devadatta is a cook, we mean that he cooks food by throwing away the chaff and the husk, etc. Simply, the presence of the physician, etc. cannot serve the purpose, even though they might constitute factors for the cure of diseases. Diseases can be cured even without the help of physicians—cf. *Sūtra* 10. 5.

Definition of health and disease :

विकारो धातुवैषम्यं, साम्यं प्रकृतिरुच्यते ।
सुखसंज्ञकमारोग्यं, विकारो दुःखमेव च ॥ ४ ॥

Any disturbance in the equilibrium of *dhātus* is known as disease and on the other hand the state of their equilibrium is health. Health and disease are also defined as pleasure and pain respectively. [4]

In philosophical systems like *Sāṃkhya,* disturbance of the equilibrium in nature gives rise to sixteen-fold *vikāras* (eleven *indriyas* and five *tanmātrās,* i.e. subtle elements). The primordial cause of creation, that is *prakṛti* is nothing but a state of equilibrium of the three *guṇas,* viz.; *sattva, rajas* and *tamas.* In the medical science, however, *vikāra* and *prakṛti* are to be taken in a different perspective. Here, *dhātus* take the place of *guṇas. Dhātus* consist of *vāta, pitta* and *kapha; rasa, rakta, māṃsa, medas, asthi, majjā* and *śukra;* and *upadhātus* like *rajas,* etc. Any deficiency or excess in the normal quantity of the *dhātus* causes *vikāra* or disease. Equilibrium of these *dhātus,* on the other hand, is *prakṛti,* that is health.

Absolute equilibrium of the *dhātus,* in fact, is not possible. For example, *kapha* invariably gets vitiated in the first part of the day and night, immediately after taking food and during childhood. In the similar other circumstances, *pitta* and *vāta* also invariably remain vitiated. To this extent, an absolute equilibrium of the *dhātus* is never possible. So *ārogya,* that is health, can be defined as happiness. *Happiness* again is a relative term to be construed depending upon the conditions varying from individual to individual. For, no worldly happiness can ever be called happiness in absolute terms. As the author will himself say, "All the worldly conditions are tinged with an element of misery"—cf. *Śārīra* 1 : 152 So, a slight disturbance in the equilibrium of *dhātus* as in the cases indicated adove, does not cause any distinct uneasiness in the body and as such it can be called a state of happiness or so. In other words, equilibrium of *dhātus* even includes such conditions where there is only a

slight deviation from normalcy. To sum up : health is a state of happiness or pleasure; *vikāra* or disease, on the other hand, is the cause of misery or pain. Misery itself is not the disease. If it were so, *jvara* (fever), etc. which are only the causative factors of misery would not be regarded as diseases—cf, *Suśruta* : *Sūtra* 24 : 4.

It may be noted in this connection that while absolute happiness is not possible, absolute misery is a possibility. This has been indicated by the use of the word "*saṁjñaka*" in relation to *sukha* and the emphatic "*eva*" in relation to *duḥkha* in the text above.

In fact, it is not the disturbance of the equilibrium of *dhātus* but the outcome thereof which constitute *vikāra*, that is disease. As the author will himself say, "There are multiple groups of *vikāras* in the body arising out of the disturbance in the equilibrium of one's own *dhātus* (*Sūtra* 19 : 6.) —cf. *Vimāna* 1 : 5 and *Suśruta : Sūtra* 1 : 240. Now the problem arises, if the *vikāra* comes out of the disturbance of the equilibrium of the *dhātus*, what happens to the disturbance of the equilibrium of *dhātus* itself after it has brought about the *vikāra* ? Can it be regarded as a condition of positive health ? No. Because positive health implies the possible maintenance of the equilibrium of the *dhātus* (*Sūtra* 1. 53)—Can it then be regarded as a disease ? No. Because it is regarded as a causative factor of a disease rather than a disease itself. If on the other hand, it is just a disturbance of the equilibrlum of *dhātus* and not a *vikāra* (disease), such a condition is not possible, because the moment there is any increase or decrease in *dhātus*, it is bound to produce a disease with symptoms–excessive or deficient, as the case may be. Then why can't we accept the disturbance of the equilibrium of *dhātus* itself as a *vikāra* or disease ? The one advantage of this interpretation would be that the primary meaning of the word "*dhātuvaiṣamya*" will remain intact. In that case, such of the texts as described disease, resulting out of the disturbance of the equilibrium of *dhātus* would be taken as intended for fever, etc., which have manifested themselves fully. And so, the disturbance of the equilibrium of *dhātus* as well as the effect thereof (fever, etc.)—both are included under *vikāras*. Moreover, when there is any deficiency in the *doṣas*, no *vikāra* (disease) whatsoever is produced; it is only a disturbance of the equilibrium where that particular *doṣa* is deficient–cf. *Sūtra* 17 : 62. So, if it is said that any disturbance in the equilibrium of *dhātus* brings about *vikāras* (diseases), even deficiency in *doṣas* would lead to diseases. But it is not so. Those who are determined to accept the effects of the disturbance of equilibrium of *doṣas* as *vikāra*, for them, unless a distinct *vikāra* is produced, an ordinary disturbance of the equilibrium of *dhātus* as it happens during the course of day, night, etc. is regarded as a normal condition, that is a stage of equilibrium of *dhātus*.

There are certain diseases (for example black-mole, etc.) which, even though are effects of the disturbance of the equilibrium of *dhātus* do not appear to be uncomfortable or painful. Even so, they are regarded as diseases because when known, they are painful, if not physically, mentally.

Definition af therapeutics :

चतुर्णां भिषगादीनां शस्तानां धातुवैकृते ।
प्रवृत्तिर्धातुसाम्यार्था चिकित्सेत्यभिधीयते ॥ ५ ॥

All the efforts of the four Physician, medicament, attendant and patient, possessing requisite qualities, for the revival of the equilibrium of *dhātus* in the event of their equilibrium being disturbed, is known as therapeutics. [5]

Effort of a physician includes his judgement about his duties and otherwise; that of the medicament includes therapeutic action when administered; an attendant's action includes preparation of medicaments and nursing; the effort of the patient lies in following the instructions of the physician and in giving the correct history of his disease.

Qualities of Physician :

श्रुते पर्यवदातत्वं बहुशो दृष्टकर्मता ।
दाक्ष्यं शौचमिति ज्ञेयं वैद्ये गुणचतुष्टयम् ॥ ६ ॥

Excellence in medical knowledge, an extensive practical experience, dexterity and purity—these are the four qualities of a physician. [6]

Excellence in knowledge can be had by attending on preceptors and studying scriptures. Purity in a physician helps the patient by dint of its spiritual force. Reputation as infallible in prescribing medicines is also one of the qualities of a physician which is included in the four qualities mentioned above.

Qualities of Medicaments :

बहुता तत्रयोग्यत्वमनेकविधकल्पना ।
संपच्चेति चतुष्कोऽयं द्रव्याणां गुण उच्यते ॥ ७ ॥

Abundance, suitability, multiple form and potency these are the four qualities of medicament. [7]

There are patients who are averse to the taking of the juice of a drug, some others in paste (kalka) form. Similarly, there are certain diseases where a medicament is required to bo administered in a particular form. For example, decoctions form a special therapy in the

treatment of fever. So it is necessary that the medicaments are amenable to preparations according to various pharmaceutical processes. Moreover, medicaments should be potent and free from infections and dampness.

Qualities of Medical Attendant :

उपचारज्ञता दाक्ष्यमनुरागश्च भर्तरि ।
शौचं चेति चतुष्कोऽयं गुणः परिचरे जने ॥ ८ ॥

Knowledge of nursing, dexterity, affection and purity—these are the four quaiities of an attendant. [8]

Qualities of Patient :

स्मृतिर्निर्देशकारित्वमभीरुत्वमथापि च ।
ज्ञापकत्वं च रोगाणामातुरस्य गुणाः स्मृताः ॥ ९ ॥

Good memory, obedience, fearlessness and uninhibited expression—these are the four qualities of a patient. [9]

Even though fearlessness and good memory are regarded as qualities of a patient (for fear, anxiety and such other mental stresses aggravate the disease), still sometimes terror and loss of memory are prescribed as poiitive treatment for patients, For example, one of the treatments prescribed for a patient suffering from insanity is that he should be got terrified actually by a snake, of course, with its teeth taken out as a measure of safety. Similarly in cases of fever where temperature persists due to the recollection of the time of the onset of fever, there it is necessary to take recourse to certain methods which can weaken his memory.—cf. *Cikitsā*. 3 : 323. But these are exceptions only.

Importance of physician :

कारणं षोडशगुणं सिद्धौ पादचतुष्टयम् ।
विज्ञाता शासिता योक्ता प्रधानं भिषगत्र तु ॥ १० ॥

Though quadruped of therapeutics in all, equipped with sixteen qualities are responsible for success in treatment yet the physician, by the virtue of his knowledge, administrative position and by prescribing capacity, occupies the most important position among them. [10]

Simile regarding the position of physician :

पक्तौ हि कारणं पक्तुर्यथा पात्रेन्धनानलाः ।
विजेतुर्विजये भूमिश्चमूः प्रहरणानि च ॥ ११ ॥

आतुराद्यास्तथा सिद्धौ पादाः कारणसंज्ञिताः ।
वैद्यस्यातश्चिकित्सायां प्रधानं कारणं भिषक् ॥ १२ ॥

As the vessel, fuel and fire are the helping factors for the cook in the process of cooking and for the victory, a conquerer needs favourable topographical position, army and weapons; similarly in the success of treatment the patient, attendant and medicament are helpers only to the physician. Thus the physician plays the most prominent role in the management. [11–12]

In the simile of cooking, the patient is likened to the vessel, the attendent to the fuel and the medicament to the fire, and in the victory the patient has been compared with land, the army with the attendant and the weapons with the medicine.

मृद्दण्डचक्रसूत्राद्याः कुम्भकाराद्दते यथा ।
नावहन्ति गुणं वैद्याद्दते पादत्रयं तथा ॥ १३ ॥

Again as the clod of earth, the wheel, the thread, etc. are of no use (in the making of a pitcher) without the help of the potter, so without the physician, other three factors, (viz., a patient, the attendant and the medicament) do not serve the purpose. [13]

गन्धर्वपुरवन्नाशं यद्विकाराः सुदारुणाः ।
यान्ति यच्चेतरे वृद्धिमाशूपायप्रतीक्षिणः ॥ १४ ॥
सति पादत्रये ज्ञाज्ञौ भिषजावत्र कारणम् ।

The remaining three factors being similar, the most difficult diseases, required to be treated may soon vanish or it may quickly aggravate like the city of *gandharvas,* depending upon the quality of the physician. [14]

Condemnatian of Quackery :

वरमात्मा हुतोऽज्ञेन न चिकित्सा प्रवर्तिता ॥ १५ ॥
पाणिचाराद्यथाऽचक्षुरज्ञानाद्भीतभीतवत् ।
नौर्मारुतवशेवाज्ञो भिषक् चरति कर्मसु ॥ १६ ॥

It is better to die than to be treated by a physician ignorant of the science of medicine. Because, like a blind person moving with the help of his hands or like a boat being driven by the wind, a quack physician applies the course of treatment with apprehension because of his ignorance. [15–16]

यदृच्छया समापन्नमुत्तार्य नियतायुषम् ।
भिषङ्मानी निहन्त्याशु शतान्यनियतायुषाम् ॥ १७ ॥

Such a quack physician may cure a few persons by chance, whose span of life is fixed (that is who are likely to get over the ailment automatically) but he is likely to kill in no time, hundreds of patients whose life span is not fixed (that is, who would have survived if treated properly). [17]

Definition of Prāṇābhisara :

तस्माच्छास्त्रेऽर्थविज्ञाने प्रवृत्तौ कर्मदर्शने ।
भिषक् चतुष्टये युक्तः प्राणाभिसर उच्यते ॥ १८ ॥

A physician duly engaged in the study of the science of medicine, in mastering their actual implications, in the right application of the therapy and having practical experience is known as the Saviour of life *(prāṇābhisara)*. [18]

Qualities of Royal Physician :

हेतौ लिङ्गे प्रशमने रोगाणामपुनर्भवे ।
ज्ञानं चतुर्विधं यस्य स राजार्हो भिषक्तमः ॥ १९ ॥

One who possesses the fourfold knowledge regarding the cause, diagnosis, cure and prevention of diseases is fit to be appointed as a royal physician. [19]

शस्त्रं शास्त्राणि सलिलं गुणदोषप्रवृत्तये ।
पात्रापेक्षीण्यतः प्रज्ञां चिकित्सार्थं विशोधयेत् ॥ २० ॥

The merits and demerits of a weapon scriptures and water come to light depending upon one who holds them. So, a physician should always purify his intellect for the sake of giving proper treatment. [20]

विद्या वितर्को विज्ञानं स्मृतिस्तत्परता क्रिया ।
यस्यैते षड्गुणास्तस्य न साध्यमतिवर्तते ॥ २१ ॥
विद्या मतिः कर्मदृष्टिरभ्यासः सिद्धिराश्रयः ।
वैद्यशब्दाभिनिष्पत्तावलमेकैकमप्यतः ॥ २२ ॥
यस्य त्वेते गुणाः सर्वे सन्ति विद्यादयः शुभाः ।
स वैद्यशब्दं सद्भूतमर्हन् प्राणिसुखप्रदः ॥ २३ ॥

The physician, who possesses the six qualities, viz.; knowledge, critical approach, insight into other allied sciences, good memory,

promptness and perseverance, he can never miss the target, that is the cure of diseases. Any one of these, viz.; knowledge, intellect, practical experience, continued practice, success in treatment and dependence on an experinced preceptor is enough to justify the use of the word *'vaidya'* by a physician. The one who combines in him all these good qualities deserves to be called "an excellent physician" who can give comforts to all living beings. [21–23]

Repetition of the qualities of the physician in the text has one very useful purpose to serve. It is only the physician who is capable of bringing the other three factors, viz.; the patient, the attendant and the medicament to right usage. Even if, these three factors are deficient in certain qualities, he can, by virtue of his imagination, knowledge and concentration, render them useful. The three factors (even if otherwise useful) may turn out to be completely useless in the absence of a well qualified physician.

Simile regarding the relation of intellect and literature :

शास्त्रं ज्योतिः प्रकाशार्थं दर्शनं बुद्धिरात्मनः ।
ताभ्यां भिषक् सुयुक्ताभ्यां चिकित्सन्नापराध्यति ॥ २४ ॥
चिकित्सते त्रयः पादा यस्माद्वैद्यव्यपाश्रयः ।
तस्मात् प्रयत्नमातिष्ठेद्भिषक् स्वगुणसंपदि ॥ २५ ॥

Knowledge of the science of medicine is likened to the light for the purpose of illumination; one's own mental faculty to the eye (for the purpose of seeing things). A physician endowed with both of them, that is scriptural knowledge and his own intelligence does not commit mistakes during the course of his treatment of a patient.

As the remaining three factors of treatment depend on the quality of the physician, a physician should always try to enrich his own qualities. [24–25]

Knowledge gained from the study of scriptures (*vainãyakī buddhi*) can be fully utilised only when a physician is endowed with good intelligence of his own.

Doctor Patient Relation :

मैत्री कारुण्यमार्तेषु शक्ये प्रीतिरुपेक्षणम् ।
प्रकृतिस्थेषु भूतेषु वैद्यवृत्तिश्चतुर्विधेति ॥ २६ ॥

Doctor should be sympathetic and kind to all patients, should be concerned with those who are likely to be cured and should feel detached with those who are towards death. These are the four disciplines for physician. [26]

तत्र श्लोकौ—

भिषग्जितं चतुष्पादं पादः पादश्चतुर्गुणः ।
भिषक् प्रधानं पादेभ्यो यस्माद्वैद्यस्तु यद्गुणः ॥ २७ ॥
ज्ञानानि बुद्धिर्ब्राह्मी च भिषजां या चतुर्विधा ।
सर्वमेतच्चतुष्पादे खुड्डाके संप्रकाशितमिति ॥ २८ ॥

To sum up :—

In this brief chapter on Quadruple of Therapeutics, all the four factors of therapeutics—each having four qualities, the importance and qualities of the physician, his knowledge and fourfold spiritual disposition in profession—all these are described [27–28]

इत्यग्निवेशकृते तन्त्रे चरकप्रतिसंस्कृते श्लोकस्थाने
खुड्डाकचतुष्पादो नाम नवमोऽध्यायः ॥ ९ ॥

Thus ends the ninth brief chapter on the Quadruple of Therapeutics of the *Sūtra* Section of Agniveśa's work as redacted by Caraka.



दशमोऽध्यायः

CHAPTER X

अथातो महाचतुष्पादमध्यायं व्याख्यास्यामः ॥ १ ॥
इति ह स्माह भगवानात्रेयः ॥ २ ॥

We shall now expound a detailed chapter on the Quadruple of Therapeutics.

Thus, said Lord Ātreya.

The present chapter represents details relating to the four aspects of therapeutics described in the preceding chapter. So both from the point of view of its size and contents, this chapter is more important than the preceding chapter. This justifies the nomenclature of the chapter as "Mahācatuṣpāda."

चतुष्पादं षोडशकलं भेषजमिति भिषजो भाषन्ते, यदुक्तं पूर्वाध्याये षोडशगुणमिति, तद्भेषजं युक्तियुक्तमलमारोग्यायेति भगवान् पुनर्वसुरात्रेयः ॥ ३ ॥

According to physicians, therapeutics has four aspects withch are having sixteen qualities. The same have been stated in the preceding chapter, therapeutics with these sixteen qualities have the capacity to eliminate diseases. "So said Lord Punarvasu Ātreya. [3]

Query regarding the role of therapeutics in the alleviation of diseases :

नेति मैत्रेयः, किं कारणं ? दृश्यन्ते ह्यातुराः केचिदुपकरणवन्तश्च परिचारकसंपन्नाश्चात्मवन्तश्च कुशलैश्च भिषग्भिरनुष्ठिताः समुत्तिष्ठमानाः, तथायुक्ताश्चापरे म्रियमाणाः, तस्माद्भेषजमकिंचित्करं भवति, तद्यथा—श्वभ्रे सरसि च प्रसिक्तमल्पमुदकं, नद्यां वा स्यन्दमानायां पांसुधाने वा पांसुमुष्टिः प्रकीर्ण इति; तथाऽपरे दृश्यन्तेऽनुपकरणाश्चापरिचारकाश्चानात्मवन्तश्चाकुशलैश्च भिषग्भिरनुष्ठिताः समुत्तिष्ठमानाः, तथायुक्ता म्रियमाणाश्चापरे। यतश्च प्रतिकुर्वन् सिध्यति, प्रतिकुर्वन् म्रियते; अप्रतिकुर्वन् सिध्यति, अप्रतिकुर्वन् म्रियते; ततश्चिन्त्यते भेषजमभेषजेनाविशिष्टमिति ॥ ४ ॥

Maitreya contradicts and puts a query, what is the cause that some patients managed by proper medicaments, attendants, and well qualified physicians, who are also having selfcontrol soon recover from the diseases. On the other hand in spite of all these

some die. ? So therapeutics is of no value (in the eradication of diseases). This is just like a drop of water thrown into a ditch or pond or a handful of dust thrown in a flowing river or on a heap of dust. On the contrary, even without proper medicaments, attendants, good physicians; patients having no self-control recover from diseases, however others in similar situations also die. To sum up : It may be said that therapeutic measures or no therapeutic measures—the results are same. For one taking recourse to therapeutic measures may sometimes succeed in recovering from diseases and may sometimes die as well. Similar is the case with one who does not pay any heed to therapeutic measures. He at times succeeds in recovery from diseases or may sometimes die even. [4]

The gist of Maitreya's objection is that it ts *Karman*, that is the result of the past action, which is responsible for the maintenance of good health or otherwise Therapeutic measures adopted are useful only when '*Karman*' is favourable. Favourability of *Karman* may bring about the desired effect even without the prescribed therapeutic measures. In this connection, examples of throwing a drop of water in a ditch or pond; or throwing of a handful of dust in a flowing river or upon a heap of dust, have been cited which go to show ineffective therapeutic measures could be in the absence of a favourable '*Karman*'. The example of water is from the stand point of elimination or nourishing therapy and that of the dust from the angle of alleviation or reduction therapy. So, it is '*Karman*' and not the therapeutic measures which brings about the cure of diseases.

Reply regarding the role of therapeutics in the alleviation of diseases :

मैत्रेय ! मिथ्या चिन्त्यत इत्यात्रेयः; किं कारणं, ये ह्यातुराः षोडशगुणसमुदितेनानेन भेषजेनोपपद्यमाना म्रियन्त इत्युक्तं तदनुपपन्नं, न हि भेषजसाध्यानां व्याधीनां भेषजमकारणं भवति; ये पुनरातुराः केवलाद्भेषजादृते समुत्तिष्ठन्ते, न तेषां संपूर्णभेषजोपपादनाय समुत्थानविशेषो नास्ति; यथा हि पतितं पुरुषं समर्थमुत्थानायोत्थापयन् पुरुषो बलमस्योपादध्यात्, स क्षिप्रतरमपरिक्लिष्ट एवोत्तिष्ठेत्, तद्वत् संपूर्णभेषजोपलम्भादातुराः; ये चातुराः केवलाद्भेषजादपि म्रियन्ते, न च सर्व एव ते भेषजोपपन्नाः समुत्तिष्ठेरन्, नहि सर्वे व्याधयो भवन्त्युपायसाध्याः; न चोपायसाध्यानां व्याधीनामनुपायेन सिद्धिरस्ति, न चासाध्यानां व्याधीनां भेषजसमुदायोऽयमस्ति, न ह्यलं ज्ञानवान् भिषङ्मुमूर्षुमातुरमुत्थापयितुं; परीक्ष्यकारिणो हि कुशला भवन्ति, यथा हि योगज्ञोऽभ्यासनित्य इष्वासो धनुरादायेषुमस्यन्नातिविप्रकृष्टे महति काये नापराधवान् भवति, संपादयति चेष्टकार्यं, तथा

भिषक् स्वगुणसंपन्न उपकरणवान् वीक्ष्य कर्मारभमाणः साध्यरोगमनपराधः संपादयत्येवातुरमारोग्येण; तस्मान्न भेषजमभेषजेनाविशिष्टं भवति ॥ ५ ॥

To this Lord Ātreya remarks, Oh Maitreya ! the conclusion derived by you is not correct. Because, To say that the patients adopting the therapeutic measures having the sixteen qualities die is not borne out by facts; therapeutic measures can never be ineffective in curable diseases. Similarly even in such cases where patients are cured without proper medicines, etc. it should be understood that, had there been proper administration of therapeutic measures the process of cure would have been quicker and better; this can be likened to the lifting of a healthy person who has fallen; he can no doubt get up himself but if he is helped and lifted by another person, he would get up sooner without much difficulty. Such is the case with patients stated to have been cured without adequate therapeutic measures. Then there remains the case where patients die even by taking recourse to adequate therapeutic measures. It is not that all patients taking recourse to therapeutic measures are necessarily cured because all diseases are not curable. The diseases that are curable can be cured only by taking recourse to therapeutic measures. Those which are not curable will certainly not respond to the treatment; not even the ablest physician is capable of curing a moribund patient. Able physicians always proceed with their treatment after proper examination. As an archer having the knowledge and practice (of archery) throws arrows with the help of his bow and does not commit mistakes in hitting a massive body nearby and thus accomplishes his object, so a physician endowed with his own qualities and other accessories proceeding with the act (of treatment) after proper examination will certainly cure a curable patient without fail. So it is not correct to say that there is no difference between the application and non-application of therapeutic measures. [5]

In such cases where the patients are cured without taking recourse to adequate therapeutic measures, certainly *'Karman'* plays a very important role ; but even there, if proper therapeutic cares are taken, *'Karman'* and present action would have combined effect in quickening the process of recovery.

Diseases are of two kinds—curable and incurable. The incurable ones can never be cured howsoever proper therapeutic measures are taken. It is only the curable ones which can be cured by taking recourse to therapeutic measures. If such cares are not taken, patients will not survive for the want of proper invigorative action.

Similarly, '*Karman*' is of two types—strong and weak. The strong *Karman* is the one which is bound to produce its results at a fixed time and so such a *Karman* will not but be fatal during a particular period. The weak '*Karman*' on the other hand does have its effects without any relation to time and so it can be fatal only when proper regimen with regard to diets and medicaments are wanting and not otherwise—cf. *Vimāna* 3 : 35.

Again it is not correct to say that the present state of life in its entirety is predetermined by '*Karman*' whose action at a particular time is already fixed. It is true that scriptures have established the infallible nature of '*Kāla*' without which nothing happens but as a matter of fact even the *Kāla, Karman* or fate is nothing but a sort of testimony of what worldly activities in the form of performance of rituals or slayings of *brāhmaṇas* have already been performed. So it is only when something cannot be explained in terms of present worldly action, taking recourse to '*Karman*' or the results of past action is justified. So long as we can see fire, an established cause of burning, it will be useless to guess an invisible cause for the burn. So, such of the diseases which are known to have been caused by irregular habits and regimen, can be cured only by means of the fourfold therapeutic measures which are known as their correctives. Otherwise, such diseases are bound to continue uninterrupted—cf. *Vimāna* 3 : 33-34.

As to the incurable diseases a competent physician will never make an attempt to treat them. If he does so, this means he is not proficient in the science of medicine.

Examples regarding the principles of treatment establishing the role of therapeutics :

इदं च नः प्रत्यक्षं—यदनातुरेण भेषजेनातुरं चिकित्सामः, क्षाममक्षामेण, कृशं च दुर्बलमाप्याययामः, स्थूलं मेदस्विनमपतर्पयामः, शीतेनोष्णाभिभूतमुपचरामः, शीताभिभूतमुष्णेन, न्यूनान् धातून् पूरयामः, व्यतिरिक्तान् ह्रासयामः, व्याधीन् मूलविपर्ययेणोपचरन्तः सम्यक् प्रकृतौ स्थापयामः; तेषां नस्तथा कुर्वतामयं भेषजसमुदायः कान्ततमो भवति ॥ ६ ॥

And we see with our own eyes that we cure a patient by taking recourse to curative therapeutic measures—the depleted

with impletion. We give nourishment to those who are weak and emaciated. We administer reducing therapy to the one who is obese. We treat patients afflicted with heat by cooling measures and the one afflicted with cold by heating measures. We adopt proper measures to replenish the deficient *dhātus* (tissue elements, *doṣas* and *malas*) and deplenish those that are in excess. We thus bring back the physiological state by treating the diseases with aetiopathological antidotes. Thus the group of therapeutic measures gives us the best result in the management of diseases. [6]

Aetio-pathological antidotes are supposed to be specific in action. Apparently poisonous drugs may not look to be proper antidotes of poisoning but they may be real because of their specific action.

Importance of Prognostic considerations in the management :

भवन्ति चात्र—

साध्यासाध्यविभागज्ञो ज्ञानपूर्वं चिकित्सकः ।
काले चारभते कर्म यत्तत् साधयति ध्रुवम् ॥ ७ ॥
अर्थविद्यायशोहानिमुपक्रोशमसंग्रहम् ।
प्राप्नुयान्नियतं वैद्यो योऽसाध्यं समुपाचरेत् ॥ ८ ॥

A physician who can distinguish between curable and incurable diseases and initiates treatment in time with the full knowledge (about the various aspects of therapeutics) can certainly accomplish his object (of curing the disease). On the otherhand, a physician who undertakes the treatment of an incurable disease would undoubtedly subject himself to the loss of wealth, knowledge and fame and will also earn bad reputation and other royal sanctions or punishments. [7–8]

Classification of diseases according to prognosis :

सुखसाध्यं मतं साध्यं कृच्छ्रसाध्यमथापि च ।
द्विविधं चाप्यसाध्यं स्याद्याप्यं यच्चानुपक्रमम् ॥ ९ ॥
साध्यानां त्रिविधश्चाल्पमध्यमोत्कृष्टतां प्रति ।
विकल्पो, न त्वसाध्यानां नियतानां विकल्पना ॥ १० ॥

Curable diseases are of two types—one that can be cured easily and the other with some difficulty. Similarly incurable

diseases are of two types, viz., one which is palliable and the other which is absolutely irreversible.

Again the curable diseases have three alternants depending on the moderate and excellent devices required to cure them. This alternation is, however, not possible with regard to diseases which are absolutely incurable. [9–10]

Even the diseases that are curable require different types of treatment. Some of them can be cured by simple methods, some by moderate ones and the others by the best possible devices. This depends upon the degree of seriousness of the diseases concerned. So apart from the classification of curable diseases as easily curable and curable with some difficulty, another classification has been given from the stand point of treatment as such, viz., diseases that can be cured with only simple devices, those which can be treated with moderate devices and the others which can be cured only by taking recourse to the best possible therapeutic measures. This threefold classification is, however, not possible with regard to the diseases which are absolutely incurable.

Such diseases may, however, be classified according to their effects such as death, deformity, instantaneous death, death after a given period, etc. whatever the means adopted—mild, moderate or excellent, the net result is always incurability in all such cases.

The incurable diseases of palliable variety may of course have the above mentioned threefold classification depending upon their palliation by mild, moderate or excellent means.

Factors influencing the good prognosis :

हेतवः पूर्वरूपाणि रूपाण्यल्पानि यस्य च ।
न च तुल्यगुणो दूष्यो न दोषः प्रकृतिर्भवेत् ॥ ११ ॥
न च कालगुणस्तुल्यो न देशो दुरुपक्रमः ।
गतिरेका नवत्वं च रोगस्योपद्रवो न च ॥ १२ ॥
दोषश्चैकः समुत्पत्तौ देहः सर्वौषधक्षमः ।
चतुष्पादोपपत्तिश्च सुखसाध्यस्य लक्षणम् ॥ १३ ॥

The following are the factors that determine the nature of the diseases which are easily curable:

(1) Causes, premonitory symptoms, and other signs and symptoms are mild;
(2) the qualities of the *dhātus* involved are not in common with those of the *doṣas*,

(3) the *doṣas* constituting the *prakṛti* (physical and mental constitution) of the patient are also not similar;
(4) the season is not conducive to the growth of the disease;
(5) the geographical and bodily positions are not conducive to the growth of the disease;
(6) Location of the disease is confined to only one system;
(7) the start is recent;
(8) there are no complications;
(9) only one *doṣa* is involved in the pathogenesis of the disease;
(10) the body is amenable to all kinds of medicaments and;
(11) the fourfold therapeutic measures are available. [11–13]

Deśa, in the above passage includes both the geographical and bodily location of the disease concerned. For example, if a patient suffering from *vātaroga* is staying in the desert which also predominates in *vāta,* or the one suffering from *kapha* resides in marshy land predominant with *kapha,* it will be difficult to cure such patients. Similarly if the vitiation of *vāta* occurs in the colon, which is the site of *vāta* or if any disease occurs in vital organs, the treatment will be difficult.

Disease can be located in one or any of the three courses, viz., the *śākhā, marmāsthisandhi,* and *koṣṭha*–cf *Sūtra* 11 : 48. If the location of the disease is confined only to one of these three courses, it is easier to cure it.

In addition to what has been described in the text above, there are some other factors which indicate the easy curability of the disease. As it has been said, "when *jvara* (fever) and *prameha* (obstinate urinary disorders including diabetes) are in qualitative agreement with the seasonal *doṣas* and *dhātus* (tissue elements) respectively and when the *rakta gulma* (uterine tumour) becomes chronic, they are said to be easily curable."

Factors responsible for bad prognosis :

निमित्तपूर्वरूपाणां रूपाणां मध्यमे बले।
कालप्रकृतिदूष्याणां सामान्येऽन्यतमस्य च ॥ १४ ॥
गर्भिणी वृद्धबालानां नात्युपद्रवपीडितम्।
शस्त्रक्षाराग्निकृत्यानामनवं कृच्छ्रदेशजम् ॥ १५ ॥
विद्यादेकपथं रोगं नातिपूर्णचतुष्पदम्।
द्विपथं नातिकालं वा कृच्छ्रसाध्यं द्विदोषजम् ॥ १६ ॥

The following are the factors that determine the nature of the diseases which are difficult to be cured :

1. Causes, premonitory symptoms and other signs and symptoms are of a little serious nature;
2. the qualities of any one of the *Kāla* (season), *prakṛti* (physical including mental constitution) and *dhātus* (tissue elements) are favourable to the disease *(doṣas);*
3. the person suffering from the disease be a pregnant woman, old or child;
4. there are also moderate types, of complications;
5. the diseases in whose treatment, surgery, application of alkalies and, cauterization are involved;
6. the diseases that are not new;
7. the diseases occuring in vital parts and joints;
8. diseases involving only one system; but not fully supported by the four-fold therapeutic measures;
9. diseases extending to two systems but not very chronic; and
10. diseases that are caused by the vitiation of two *doṣas*. [14–16]

Factors determining the palliability of diseases :

शेषत्वादायुषो याप्यमसाध्यं पथ्यसेवया ।
लब्धाल्पसुखमल्पेन हेतुनाऽऽशुप्रवर्तकम् ॥ १७ ॥
गम्भीरं बहुधातुस्थं मर्मसन्धिसमाश्रितम् ।
नित्यानुशायिनं रोगं दीर्घकालमवस्थितम् ॥ १८ ॥
विद्याद्द्विदोषजं,

The palliable group of diseases are characterized as follows:–

1. As pre-ordained, the patient has survived for a certain period by following the wholesome regimen and as such has enjoyed a little relief; but even a slightest carelessness might instantaneously aggravate the condition;
2. the disease has affected deep seated *dhātus;*
3. the disease involves a number of *dhātus;*
4. it affects the vital organs and joints;
5. it affects the patient continuously for a long time; and

6. the disease is caused by the vitiation of the two *doṣas*. [17–18]

Factors determining the incurability of diseases :

तद्वत् प्रत्याख्येयं त्रिदोषजम् ।
क्रियापथमतिक्रान्तं सर्वमार्गानुसारिणम् ॥ १९ ॥
औत्सुक्यारतिसंमोहकरमिन्द्रियनाशनम् ।
दुर्बलस्य सुसंवृद्धं व्याधिं सारिष्टमेव च ॥ २० ॥

Likewise, the following factors would determine the absolute incurability of the disease :—

1. Diseases caused by the vitiation of all the three *doṣas;*
2. diseases that transcend all therapeutic devices;
3. diseases which involve all the (three) systems;
4. diseases causing excitement restlessness and unconsciousness;
5. diseases which affect the sense organs;
6. the affected patient is usually weak but the disease is sufficiently advanced; and
7. the diseases having bad prognostic signs [19–20]

Importance of thorough examination :

भिषजा प्राक् परीक्ष्यैवं विकाराणां स्वलक्षणम् ।
पश्चात्कर्मसमारम्भः कार्यः साध्येषु धीमता ॥ २१ ॥
साध्यासाध्यविभागज्ञो यः सम्यक्प्रतिपत्तिमान् ।
न स मैत्रेयतुल्यानां मिथ्याबुद्धिं प्रकल्पयेत् ॥ २२ ॥

A wise physician should examine the distinctive features of the diseases beforehand and then he should start his treatment (only) of the curable diseases. So a physician who can distinguish between curable and incurable diseases, he, with his right applications will not subscribe to the wrong notions prevailing among the pseudo-physicians like Maitreya, to say, he will certainly succeed in curing diseases. [21–22]

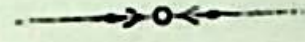
तत्र श्लोकौ—

इहौषधं पादगुणाः प्रभवो भेषजाश्रयः ।
आत्रेयमैत्रेयमती मतिद्वैविध्यनिश्चयः ॥ २३ ॥
चतुर्विधविकल्पाश्च व्याधयः स्वस्वलक्षणाः ।
उक्ता महाचतुष्पादे येष्वायत्तं भिषग्जितम् ॥ २४ ॥

Therapies, qualities of each of the four aspects of therapeutics, their effects, views (in this connection) of Atreya and Maitreya, two different views, the conclusion, four alternants of diseases, characteristics of each—all these are described in this "Detailed chapter on Therapeutics". Treatment of diseases depends upon these considerations. [23–24]

इत्यग्निवेशकृते तन्त्रे चरकप्रतिसंस्कृते श्लोकस्थाने
महाचतुष्पादो नाम दशमोऽध्यायः ॥ १० ॥

Thus ends the tenth "Detailed Chapter on Quadruple of Therapeutics" of *Sūtra* section of Agniveśa's work as redacted by Caraka.



एकादशोऽध्यायः

CHAPTER XI

अथातस्तिस्रैषणीयमध्यायं व्याख्यास्यामः ॥ १ ॥
इति ह स्माह भगवानात्रेयः ॥ २ ॥

Now we shall expound the chapter on the "Three Basic Desires of Life." Thus said Lord Ātreya. [1–2]

In the preceding chapter, the fourfold therapeutic aspects, the means for maintaining the positve health and for curing the diseases have been discussed. Now the question arises. What for, one should live if he has attained a good health. He should certainly take proper care of his life; earn wealth and should perform virtuous acts. These are the three basic desires which every human being possesses. This chapter dealing as it does with the three desires is designated as *Tisraiṣaṇīya* (*Tisra*+ *Eṣaṇā*+*cha*). (The word "*Tisraiṣaṇā*" is formed by joining *Tisra*+*Eṣaṇā* simply as an imitation from the original *Tisras*+*Eṣaṇā*, and being a form of imitation, the elision (*lopa*) of 'य' (<र <स्) is treated as absolutely negative in character and not simply as a zero alternant of (र). Even though, there are many other words that could convey the above sense, still, this word, being most suitable among them, has been adopted as the title of the chapter.

The three basic desires or Pursuits :

इह खलु पुरुषेणानुपहतसत्त्वबुद्धिपौरुषपराक्रमेण हितमिह चामुष्मिंश्च लोके समनुपश्यता तिस्र एषणाः पर्येष्टव्या भवन्ति । तद्यथा—प्राणैषणा, धनैषणा, परलोकैषणेति ॥ ३ ॥

A person of normal mental faculty, intelligence, strength and energy, desirous of his well-being pertaining to this world and the world beyond has to seek three basic desires, viz., desire to live, desire to earn and desire to perform virtuous acts. [3]

These three desires belong only to such persons as are after enjoyment of happiness in this world and the world beyond. The threefold classification of desires, therefore, does not apply to such persons to whom the salvation alone is the *summum bonum* of life nor even to such persons as have not gone above the animal instincts and so are incapable of having these three basic human desires.

Desire to satisfy passions is also there but it is in fact included under desire to live and desire to earn because satisfaction of passion cannot be achieved without wealth and life. Or it might be said that the desire to satisfy passion constitutes the natural instinct of mankind and as such it is too axiomatic to be discussed.

Desire for longevity :

आसां तु खल्वेषणानां प्राणैषणां तावत् पूर्वतरमापद्येत। कस्मात्? प्राणपरित्यागे हि सर्वत्यागः। तस्यानुपालनं—स्वस्थस्य स्वस्थवृत्तानुवृत्तिः, आतुरस्य विकारप्रशमनेऽप्रमादः, तदुभयमेतदुक्तं वक्ष्यते च; तद्यथोक्तमनुवर्तमानः प्राणानुपालनाद्दीर्घमायुरवाप्नोतीति प्रथमैषणा व्याख्याता भवति ॥ ४ ॥

Out of all these desires, one should, give priority to the desire for longevity. Why? Because, with the end of life there is end of everything. That can be achieved by observance of the rules meant for healthy persons and by non-negligence in the treatment of diseases if they occur. Both these have already been described and will be described further, in detail. Thus, following the prescribed course, one is able to preserve his life and can live long. Thus the first desire for longevity is explained. [4]

Desire for wealth :

अथ द्वितीयां धनैषणामापद्येत, प्राणेभ्यो ह्यनन्तरं धनमेव पर्येष्टव्यं भवति; न ह्यतः पापात् पापीयोऽस्ति यदनुपकरणस्य दीर्घमायुः, तस्मादुपकरणानि पर्येष्टुं यतेत। तत्रोपकरणोपायाननुव्याख्यास्यामः; तद्यथा—कृषिपाशुपाल्यवाणिज्यराजोपसेवादीनि, यानि चान्यान्यपि सतामविगर्हितानि कर्माणि वृत्तिपुष्टिकराणि विद्यात्तान्यारभेत कर्तुं; तथा कुर्वन् दीर्घजीवितं जीवत्यनवमतः पुरुषो भवति। इति द्वितीया धनैषणा व्याख्याता भवति ॥ ५ ॥

Thereafter comes the second desire for wealth. One must have a desire for wealth because there is nothing so miserable as a long life without wealth. So one must try to tap the various sources of wealth. The possible sources of wealth would be farming, cattle breeding, trade and commerce, government service, etc. One can adopt any other means of livelihood that is not despised by good men. Doing so one lives a long life, without suffering any loss of prestige. Thus the second basic desire for wealth is explained. [5]

Accumulation of wealth just for the sake of wealth is not desirable. The emphasis on wealth is as a means to provide maximum comforts to the life. A miserly attitude towards accumulation of wealth bereft of comforts in life cannot be said to be an ideal desire.

Desire for happiness in future life : Doubts regarding rebirth.

अथ तृतीयां परलोकैषणामापद्येत। संशयश्चात्र, कथं? भविष्याम इतश्च्युता नवेति; कुतः पुनः संशय इति, उच्यते—सन्ति ह्येके प्रत्यक्षपराः परोक्षत्वात् पुनर्भवस्य नास्तिक्यमाश्रिताः, सन्ति चागमप्रत्ययादेव पुनर्भवमिच्छन्ति; श्रुतिभेदाच्च—

'मातरं पितरं चैके मन्यन्ते जन्मकारणम्।
स्वभावं परनिर्माणं यदृच्छां चापरे जनाः॥ इति॥'
अतः संशयः—किं नु खल्वस्ति पुनर्भवो न वेति॥ ६॥

Then comes the third desire to attain the happiness in future life This desire is in fact shrouded with some doubts. There is doubt, whether one will have a life (rebirth) at all after his death. But why to doubt ? There are people who believe only in things which are perceptible and as such do not believe in rebirth because of its imperceptibility. On the other hand people believing in rebirth simply rely upon the evidence of scriptures. There are contradictory opnions also, 'parents', 'nature', 'impersonal soul' and 'free will' are considered as causes of birth by different schools. So the question remains whether there is rebirth after death. [6]

Desire to perform virtuous acts is related to the desire to attain happiness in the life after death. But does any life exist after death at all ? If we go by the method of direct perception, we cannot believe in any life after death as we do not have any direct perception of the life beyond death. There are, of course, people who relying solely opon scriptures believe in the theory of rebirth. But there are again others who do not believe in rebirth at all. If parents constitute the cause of life where is the occasion of having another birth after life ? Then again, if nature, that is to say the combination of various material objects is taken as the cause of creation (as the various non-intoxicating materials combine together to effect intoxication in liquor) even then there is no question of any rebirth. Similarly, even if an all-pervading soul rather than the personal soul is taken as the cause of creation, still the question of the impersonal soul being born again after death does not arise. So is the case with the doctrine of creation through free will. If a free will

is regarded as the cause of creation, the very law of causality falls to the ground. Even there, the question of the soul being born after death in accordance with the acts performed during the life time does not arise. Thus, before the basic desire to perform the virtuous act is explained, the question arises whether to accept the orthodox views favouring rebirth or the heterodox views denying the possibility of any rebirth.

Evidences against perception theory :

तत्र बुद्धिमान्नास्तिक्यबुद्धिं जह्याद्विचिकित्सां च । कस्मात् ? प्रत्यक्षं ह्यल्पम्; अनल्पमप्रत्यक्षमस्ति, यदागमानुमानयुक्तिभिरुपलभ्यते; यैरेव तावदिन्द्रियैः प्रत्यक्षमुपलभ्यते, तान्येव सन्ति चाप्रत्यक्षाणि ॥ ७ ॥

A wiseman should however give up the heterodox view and related doubts. Why ? Because the scope of perception is limitted. Unlimitted is the scope of things known through the other sources of knowledge, viz., scriptural testimony, inference and reasoning. Even the sense faculties through which one can perceive objects are themselves not the objects of direct perception. [7]

सतां च रूपाणामतिसन्निकर्षादतिविप्रकर्षादावरणात् करणदौर्बल्यान्मनोनवस्थानात् समानाभिहारादभिभवादतिसौक्ष्म्याच्च प्रत्यक्षानुपलब्धिः; तस्मादपरीक्षितमेतदुच्यते—प्रत्यक्षमेवास्ति, नान्यदस्तीति ॥ ८ ॥

Moreover, it is not correct to say that only things which can be directly perceived exist, and others do not. There are things, which though existent, cannot be directly perceived due to over proximity, over distance, obstruction, weakness of senses, diversion of mind, confusion with other similar objects, over shadowing and over minuteness. [8]

The non-perceptibility of an object does not necessarily prove its non-existence. There are objects, which though perceptible, are not actually perceived due to the existence of some other factors. The factors, as summed up above are over proximity, over distance, obstruction, weakness of senses, diversion of mind, confusion with other similar objects, over shadowing and over minuteness. For example, collyrium in the eyes is not perceptible due to its over proximity (with the eyes); a bird flying far away in the sky is not visible owing to over distance; a pitcher placed on the other side of the wall cannot be seen due to obstruction; a person with his eyes affected by jaundice cannot perceive whiteness of cloths, etc.; a person with his mind diverted towards the beautiful face of

his beloved is not mindful oi the words being uttered by another person closeby. A bel fruit (*Aegle marmelos* Corr.) thrown amongst a heap of bel fruits cannot be easily deciphered as a separate entity due to its confusion with other similar objects; shooting of meteors in the broad day light is not visible due to overshadowing by the rays of the sun; warms, lice, etc. are not visible due to their over minuteness, even if placed just at a distance of one or two yards.

Evidences against parent theory of birth :

श्रुतयश्चैता न कारणं, युक्तिविरोधात् ।
आत्मा मातुः पितुर्वा यः सोऽपत्यं यदि संचरेत् ।
द्विविधं संचरेदात्मा सर्वो वाऽवयवेन वा ॥ ९ ॥
सर्वश्चेत् संचरेन्मातुः पितुर्वा मरणं भवेत् ।
निरन्तरं, नावयवः कश्चित्सूक्ष्मस्य चात्मनः ॥ १० ॥

Even the divergent views of scriptures cannot stand against the theory of transmigration as these are not based on proper reasoning. If the soul of mother and/ or father enters in her/ his progeny, it may be whole or a part of it. If it is transferred wholly, then certainly, the father and/ or the mother should die instantaneously. On the other hand, transformation of the subtle self in part is not possible. [9–10]

If the parents alone were the cause of birth, this could happen only in two ways. The parents could transform themselves into the progeny either wholly or partly. Whole transformation is not at all possible in any way. If it were so, the parents would die instantaneously after the transformation. Part transformation is also not possible because unlike the gross elements such as the earth, etc. which are divisible in parts, an individual self as other subtle (*sūkṣma*) elements like *ākāśa, kāla* (time) *manas* (mind), *buddhi* (intellect), etc. cannot be broken into parts; he/she is a whole entity in himself/herself. So it follows that, granting that the parents constitute the immediate cause of birth, there is some thing else coming from the world beyond which gives life to the progeny. That is what is known as *Ātman* which lives even after death or before birth.

Thus, the views of scriptures regarding the parents being the sole causative factors for progeny is not based on proper reasoning.

बुद्धिर्मनश्च निर्णीते यथैवात्मा तथैव ते ।
येषां चैषा मतिस्तेषां योनिर्नास्ति चतुर्विधा ॥ ११ ॥

On the same painciple neither the mind nor the intellect of parents can be regarded as the sole causative factor for

progeny. If the theory regarding the individual selves or mind or intellect of parents being the sole causative factor of progeny is accepted, the fourfold classification of species (*yonis*) will not be possible [11]

What has been stated about the individual selves of parents in the preceding verse holds good about the mind and intellect as well. In other words, if mind or intellect of parents alone were to transform themselves into the progeny, this can also happen in two ways, viz. whole transformation or part transformation. If we accept whole transformation of the mind or intellect, this will amount to instantaneous loss of mind or intellect to the parents immediately after transformation. Being subtle (*sūkṣma*) in nature, mind or intellect is incapable of transforming itself in parts.

In fact the theory regarding the parents being the sole causative factors of progeny has one great flaw in it. If this theory is accepted, it will not be possible to classify the species into four categories, viz., *jarāyuja* (mamalian), *aṇḍaja* (egg born), *Saṁsvedaja* (sweat born) and *udbhijja* (those born by breaking open the earth) because the sweat born insects and animals like earth-warm born just by breaking open the earth do not require any parents for birth. If parents were the sole causative factors of life, such insects or animals would have to be regarded as lifeless.

Evidences against natural theory of birth :

विद्यात् स्वाभाविकं षण्णां धातूनां यत् स्वलक्षणम् ।
संयोगे च वियोगे च तेषां कर्मैव कारणम् ॥ १२ ॥

The six *dhātus*, that is the five basic elements and *Ātman* possess specific qualities. (Thus, the five elements are incapable of imbibing consciousness of their own even if combined together. Consciousness is the distinctive feature of *Ātman* alone.) Their combination and separation are conditioned by the past action of Ātman. [12]

As indicated in para six above, the naturalists are of the view that the five elements when combined automatically bring about consciousness. This view, however, is not acceptable. The qualities each of the five elements as well as *Ātman* are specified, viz., hardness, etc. for *pṛthvī*, liquidity, etc. for *ap*, heat, etc. for *tejas*, oblique movement, etc. for *vāyu* non-interruption, etc. for *ākāśa* and consciousness, etc. for *Ātman*. Thus it will be seen that none of the five elements can have consciousness without being joined with *Ātman*. If consciousness cannot be brought

about in a single element on its own, it can neither be brought about in the elements combined together because if combination could bring about conscious elements, then there will be many conscious elements in the body depending upon the different ages like childhood, etc. Thus, one would have to admit the existence of many cognigent. individuals in a body which would render any cognigence impossible.

So, there is no way out but to accept consciousness in the five element as a direct result of their combination with *Ātman*. But, even there, the combination of the five elements with the *Ātman* at the time of conception and their separation at the time of death are conditioned only by the past action and nothing else. So it is the past action which is responsible for the combination or separation of the elements, with the *Ātman*. This is possible only when the theory of transmigration is accepted.

Views regarding soul in the creation of universe :

अनादेश्चेतनाधातोर्नेष्यते परनिर्मितिः ।
पर आत्मा स चेद्धेतुरिष्टोऽस्तु परनिर्मितिः ॥ १३ ॥

Ātman, the sustainer of consciousness is without any beginning. So (being eternal) it cannot be created by anything else. If creation by something else refers to the creation of the body by the absolute *Ātman*, this would be an acceptable view. [13]

The view regarding the creation by something else may be construed in two ways. Either the body devoid of *Ātman* be created by something else or *Ātman* itself be created by something else. The latter one is, however, not tenable because *Ātman* being eternal in nature cannot be caused or created by anything else. If however, the body is meant to be caused or created by something else, this would be an acceptable theory because the body is created by the absolute *Ātman* endowed with *dharma* and *adharma* (virtuous and sinful acts). This view does not go against the theory of transmigration.

Ātman is of two types—absolute and empirical. If it is admitted that the body is created by the absolute *Ātman*, it would be essential to accept the association of the absolute *Ātman* with the empirical *Ātman* to explain the consciousness in the body because consciousness cannot be brought about without the help of the empirical *Ātman* which alone is the causative factor for consciousness. Thus, the body created without the empirical *Ātman* would be just like a pitcher having no consciousness at all. It is not that the absolute *Ātman* creates the empirical *Ātman*.

Being eternal, the empirical *Ātman* is not required to be caused by anything else. What the absolute *Ātman* does is that it brings about consciousness in the body with the help of the empirical *Ātman* which is eternal and which is connected with the previous life cycles. It is the past action of the empirical *Ātman* which is responsible for divergences in creation like rich, poor, etc.

One might argue that when the empirical *Ātman* himself is responsible for bringing about consciousness in the body and for divergences in creation depending on his past virtuous and sinful acts, where is the necessity of admitting another absolute *Ātman* ? Then there is no harm in accepting the absolute *Ātman* also as the cause of creation, irrespective of the fact that the empirical *Ātman* is also eternal and is connected with the previous life cycle and is endowed with the quality of performing virtuous or sinful acts which play a very important role in creating the world full of divergence.

Views against the theory of accidental creation of universe :

न परीक्षा न परीक्ष्यं न कर्ता कारणं न च ।
न देवा नर्षयः सिद्धाः कर्म कर्मफलं न च ॥ १४ ॥
नास्तिकस्यास्ति नैवात्मा यदृच्छोपहतात्मनः ।
पातकेभ्यः परं चैतत् पातकं नास्तिकग्रहः ॥ १५ ॥

Nihilism constitutes the worst of the sinful. For a nihilist, everything happens accidentally. So for him there is no existence of the soul and he does not believe in examination or in a thing to be examined; for him there is no efficient or material cause of a thing, and in his view there is no existence of gods, sages and *siddhas* (those who have attained perfection,) and there is nothing like action or the result thereof for him. [14–15]

One who believes in nothing else but in the accidental creation cannot admit any source of knowledge. So what ever he speaks should not be acceptable to anybody because his statements will not be based on any reasoning. For him there is nothing to examine, because for everything required to be examined, the various sources of knowledge have got to be accepted. So when there is no examiner, how can anything be examined ? Thus, a nihilist, by accepting the doctrine of accidence and rejecting all other views on creation, subjects himfelf to a very great sin. In fact, there is no sinner worse than a nihilist.

तस्मान्मतिं विमुच्यैताममार्गप्रसृतां बुधः ।
सतां बुद्धिप्रदीपेन पश्येत्सर्वं यथातथम् ॥ १६ ॥

So a wise person should get rid of the despisable way of thinking of a nihilist and should see things properly with the lamp of wisdom offered by good men. [16]

The four means for getting correct knowledge : Pramāṇas.

द्विविधमेव खलु सर्वं सच्चासच्च; तस्य चतुर्विधा परीक्षा—आप्तोपदेशः, प्रत्यक्षम्, अनुमानं, युक्तिश्चेति ॥ १७ ॥

Everything can be divided into two categories true and untrue. These can be examined by taking recourse to one of the following four methods, viz. *scriptural testimony* (words of sages), *perception* (direct observation), *inference* and *reasoning*. [17]

Definition of Authority :

आप्तास्तावत्—
रजस्तमोभ्यां निर्मुक्तास्तपोज्ञानबलेन ये ।
येषां त्रिकालममलं ज्ञानमव्याहतं सदा ॥ १८ ॥
आप्ताः शिष्टा विबुद्धास्ते तेषां वाक्यमसंशयम् ।
सत्यं वक्ष्यन्ति ते कस्मादसत्यं नीरजस्तमाः ॥ १९ ॥

Sages—

Those enlightened and refined persons who are absolutely free from the predominance of *rajas* and *tamas* by virtue of the power of penance and knowledge and who are always in possession of an uninterrupted knowledge pertaining to past, present and future are known as authorities *(āptas)*. They are also known as gentlemen (Śiṣṭa) and enlightened persons. Their words are true beyond any doubt. How could such persons, relatively free from *rajas* (and *tamas* ?) may tell a lie ? [18–19]

Elimination of defects arising from the predominance of *rajas* and *tamas* is known as *Āpati*. Those in possession of *āpati* are known as *āptas*. One who directs the whole world as to the performance of virtuous acts and abstinence from sinful ones is known as *"śiṣṭa"*. One who has well-understood what is to be understood is known as *"vibuddha."* Thus, *āpta*, *śiṣṭa* and *vibudha*—the three epithets imply the eminence of sages. The words of such eminent sages are always true beyond all doubts because how could such enlightened sages, absolutely free from the influence of *rajas* tell a lie ? (The fact that one is free from *rajas* is in itself a proof of the elimination of the defects arising out of *tamas* as well,

because one who is free from *rajas* can never have *tamas* at all c.f. *Vimāna* 6 : 9. Better reading of the fourth *Pāda* in verse 19 is perhaps **'नीरजस्त-मसो मृषा'**.

One tells a lie either because of the defective knowledge or even if sound knowledge is there, due to attachment or hatred. So none of these three factors, viz., defective knowledge, attachment and hatred is present in the one who is absolutely free from *rajas* and *tamas* and whose intelligence is spotless due to predominance of the qualities of *sattva*.

The above definition (of sages) is applicable only to such sages as have attained spiritual perfection just by nature, for example—*Brahmā*. The respectability of such sages can of course be earned even by wordly persons provided they have attained perfect knowledge of the subjects concerned and are free from attachment or hatred pertaining to these subjects.

As scriptures represent the words of such enlightened sages, the words themselves are regarded as the source of knowledge. If the intellect rather than the words is accepted as the source of knowledge, then we might say that the very intellect, shaped in accordance with the instructions of these sages is the valid source of knowledge.

Definition of Perception or observation :

आत्मेन्द्रियमनोर्थानां सन्निकर्षात् प्रवर्तते ।
व्यक्ता तदात्वे या बुद्धिः प्रत्यक्षं सा निरुच्यते ॥ २० ॥

A mental faculty instantaneously manifested (in a particular form) as a result of the proximity of the soul, sense faculties, mind and the objects is known as *pratyakṣa* (perception or direct observation). [20]

The following are the different types of proximity :

(a) *Saṁyoga* (conjuction)

(b) *Samavāya* (Inseparable concomitance)

(c) *Saṃyukta samavāya* (conjunct concomitance).

(d) *Saṃyukta samaveta samavāya* (conjuct–concomitant-inseparable concomitance).

(e) *Samaveta samavāya* (Concomitant inseparable concomitance).

(f) *Viśeṣaṇaviśeṣabhāva* (noun-adjective combination).

Thus, instantaneous manifestation of mental faculty as a result of one of these proximities is *pratyakṣa* (perception). If the manifestation is not instantaneous, the resultant mental faculty may not lead to perception because inference which arises out of the perception and memory in which the proximity of the soul, sense faculty, mind and objects is

obtained by imagination (inference) do not come under the category of perception.

The proximity of all the four, viz., *Ātman* etc., is merely stated to explain all the causative factors of perception. The perception is in fact only a result of the proximity of the sense faculty and the objects. So the fourfold proximity is not to be included in the definition of perception that is why the feeling of happiness, etc. is also included in perception. Of course its proximity to *Ātman* cannot be questioned. But proximity to *Ātman* is in common with all kinds of confirmation. So this is not relevant to the definition of perception as such. That is to say, proximity to *Ātman* does not constitute the distinctive feature of perception as a source of knowledge.

Even though the mental faculty in the present concept is the result of perception rather than perception itself, it is treated as *pratyakṣa* or perception because of the availability of such a usage. As a matter of fact, the sense faculty, etc. which are responsible for shaping the mental faculty (in a particular way as a result of the four-fold proximity), are to be regarded as the sources of perception, i.e. *pratyakṣa*.

Definition of Inference :

प्रत्यक्षपूर्वं त्रिविधं त्रिकालं चानुमीयते ।
वह्निर्निगूढो धूमेन मैथुनं गर्भदर्शनात् ॥ २१ ॥
एवं व्यवस्यन्त्यतीतं वीजात् फलमनागतम् ।
दृष्ट्वा वीजात् फलं जातमिहैव सदृशं बुधाः ॥ २२ ॥

Inference is preceded by perception. It is of three types. It is related to the present, past as well as the future. For example, fire is inferred from the smoke and sexual inter-course from pregnancy. These two belong to the inference of the present and the past respectively. Similarly one can infer the forthcoming fruition of a tree from the seed on the basis of the frequent observation about the production of fruits from seeds through direct perception. [21–22]

Inference is always preceded by perception. This is of three types, viz., (i) the inference of the cause from the effect, e.g. sexual intercourse from pregnancy; (ii) inference of the effect from the cause, e.g. production of the fruit from the seed together with its accessories; and (iii) inference in general, e.g. fire from the smoke.

This inference is not confined to the present only; it is related to past, present as well as the future. So the source of knowledge which

helps in determining an imperceptible object on the basis of past observations about the invariable association of the two (viz., the thing inferred and the means by which it is inferred) is 'Inference'.

As regards the inference of fruition of a tree from the seed, this inference may not always be valid inasmuch as the seed in itself may not bring about the desired effect. But this is also true that the seed when joined with other accessories like irrigation, etc. is bound to result in the fruition of the tree in due course.

Example of reasoning :

जलकर्षणबीजर्तुसंयोगात् सस्यसंभवः ।
युक्तिः षड्धातुसंयोगाद्गर्भाणां संभवस्तथा ॥ २३ ॥
मथ्यमन्थन(क)मन्थानसंयोगादग्निसंभवः ।
युक्तियुक्ता चतुष्पादसंपद्व्याधिनिबर्हणी ॥ २४ ॥

Reasoning is the other source of knowledge. The following are its exampies :—Growth of crops from the combination of irrigation, ploughed land, seed and seasons; formation of embryo from the combination of six *dhātus* (five *mahābhūtas* and *Ātman*): Production of fire from the combination of the lower-fire-drill, uper-fire-drill and the act of drilling; cure of diseases by fourfold efficient therapeutic measures. [23–24]

Reasoning as a separate source of knowledge is uncommon in other scriptures. So examples are first being cited in order to acquaint the readers with its implications.

The sacrificial fire is produced out of the churning of the two sacred woods—one of which is placed below as a sucket and the other above like a cylinder. One of the examples of reasoning cited above refers to the production of fire from the churning of the two pieces of wood (*araṇis*).

Definition of reasoning :

बुद्धिः पश्यति या भावान् बहुकारणयोगजान् ।
युक्तिस्त्रिकाला सा ज्ञेया त्रिवर्गः साध्यते यया ॥ २५ ॥

The intellect which perceives things as outcomes of combination of multiple causative factors, valid for the past, present and future, is known as *yukti* (reasoning). This helps in the fulfilment of the three objects of human life, i.e., virtue *(dharma)*, wealth *(artha)* and desire *(kāma)*. [25]

The source of knowledge known as *Yukti* helps in determining an event or effect in relation to the various causative factors responsible therefor. It helps in formulating a rule to the effect that, give a group of causes, such and such effect or event is bound to occur. Strictly speaking *yukti* (reasoning) is not regarded as a source of knowledge but being a valuable means to the source of knowledge and also because of its utilitarian value in the world, it has been treated as a source of knowledge in the present context,

(In the *Vīmāna* 4 : 5, only three sources of knowledge i.e. perception, inference and scriptural testimony are mentioned. There is no mention of *yukti* (reasoning) as a source of knowledge there. In the *Rogabhiṣag-jitīya* chapter (*Vimāna* 8 : 83), four sources of knowledge including analogy are mentioned.

The scope of *yukti* is unlimited as it holds good for all time–past, present and future. That is to say the findings of *yukti*, i.e. reasoning about the causes and their outcomes are universal in nature. It is *yukti* which helps in the fulfilment of the three basic objects of human life. (The acceptance of *yukti* as separate source of knowledge is however very rare).

It has been suggested that *yukti* (reasoning) as a source of knowledge relates to the knowledge of the future production of crops as a result of the combination of several present factors like irrigation, ploughing, seeds and seasons. But the correlation of the future incident with the present factors is as good as inference. Moreover, knowledge of the future effect from out of the present causative factors cannot be had concurrently. *Yukti* or reasoning on the other hand relates to the universal causal relationship existing between the several causative factors and their effects not specifically related to the past, present or future.

Śāntarakṣita, the author of *Tattvasaṁgraha* has first of all advanced arguments in favour of accepting "reasoning" as a source of knowledge. "If something is bound to happen in the presence of a particular factor and does not happen in its absence, then this shows that the relationship exists between the two that is the cause and the effect. Being definitive in character, this sort of reasoning cannot be included under perception, nor can it be treated as an inference because there are no illustrations to cite. Even if there are, they are involved in endless regression. So Caraka has accepted *Yukti* as a separate source of knowledge. "But as a matter of fact this view does not find favour with Śāntarakṣita himself. For establishing such causal relationship as referred to above nothing else except inference is required. That is to say, one can infer

the causal relationship between the two objects from the occurrence of the one from the other and not otherwise. It is not correct to say that no apt illustrations are available. There is in fact no dearth of illustrations to establish that things regularly happening only after a given group of factors are to be treated as latters' effects, e.g., pitchers as effects of the various factors like potter, etc., or sounds effects of the various factors including points of articulation like palate, etc. So the views of Śāntarakṣita as elaborated by Kamalaśīla go against accepting *"Yukti"* as a separate source of knowledge.

एषा परीक्षा नास्त्यन्या यया सर्वं परीक्ष्यते।
परीक्ष्यं सदसच्चैवं तया चास्ति पुनर्भवः॥ २६॥

This is how all things–existent or non-existent can be examined and not otherwise. Such an examination establishes the theory of rebirth. [26]

Scriptural testimony in favour of rebirth :

तत्राप्तागमस्तावद्वेदः, यश्चान्योऽपि कश्चिद्वेदार्थादविपरीतः परीक्षकैः प्रणीतः शिष्टानुमतो लोकानुग्रहप्रवृत्तः शास्त्रवादः, स चाऽऽप्तागमः; आप्तागमादुपलभ्यते–दानतपोयज्ञसत्याहिंसाब्रह्मचर्याण्यभ्युदयनिःश्रेयसकराणीति॥ २७॥

Scripturalt estimony is based on the Vedas or other scriptural material in agreement with the Vedas which is enunciated by the experts, approved by gentlemen and initiated with a view to bringing about happiness to the mankind. The scriptural testimony, as a source of knowledge, is derived from the words of authorities. It has been stated that donation, penance, sacred rituals, truthfulness, non-violence and *brahmacarya* are supposed to provide heaven and to help in liberation. (This establishes the theory of continuation of soul after death and thus of rebirth). [27]

In the above passage, scriptural testimony as a source of knowledge is being taken into account in order to establish the theory of rebirth. Scriptural testimony is primarily based on the Vedas inasmuch as they are above all doubts and suspicions. Secondarily, such scriptures as are quite in conformity with the Vedic prescriptions constitute scriptural testimony. These are Āyurveda (science of life), *Smṛti* and others. We know from these scriptures that such sacred acts as donation, penance, performance of rituals, truthfulness, non-violence and *brahmacarya* bring about happiness in this world and world beyond as well as salva-

tion. Evidently, happiness in the world beyond and salvation refer to the relationship of the living soul with the things after death and this unquestionably establishes the theory of rebirth.

न चानतिवृत्तसत्त्वदोषाणामदोषैरनुपुनर्भवो धर्मद्वारेषूपदिश्यते ॥ २८ ॥

Ancient sages, devoid of all human weaknesses, have clearly stated in the religious scriptures that those who have not been able to conquer their mental defects (*rajas* and *tamas*) are not eligible for salvation. (This shows that such persons are liable to be reborn). [28]

धर्मद्वारावहितैश्च व्यपगतभयरागद्वेषलोभमोहमानैर्ब्रह्मपरैराप्तैः कर्मविद्भिरनुपहतसत्त्वबुद्धिप्रचारैः पूर्वैः पूर्वतरैर्महर्षिभिर्दिव्यचक्षुभिर्दृष्ट्वोपदिष्टः पुनर्भव इति व्यवस्येदेवम् ॥ २९ ॥

The theory of rebirth has been enunciated after careful observation by ancient sages endowed with divine faculty. These sages were devoted to the path of virtue; they were devoid of fear, attachment, hatred, greed, confusion and vanity; they were in tune with the Almighty; they were reliable par excellence and were conversant with the principles of *'Karman'* or action; their mental and intellectual faculties were never tarnished. So one should not doubt this theory. [29]

Observations in favour of rebirth :

प्रत्यक्षमपि चोपलभ्यते—माता-पित्रोर्विसदृशान्यपत्यानि, तुल्यसंभवानां वर्णस्वराकृतिसत्त्वबुद्धिभाग्यविशेषाः, प्रवरावरकुलजन्म, दास्यैश्वर्यं, सुखासुखमायुः, आयुषो वैषम्यम्, इह कृतस्यावाप्तिः, अशिक्षितानां च रुदितस्तनपानहासत्रासादीनां प्रवृत्तिः, लक्षणोत्पत्तिः, कर्मसादृश्ये फलविशेषः, मेधा क्वचित् क्वचित् कर्मण्यमेधा, जातिस्मरणम्—इहागमनमितश्च्युतानामिति, समदर्शने प्रियाप्रियत्वम् ॥३०॥

Even the observation establishes the theory of rebirth. For example : birth of children dissimilar to their parents; parentage and other factors being the same, difference in complexion, voice, shape, mind, intellect and fate; birth in high and low family; slavery and sovereignty; happy and miserable life; difference in the span of life; enjoyment of results without the corresponding action in this life; manifestation of actions like crying, suckling breast, laughing fear, etc., even without training (found in new born) appearance of marks in the body indicating good

or bad fortunes; action being the same, difference in its results, intuitive interest in certain types of work in some persons and not in others; preservation of memory in some persons of previous life; appearance of persons being the same, their amicability or otherwise. [30]

Even though direct perception as such does not prove the theory of rebirth, still it does provide enough material for inferring the existence of life before birth and beyond death. The following are some of the glaring examples :

The offspring should normally resemble their parents. But it is not always so. Some offsprings are ugly while others are charming. Similarly parentage and other factors being the same, some offsprings are of fair complexion, some are black, some endowed with sweet voice, some with the hoarse one; some are subjected to slavery while some others enjoy sovereign powers. Some are born in high family and some in low one. Similarly some lives are happy and some are unhappy. There is no uniformity even in the span of life. Even in the absence of corresponding actions, the results are enjoyed in this life. Where could the newly born baby learn the art of weeping, breast suckling, fear, laughing, etc. from ? Still he weeps, suckles the breast of the mother, laughs and fears some thing. This shows the continuity of these instincts from his previous lives. Besides, every living being eventually develops certain bodily marks–auspicious or inauspicious. This is also not possible without the effect of actions performed in the previous life. Howsoever devoted and sincere a person might be towards his duties, he is not necessarily rewarded while others with no merits at all enjoy worldly rewards. Some persons have intuitive proficiency in certain arts like painting, archery, etc. while others do not have. Some persons clearly remember how they were reborn after their previous life. In some cases, it has also been seen that persons even after breathing their last, regain life; this is because the attendants of the God of death mistake the name of some one for that of somebody else and when immediately after death they realise the mistake, they return life to the person, mistaken. Persons having the same appearance are sometimes of amiable nature, sometimes otherwise.

Inferences in favour of rebirth :

अत एवानुमीयते—यत्—स्वकृतमपरिहार्यमविनाशि पौर्वदेहिकं दैवसंज्ञकमानुबन्धिकं कर्म, तस्यैतत् फलम्; इतश्चान्यद्भविष्यतीति; फलाद्बीजमनुमीयते, फलं च बीजात् ॥ ३१ ॥

Inference is applied as follows—the action performed in the previous life which is unavoidable, eternal and having continuity is known as fate. Its results are enjoyable in this life. Action performed in this life will bring about its results in its future life. The seed is from the fruit and the fruit from the seed. [31]

Reasoning in favour of rebirth :

युक्तिश्चैषा—षड्धातुसमुदयाद्गर्भजन्म, कर्तृकरणसंयोगात् क्रियाः कृतस्य कर्मणः फलं नाकृतस्य, नाङ्कुरोत्पत्तिरबीजात्; कर्मसदृशं फलं, नान्यस्माद्बीजादन्यस्योत्पत्तिः; इति युक्तिः ॥ ३२ ॥

Reasoning also supports this view. The embryo is formed out of the combination of the six *dhātus*. Actions are manifested by the combination of the agent *(kartṛ)* and the instrument *(karaṇa);* the results come out of the action performed. There can be no germination without a seed. The result is always corresponding to the action. A seed cannot bring out heterogenous products. This is reasoning. [32]

Reasoning also corroborates the theory of rebirth as follows :

(i) The embryo is formed out of the combination of six *dhātus*. But how can the embryo gain consciousness without being related to the soul ? The soul at the embryonic stage is nothing but the one continuing from his previous birth.

(ii) The action like the performance of sacrifice, etc., cannot be performed without the combination of an agent and an instrument. As regards instrument, we see it with naked eyes in the form of ghee, fire and other accessories of the sacrifice. But there must be an agent to use these instruments and that agent can be none else than the soul.

(iii) Unless something was done in the previous life, how could the results in the form of slavery and sovereignty could be enjoyed in this life ? There can be no germination without the seed.

(iv) Results always correspond to action. Thus, results like offspring and wealth attained in this life can be explained only by taking recourse to corresponding virtuous acts performed in the previous life. For, there can be no germination of a heterogenous product like barley from the seed of rice.

Conclusion regarding the theory of rebirth :

एवं प्रमाणैश्चतुर्भिरुपदिष्टे पुनर्भवे धर्मद्वारेष्ववधीयेत; तद्यथा—गुरुशुश्रूषाया-

मध्ययने व्रतचर्यायां दारक्रियायामपत्योत्पादने भृत्यभरणेऽतिथिपूजायां दानेऽनभिध्यायां तपस्यनसूयायां देहवाङ्मानसे कर्मण्यक्लिष्टे देहेन्द्रियमनोर्थबुद्ध्यात्मपरीक्षायां मनःसमाधाविति; यानि चान्यान्यप्येवंविधानि कर्माणि सतामविगर्हितानि स्वर्ग्याणि वृत्तिपुष्टिकराणि विद्यात्तान्यारभेत कर्तुं; तथा कुर्वन्निह चैव यशो लभते प्रेत्य च स्वर्गम्। इति तृतीया परलोकैषणा व्याख्याता भवति ॥ ३३ ॥

So all the four means of knowledge establish the theory of rebirth. One should, therefore, have faith in religious scriptures; one should attend to the services of the teacher, studies, performance of religious acts, marriage, production of children, maintenance of servants, respect to guests, donations, abstinence from selfish motives, penance, avoidance of backbiting, good physical, verbal and mental acts, introspection with regard to body, sense faculties, mind objects (of senses), intellect and self, and meditation, and other similar acts recommended by virtuous persons which are conducive for doing good in the life, and after death are known as the accepted means of livelihood. A person, attending to these acts, earns fame in this world and attains heaven after death. Thus the third basic desire relating to the life beyond is explained. [33]

In the above passage, the virtuous acts leading to happiness in this life and life beyond are enumerated. One of such acts is the introspection regarding the body, sense faculty, mind, objects (of senses), intellect and self. This introspection helps in determining eternal nature of all except the soul and as such brings about the much needed spiritual sense of detachment from worldly enjoyments. It is only when the mind is detached from its objects it can concentrate itself on the soul. It is this detached concentration which is known as meditation.

Seven Triads :

अथ खलु त्रय उपस्तम्भाः, त्रिविधं बलं; त्रीण्यायतनानि, त्रयो रोगाः, त्रयो रोगमार्गाः, त्रिविधा भिषजः, त्रिविधमौषधमिति ॥ ३४ ॥

There are three factors supporting life, three-fold strength, three types of causes, three types of diseases, three systems for (the manifestation of) the disease, three types of physicians and three types of therapeutics. [34]

Three supports of life :

त्रय उपस्तम्भा इति—आहारः; स्वप्नो, ब्रह्मचर्यमिति; एभिस्त्रिभिर्युक्तियुक्तै-

रुपस्तब्धमुपस्तम्भैः शरीरं बलवर्णोपचयोपचितमनुवर्तते यावदायुःसंस्कारात् संस्कारमहितमनुपसेवमानस्य, य इहैवोपदेक्ष्यते ॥ ३५ ॥

The three supports of life are intake of food, sleep and observance of *brahmacarya*. Being supported by these three well regulated factors of life, the body is endowed with strength, complexion and growth, and continues uptill the full span of life, provided a person does not indulge in such regimen as are detrimental to health which will be described in this chapter itself (para–37). [35]

These supports are designated as *upastambhas* which literally mean sub-posts. A house is mainly supported by posts but there are certain sub-posts which add to the supporting strength of such posts. Similarly, body is mainly supported by the acts performed in the previous life which determine the present life span. But such acts are further supported by regimen like intake of food, sleep and *brahmacarya*. So they are known as *upastambhas*, i.e. secondary supports of life. *Brahmacarya* includes control of senses and spiritual bliss conducive to the knowledge of *Brahman*.

Intake of food, etc. prescribed here are those which are beneficial for health. So intake of germinated grains (which is not good for health) does not come under this category. That is why all the three supports are required to be well regulated. Even *brahmacarya* over done in the form of excessive control of the sense faculties without well regulated practice, may be harmful by way of causing mental disturbance.

The span of life is determined by the virtuous and sinful acts performed in the previous life. The life, therefore, continues until such actions culminate in corresponding results. The three supports mentioned here help support the body until the results of such acts are exhausted. That is the full span of life. Apart from the three supports mentioned above, there are certain subsidiary supports like massage, etc. alsc.

Inspite of these supports one may die an immature death if he indulges in unwholesome regimen as enumerated hereafter.

Three fold strength :

त्रिविधं बलमिति—सहजं, कालजं, युक्तिकृतं च। सहजं यच्छरीरसत्त्वयोः प्राकृतं, कालकृतमृतुविभागजं वयःकृतं च, युक्तिकृतं पुनस्तद्यदाहारचेष्टायोगजम् ॥ ३६ ॥

Strength is three-fold, viz., constitutional, temporal and acquired. Constitutional strength is the one which exists in the

mindand body from the very birth. Temporal is the one which is based on the division of seasons and the age of the person. The acquired strength is the one which is achieved by the combination of diet and other regimen. [36]

The constitutioned strength is present in every being from the very time of birth. This is because of the natural growth of the *dhātus*. Thus the natural strength does aot require any extraneous factor for its growth. As we know, there are some people who are by nature strong; some others are weak, it is genetically decided. Temporal strength is based on the division of seasons—c. f. *Sūtra* 6 : 8. The acquired strength is the one which is attained by the proper combination of the intake of wholesome food like ghee, meat, etc. and other regimen like proper rest, exercise, etc. and also the use of elixirs (rejuvenators).

Three aetiological factors and types of sensory stress :

त्रीण्यायतनानीति—अर्थानां कर्मणः कालस्य चातियोगायोगमिथ्यायोगाः । तत्रातिप्रभावतां दृश्यानामतिमात्रं दर्शनमतियोगः, सर्वशोऽदर्शनमयोगः, अतिश्लिष्टातिविप्रकृष्टरौद्रभैरवाद्भुतद्विष्टबीभत्सनविकृतवित्रासनादिरूपदर्शनं मिथ्यायोगः; तथाऽतिमात्रस्तनितपटहोत्क्रुष्टादीनां शब्दानामतिमात्रं श्रवणमतियोगः, सर्वशोऽश्रवणमयोगः, परुषेष्टविनाशोपघातप्रधर्षणभीषणादिशब्दश्रवणं मिथ्यायोगः; तथाऽतितीक्ष्णोग्राभिष्यन्दिनां गन्धानामतिमात्रं घ्राणमतियोगः, सर्वशोऽघ्राणमयोगः, पूतिद्विष्टामेध्यक्लिन्नविषपवनकुणपगन्धादिघ्राणं मिथ्यायोगः, तथा रसानामत्यादानमतियोगः, सर्वसोऽनादानमयोगः, मिथ्यायोगो राशिवर्ज्येष्वाहारविधिविशेषायतनेषूपदेक्ष्यते; तथाऽतिशीतोष्णानां स्पृश्यानां स्नानाभ्यङ्गोत्सादनादीनां चात्युपसेवनमतियोगः, सर्वशोऽनुपसेवनमयोगः, स्नानादीनां शीतोष्णादीनां च स्पृश्यानामनानुपूर्व्योपसेवनं विषमस्थानाभिघाताशुचिभूतसंस्पर्शादयश्चेति मिथ्यायोगः ॥ ३७ ॥

These are the three types of causes (of diseases)—excessive utilisation, non-utilisation and wrong utilisation of objects (of senses), acts and time. For example, excessive gazing at the highly illuminous substance would constitute excessive utilisation of the visual objects. Not looking at anything at all would amount to its non-utilisation. Similarly its wrong utilisation would be to see things too close or too far away or things that are awful or terrifying or are surprising, contemptuous, frightful, deformed and alarming.

Excessive utilisation of auditory objects would be to hear

uproarious noise coming out of thunder and kettle drum, loud cries, etc.; its non-utilisation would be not to hear anything at all; hearing of harsh words, news about the death of friends, assaulting, insulting and terrifying sounds constitute the wrong utilisation.

Smell of exceedingly sharp, acute and intoxicating odours constitute an excessive utilisation of olfactory sense faculties, not to smell at all is its non-utilisation; its wrong utilisation is the smell of exceedingly putrid, unpleasant, dirty, putrified and cadaverous odour, and poisonous gas.

Similarly excessive intake of various substances having various tastes would amount to over utilisation of gustatory sense faculty; not to use it at all amounts to its non-utilisation. Factors which are to be described in the *Caraka : Vimāna* 1 : 21 except *rāśi* will constitute its wrong utilisation.

Excessive use of exceedingly cold and hot bath, massage and unction etc., amounts to over utilisation of the tactile sense faculty; not to use it at all is its non-utilisation; the use of bath, massage and unction and other hot and cold snbstances without observing the prescribed order, touch of uneven place, dirty objects, bacteria and injurious touch constitute its wrong utilisation. [37]

The three types of causes of diseases are the over utilisation, non-utilisation and wrong utilisation of the objects, activities (physical, oral and mental) and seasons (winter, summer and rainy seasons). Such causes are over utilisation, non-utilisation and wrong utilisation relating to visual, auditory, olfactory, gustatory, and tactile sensations. It is only exceedingly luminous objects which constitute such defects relating to the visual sensations. There will, therefore, be no over utilisation even if one gazes at a pitcher which does not have a dazzling effect.

The objects that terrify human beings and such other objects may not necessarily be the direct objects of visual sensation. They are shapes and sizes of different dimensions. Even such shapes and sizes, being associated with the direct objects of visual sensation do come under the purview of the visual sensation. This is so even with regard to gustatory and tactile sensations where many such factors are included as are not, strictly speaking, direct objects of their respective sense faculties.

Sharp odour is the one that causes lacrimation in the eyes, e.g.

odour of *kṛṣṇa jīraka* (*Carum carvi* Linn.), etc., Acute odour causes vomiting, e.g. the odour of *vacā* (*Acorus calamus* Linn.).

The word *'abhiṣyandi'*, used in the text is interpreted as something which causes *'staimitya'*, e.g. *mastu, surā* and *āsava.* (The exact implications of these terms are not very clear, probably they refer to the staultifying effect of the odour of liquor, etc.).

Tastes are inclusive of the substances containing them. As regards wrong utilisation relating to gustatory sensation, there cannot be any such wrong utilisation, with regard to the quantity (*rāśi*). Quantity can either be more or less, but there can be no question of its wrong utilisation—c. f. *Vimāna* 1 : 21. The wrong utilisation of gustatory sensation will be described in greater detail in the first chapter of *Vimāna* section. Some of the examples are : intake of *māṣa* (*Phaseolus radiatus* Linn.), etc. which are inherently unwholesome; intake of roasted grain flour is unwholesome due to its unwholesome preparation and the intake of ghee and honey in equal quantity is unwholesome due to its combination.

Even the use of cold or hot massage in a lesser quantity is harmful, but if it is not used at all it is all the more harmful. Then again, there is a prescribed order for massage, bath and unction. One should not apply unction after taking bath. Similarly one should not enter into a pond containing cold water, while afflicted with heat.

Mode of operation of sensory stress :

तत्रैकं स्पर्शनमिन्द्रियाणामिन्द्रियव्यापकं, चेतःसमवायि, स्पर्शनव्याप्तेर्व्यापकमपि च चेतः; तस्मात् सर्वेन्द्रियाणां व्यापकस्पर्शकृतो यो भावविशेषः, सोऽयमनुपशयात् पञ्चविधस्त्रिविधविकल्पो भवत्यसात्म्येन्द्रियार्थसंयोगः; सात्म्यार्थो ह्युपशयार्थः ॥ ३८ ॥

The sense of touch alone pervades all the senses. It is permanently associated with the mind. The mind again pervades the sense of touch. The latter, in its turn pervades all the senses. So the unfavourable reaction of all the senses caused by the all pervasive sense of touch is known as the unwholesome conjunction (sensory stress). The objects of sense faculties which are of five kinds are further sub-divided into three each (viz. non-utilisation, excessive utilisation and wrong utilisation). The favourable reaction of the senses on the other hand is regarded as the wholesome conjunction of the senses with their objects. [38]

Even though, there are five sense organs with the correspoding five

objects of theirs, but as a matter of fact, there is only one sense faculty, viz. the tactile faculty which pervades all the sense organs. No sensation can occur without a sense of touch. The sense of touch is permanently associated with the mind. So it is only when there is a tactual propriety, the mind allows the tactual sensation to occur. So the different sensations do not occur all the time. Moreover even the tactual sensation is governed and pervaded by mind. So where there is the sense of touch, the mind is also active there. Thus the mind being engaged together with the sense of touch in directing themselves to one given object, there is no possibility of the occurrence of all the different sensations simultaneously.

So it is the tactile sensation which predominates all the sensations. Or we might say the tactile sensation is of five kinds, that is to say visual, auditory, olfactory, gustatory and tactile. The reaction of all types of sense organs to the given objects might sometimes be favourable and sometimes unfavourable. When this rection is unfavourable, it is known as the unwholesome conjunction of sense organs with its object. This unwholesome conjunction may be in the form of non-utilisation, excessive utilisation and wrong utilisation of the objects of senses. Thus, the unwholesome conjunction of the senses with their objects is of fifteen types—c. f, *Śarīra* 1 : 133,

Types of unwholesome action :

कर्म वाङ्मनःशरीरप्रवृत्तिः। तत्र वाङ्मनःशरीरातिप्रवृत्तिरतियोगः, सर्वशोऽप्रवृत्तिरयोगः; वेगधारणोदीरणविषमस्खलनपतनाङ्गप्रणिधानाङ्गप्रदूषणप्रहारमर्दनप्राणोपरोधसंक्लेशनादिः शारीरो मिथ्यायोगः, सूचकानृताकालकलहाप्रियाबद्धानुपचारपरुषवचनादिर्वाङ्मिथ्यायोगः, भयशोकक्रोधलोभमोहमानेर्ष्यामिथ्यादर्शनादिर्मानसो मिथ्यायोगः ॥ ३९ ॥

Here, action means the vocal, mental and physical action. The over action of speech, mind and body constitutes their excessive utilisation, an all round inaction constitutes their non-utilisation. The examples of wrong utilisation of the body are suppression of natural urges, their artificial manifestation, unbalanced slipping, falling and posture; excessive itching, etc.; of the body, bodily assault, excessive massage, excessive holding of breath and exposing oneself to excessive torture. Examples of wrong utilisation with regard to speech are back-biting, lying, useless quarrels, unpleasant utterance, irrelevant unfavourable talks and harsh expressions. Those relating to mind are

fear, anxiety, anger, greed, confusion, vanity, envy and misconceptions. [39]

संग्रहेण चातियोगायोगवर्जं कर्म वाङ्मनःशरीरजमहितमनुपदिष्टं यत्तच्च मिथ्यायोगं विद्यात् ॥ ४० ॥

In brief, any action relating to speech, mind and body which is not included either in the categories of excessive utilisation or non-utilisation, and which is harmful (for the health) in the present life and which is against the religious prescriptions comes under the category of wrong utilisation of speech, mind and body. [40]

The examples of wrong utilisation of speech, mind and body as cited in the preceding passage are not enough. So the general principles underlying the categorisation of such actions as wrong utilisation are now being explained. Apart from the non-utilisation and excessive utilisation of speech, mind and body, such of their actions which are not conducive to the maintenance of good health in this life nor even to happiness in the life beyond, are all to be treated as cases of wrong utilisation. This shows that sinful acts are also the causes of diseases. Such sinful acts are products of wrong utilisation of speech, mind and body and are in their turn causes of diseases. This is on the analogy of the attainment of heaven by performance of rituals like *agniṣṭoma* through the intermediary products, i.e., the result of religious performance. The argument that sinful acts can be included under wrong utilisation of time has already been refuted in the first chapter of this section–*Sūtra* 1 : 54.

इति त्रिविधविकल्पं त्रिविधमेव कर्म प्रज्ञापराध इति व्यवस्येत् ॥ ४१ ॥

So three-fold actions (i.e. relating to speech, mind and body) further divided into three categories (in the form of non-utilisation excessive utilisation and wrong utilisation) constitute intellectual blasphemy. [41]

Unhealthy season :

शीतोष्णवर्षलक्षणाः पुनर्हेमन्तग्रीष्मवर्षाः संवत्सरः, स कालः । तत्रातिमात्रस्वलक्षणः कालः कालातियोगः, हीनस्वलक्षणः (कालः) कालायोगः, यथास्वलक्षणविपरीतलक्षणस्तु (कालः) कालमिथ्यायोगः । कालः पुनः परिणाम उच्यते ॥ ४२ ॥

A year is the unit of time which is further sub-divided into winter (*hemanta*), summer (*grīṣma*) and rains (*varṣā*) character-

ised by cold, heat and rainfall respectively. If a particular season manifests itself excessively, this should be regarded as excessive utilisation of time; if the season manifests itself in lesser measure, it would be its non-utilisation. If on the other hand, characteristrics of a season are contrary to the normal ones, this would be wrong utilisation (for example rainfall in winter, cold in the rainy season, etc.). The time is nothing but transformation. [42]

इत्यसात्म्येन्द्रियार्थसंयोगः, प्रज्ञापराधः, परिणामश्चेति त्रयस्त्रिविधविकल्पा हेतवो विकाराणां; समयोगयुक्तास्तु प्रकृतिहेतवो भवन्ति ॥ ४३ ॥

So the unwholesome conjunction of the sense organs with their objects, intellectual blasphemy *(prajñāparādha)* and transformation *(pariṇāma)*—these are the threefold causes of diseases. Proper utilisation of the objects, action and time is beneficial to the maintenance of normal health. [43]

सर्वेषामेव भावानां भावाभावौ नान्तरेण योगायोगातियोगमिथ्यायोगान् समुपलभ्येते; यथास्वयुक्त्यपेक्षिणौ हि भावाभावौ ॥ ४४ ॥

Proper maintenance or otherwise of various items of creation depends on proper utilisation, non-utilisation, excessive utilisation and wrong utilisation of certain conditions because both proper maintenance as well as abnormalcy depend on the conjucntion (of wholesome or unwholesome nature). [44]

In fact, the maintenance or otherwise of all the items of creation depends upon the utilisation, non-utilisation, excessive utilisation and wrong utilisation of certain condition. If such conditions are well-utilised, a thing is well maintained. If they are not utilised or utilised in excess or wrongly, a thing does not maintain its normal postion and is subjected to destruction. For example, a tree is well maintained if properly irrigated and if other productive measures are applied to it in due proportion. On the other hand, it is destroyed when it faces too much of irrigation or scorching heat of the sun or thunderstroke. So the proper utilisation or otherwise of certain conditions plays a very important role in the maintenance or destruction of the various items of creation. The same principle holds good with regard to the maintenance or otherwise of positive health.

A classification of diseases :

त्रयो रोगा इति—निजागन्तुमानसाः । तत्र निजः शारीरदोषसमुत्थः, आगन्तु-

भूतविषवाय्वग्निसंप्रहारादिसमुत्थः, मानसः पुनरिष्टस्य लाभाल्लाभाच्चानिष्टस्योपजायते ॥ ४५ ॥

There are three types of diseases—endogenous, exogenous and psychic. Endogenous diseases are caused by the morbid *doṣas* of the body; exogenous by demoniac seizures, poisonous substance, wind, fire or trauma. Psychic ones by the association with the agreeable as well as disagreeable things. [45]

Sometimes, diseases are also caused by the aquisition of the agreeable, conditions, e.g., passionate hilarity. Mental agony is the result of the association with the disagreeable things and dissociation from the agreeable ones. Another readiag of the passage is "………इष्टस्यालाभाल्लाभाच्चानिष्टस्य……" According to this reading such mental diseases are *inter alia* caused by the loss of the agreeable things.

Principles of treatment of Psychic diseases :

तत्र बुद्धिमता मानसव्याधिपरीतेनापि सता बुद्ध्या हिताहितमवेक्ष्यावेक्ष्य धर्मार्थकामानामहितानामनुपसेवने हितानां चोपसेवने प्रयतितव्यं, न ह्यन्तरेण लोके त्रयमेतन्मानसं किंचिन्निष्पद्यते सुखं वा दुःखं वा; तस्मादेतच्चानुष्ठेयं—तद्विद्यानां चोपसेवने प्रयतितव्यम्, आत्मदेशकुलकालबलशक्तिज्ञाने यथावच्चेति ॥ ४६ ॥

So a wise person (even if) suffering from the mental diseases should very carefully consider again and again what is useful and what is harmful for health; he should strive for discarding the harmful or unwholesome regimens and adopt the wholesome ones in regard to virtue *(dharma)*, wealth *(artha)* and desire *(kāma)*, for no happiness or unhappiness can occur in this world without these three elements. So one should try to serve persons well versed in the nature and cure of psychic diseases. One should also try to acquire knowledge of the self, the place, family, time, strength and the capacity. [46]

The knowledge of the self implies the knowledge as to "who I am" and "what is conducive to my health". Similarly, the knowledge about the place implies the knowledge of the locality and the propriety of regimen prescribed in the local conditions. Similarily, the knowledge with regard to the family, strength and capacity will also have to be explained.

भवति चात्र—

मानसं प्रति भैषज्यं त्रिवर्गस्यान्ववेक्षणम् ।
तद्विद्यसेवा विज्ञानमात्मादीनां च सर्वशः ॥ ४७ ॥

Thus it is said :

The following are be attended for the treatment of psychic diseases :

(i) to attend the course of conduct relating to virtue, wealth and desire;

(ii) to render service to the persons well versed in the nature and cure of psychic diseases;

(iii) to obtain all round knowledge about the self, etc. [47]

Three paths of diseases in body :

त्रयो रोगमार्गा इति—शाखा, मर्मास्थिसन्धयः, कोष्ठश्च । तत्र शाखा रक्तादयो धातवस्त्वक् च, स बाह्यो रोगमार्गः; मर्माणि पुनर्बस्तिहृदयमूर्धादीनि, अस्थिसन्धयोऽस्थिसंयोगास्तत्रोपनिबद्धाश्च स्नायुकण्डराः, स मध्यमो रोगमार्गः, कोष्ठः पुनरुच्यते महास्रोतः शरीरमध्यं महानिम्नमामपक्वाशयश्चेति पर्यायशब्दैस्तन्त्रे, स रोगमार्ग आभ्यन्तरः ॥ ४८ ॥

The three course of the disease are *śākhā* (peripheral system), *marmāsthisandhi* (vital organs and joints of bones), and *koṣṭha* (central system). The peripheral system includes tissue elements like blood, etc. and skin—this is the external path of the disease. The vital organs are *basti* (urinary bladder), heart, head, etc. The joints of bones include bones joined together by ligaments, and tendons attached thereto—this is the middle path of the disease. *Koṣṭha* (central system) is known in the scriptures as *mahāsrotas* (the great channel), *śarīra-madhya* (central portion of the body), *mahānimna* (the deepest part of the body), *Āma pakvāśaya* (stomach and intestines)—this is the internal path of the disease. [48]

The vital organs and the joints of bones constitute one signle path of the disease. The term *śākhā* is used here by way of illustrating the nature of the tissue elements like blood, etc., which are more or less like the branch of a tree. The *tvak* (skin) includes *rasa* also which rests on it. The reason why *rasa* has not been separately stated under the category of *śākhā* is that the *rasa* inside the heart does not form part of peripheral system; this is rather included in the *koṣṭha* (central system). The same principle applies even to *rakta*. The *rakta* belonging to liver and spleen is intended to be included under the central system. As it has been explained in *Suśruta saṁhitā* (*Cikitsā* 2 : 12–13), the term

'*koṣṭha*' includes the stomach, intestine, bladder, liver, spleen, heart, caecum and lungs.

Various paths of diseases have been explained here in order to facilitate the knowledge about the curability or otherwise of the diseases. Paths of the disease determine this to some extent.

Examples of three types of diseases :

तत्र, गण्डपिडकालज्यपचीचर्मकीलाधिमांसमषककुष्ठव्यङ्गादयो विकारा बहिर्मार्गजाश्च विसर्पश्वयथुगुल्मार्शोविद्रध्यादयः शाखानुसारिणो भवन्ति रोगाः; पक्षवधग्रहापतानकार्दितशोषराजयक्ष्मास्थिसन्धिशूलगुदभ्रंशादयः शिरोहृद्बस्तिरोगादयश्च मध्यममार्गानुसारिणो भवन्ति रोगाः; ज्वरातीसारच्छर्द्यलसकविसूचिकाकासश्वासहिक्कानाहोदरप्लीहादयोऽन्तर्मार्गजाश्च विसर्पश्वयथुगुल्मार्शोविद्रध्यादयः कोष्ठानुसारिणो भवन्ति रोगाः ॥ ४९ ॥

Ailments like *gaṇḍa* (goiter), *piḍakā* (pimple), *alajī* (boil), *apacī* (scrofula), *carmakīla* (wart), *adhimāṁsa* (granuloma), *maṣaka* (moles), *kuṣṭha* (obstinate skin diseases) including leprosy and *vyaṅga* (freckles), and also the external variety of *visarpa* (skin diseases characterised by an acute spread), *śvayathu* (oedema), *gulma* (abdominal tumour), *arśas* (piles) and *vidradhi* (abscess) belong to the peripheral system; those occurring in the middle path way are *pakṣavadha* (hemiplegia), *pakṣāgraha* (tonic convulsion), *apatānaka* (clonic convulsion), *ardita* (facial paralysis), *śoṣa* (consumption), *rājayakṣaman* (tuberculosis), *asthisandhiśūla* (pain in the bone joints), *gudabhraṁśa* (prolapse rectum) and the diseases of the head, heart and bladder. Ailments like *jvara* (fever), *atīsāra* (diarrhoea), *chardi* (vomiting), *alasaka* (intestinal torper), *visūcikā* (choleric diarrhoea), *kāsa* (cough), *śvāsa* (dyspnoea), *hikkā* (hiccough), *ānāha* (constipation), *udara* (diseases of the abdomen), and *plīhā* (splenic disorders) and the internal variety of *visarpa* (skin diseases characterised by an acute spread), *śvayathu* (oedema), *gulma* (abdominal tumour), *arśas* (piles) and *vidradhi* (internal abscess) belong to the central system. [49]

The diseases like *visarpa, śvayathu, gulma, arśas* and *vidradhi* occur both externally and internally. Those of the former category are included in the peripheral system and the latter under the central system. For example, piles of the external sphincter are included in the peripheral

system but those in the internal sphincter in the central system. Thus, diseases like abdominal tumour and others are also of two types depending upon their occurernce either externally or internally.

Three types of Physicians :

त्रिविधा भिषज इति—
भिषक्छद्मचराः सन्ति सन्त्येके सिद्धसाधिताः ।
सन्ति वैद्यगुणैर्युक्तास्त्रिविधा भिषजो भुवि ॥ ५० ॥
वैद्यभाण्डौषधैः पुस्तैः पल्लवैरवलोकनैः ।
लभन्ते ये भिषक्शब्दमज्ञास्ते प्रतिरूपकाः ॥ ५१ ॥
श्रीयशोज्ञानसिद्धानां व्यपदेशादतद्विधाः ।
वैद्यशब्दं लभन्ते ये ज्ञेयास्ते सिद्धसाधिताः ॥ ५२ ॥
प्रयोगज्ञानविज्ञानसिद्धिसिद्धाः सुखप्रदाः ।
जीविताभिसरास्ते स्युर्वैद्यत्वं तेष्ववस्थितम् ॥ ५३ ॥

There are three types of physicians, viz., pseudo physicians, feigned physicians and genuine physicians endowed with requisite qualities.

Those who come to be known as physicians simply by virtue of the exhibition of the physicians' box containing certain drugs, medical books, by bluffing and posing (as a physician) belong to the first category. They are ignorant of the science of medicine. They are simply counterfeits.

Those who attribute their association to persons accomplished in wealth, fame and knowledge also come to be known as physicians, even though they are not so. Persons of this category are to be regarded as feigned physicians.

Those who are accomplished in the administration of therapies, insight and knowledge of therapeutics are endowed with infallible success and can bring out happiness to the patient are saviours of life. Such physicians come under the category of genuine physicians. [50–53]

Three types of managements :

त्रिविधमौषधमिति—दैवव्यपाश्रयं, युक्तिव्यपाश्रयं, सत्त्वावजयश्च । तत्र दैवव्यपाश्रयं—मन्त्रौषधिमणिमङ्गलबल्युपहारहोमनियमप्रायश्चित्तोपवासस्वस्त्ययनप्रणिपातगमनादि, युक्तिव्यपाश्रयं—पुनराहारौषधद्रव्याणां योजना, सत्त्वावजयः—पुनरहितेभ्योऽर्थेभ्यो मनोनिग्रहः ॥ ५४ ॥

Therapies are of three kinds, viz., spiritual therapy, therapy based on reasoning (physical propriety) and psychic therapy. Spiritual therapies are incantation of *mantras,* talisman, wearing of gems, auspicious offerings, gifts, oblations, observance of scriptural rules, atonement, fasts, chanting of auspicious hymns, obeiscance to the gods, going on piligrimage, etc., administration of proper diet and medicinal drugs comes under the second category. Withdrawal of mind from harmful objects constitutes psychic therapy. [54]

Spiritual therapies have empirical powers to eradicate diseases instantaneously. Such therapies are, as a matter of fact, related to the blessings and influence of the gods. All the items enumerated under the item spiritual therapy are effective in the eradication of diseases only due to the divine influence.

Three types of therapies :

शरीरदोषप्रकोपे खलु शरीरमेवाश्रित्य प्रायशस्त्रिविधमौषधमिच्छन्ति—अन्तःपरिमार्जनं, बहिःपरिमार्जनं, शस्त्रप्रणिधानं चेति । तत्रान्तःपरिमार्जनं यदन्तःशरीरमनुप्रविश्यौषधमाहारजातव्याधीन् प्रमार्ष्टि, यत्पुनर्बहिःस्पर्शमाश्रित्याभ्यङ्गस्वेदप्रदेहपरिषेकोन्मर्दनाद्यैरामयान् प्रमार्ष्टि तद्बहिःपरिमार्जनं, शस्त्रप्रणिधानं पुनश्छेदनभेदनव्यधनदारणलेखनोत्पाटनप्रच्छनसीवनैषणक्षारजलौकसश्चेति ॥ ५५ ॥

In the event of the vitiation of bodily *doṣas,* generally three types of therapies are required to be applied to the body, viz., internal-cleansing, external-cleansing and surgical therapy. Diseases caused by improper diet, etc. are eradicated by medicines meant for internal cleansing. The cleansing therapy which has its curative effect by external contact with the body such as massage, fomentation, unction, affusion and kneading is the external one.

Surgical therapy comprises excision, incision, puncturing, rupturing, scraping, uprooting, rubbing with a substance having rough surface, suturing, probing, application of alkalies and leeches. [55]

Even though the above mentioned three fold therapy is mostly applicable to the diseases of the body, they have their utility for the cure of mental diseases like insanity, epilepsy, etc. also. This three fold therapy apart from spiritual therapy, like chanting of auspicious hymns also help in the cure of the diseases of the body.

Importance of management of diseases :

भवन्ति चात्र--

प्राज्ञो रोगे समुत्पन्ने बाह्येनाभ्यन्तरेण वा।
कर्मणा लभते शर्म शस्त्रोपक्रमणेन वा ॥ ५६ ॥
बालस्तु खलु मोहाद्वा प्रमादाद्वा न बुध्यते।
उत्पद्यमानं प्रथमं रोगं शत्रुमिवाबुधः ॥ ५७ ॥
अणुर्हि प्रथमं भूत्वा रोगः पश्चाद्विवर्धते।
स जातमूलो मुष्णाति बलमायुश्च दुर्मतेः ॥ ५८ ॥
न मूढो लभते संज्ञां तावद्यावन्न पीड्यते।
पीडितस्तु मतिं पश्चात् कुरुते व्याधिनिग्रहे ॥ ५९ ॥
अथ पुत्रांश्च दारांश्च ज्ञातींश्चाहूय भाषते।
सर्वस्वेनापि मे कश्चिद्भिषगानीयतामिति ॥ ६० ॥
तथाविधं च कः शक्तो दुर्बलं व्याधिपीडितम्।
कृशं क्षीणेन्द्रियं दीनं परित्रातुं गतायुषम् ॥ ६१ ॥
स त्रातारमनासाद्य बालस्त्यजति जीवितम्।
गोधा लाङ्गूलबद्धेवाकृष्यमाणा बलीयसा ॥ ६२ ॥
तस्मात् प्रागेव रोगेभ्यो रोगेषु तरुणेषु वा।
भेषजैः प्रतिकुर्वीत य इच्छेत् सुखमात्मनः ॥ ६३ ॥

Thus it is said :—

In the event of a disease, a wise person regains his health by administering external and internal cleansing therapies and also by surgical therapy. However, as an incompetent king neglects his enemy, so also an ignorant person does not realise the need to take care of the disease in its primary stage due to his negligence. This disease, in its early stage appears to be insignificant, but it grows and grows thereafter and after gaining a strong hold (in the body) it takes away the strength and life of the fool. The fool is never conscious of any defect unless he is seriously afflicted thereby. After he is actually afflicted seriously, he applies his mind to the eradication of the disease. Then he calls his children, wives and kins and requests them to call in a physician and says, "I am prepared to pay him my entire earnings." But then, who can save such a weak, emaciated, wretched and moribund person afflicted with diseases and with his sense organs giving way. Having failed to find a Saviour (of his life) the fool is deprived of his life (inspite of his efforts

to preserve it) like an inguana with her tail bound by a rope being dragged by a strong person. So a wise person, desirous of his own well-being, should take recourse to the appropriate therapies before the occurrence of the diseases or even while the diseases are in their primary stage of manifestation. [56–63]

तत्र श्लोकौ—

एषणाः समुपस्तम्भा बलं कारणमामयाः ।
तिस्रैषणीये मार्गाश्च भिषजो भेषजानि च ॥ ६४ ॥
त्रित्वेनाष्टौ समुद्दिष्टाः कृष्णात्रेयेण धीमता ।
भावा, भावेष्वसक्तेन येषु सर्वं प्रतिष्ठितम् ॥ ६५ ॥

To sum up—

Basic desires, supporters, strength, causes (of diseases), diseases themselves, paths, physicians and therapies—all these eight factors—each classified into three groups have been described in this chapter by the sage Kṛṣṇātreya who is wise and free from worldly attachments. Everything (virtue, wealth and desire) is based on these eight factors. [64–65]

इत्यग्निवेशकृते तन्त्रे चरकप्रतिसंस्कृते श्लोकस्थाने
तिस्रैषणीयो नामैकादशोऽध्यायः ॥ ११ ॥

Thus ends the eleventh chapter on "Three Basic Desires of Life" of the *Sūtra* section of Agniveśa's work as redacted by Caraka.



द्वादशोऽध्यायः

CHAPTER XII

अथातो वातकलाकलीयमध्यायं व्याख्यास्यामः ॥ १ ॥
इति ह स्माह भगवानात्रेयः ॥ २ ॥

We shall now expound the chapter on the Merits and Demerits of *Vāta.*

Thus said Lord Ātreya. [1–2]

In the preceding chapter, diseases together with their nature, path, external causative factors and therapies have been explained. For the sake of brevity, the basic factors of these diseases like *vāta*, etc. were left out. Those basic factors are now being explained in this chapter. Out of the three such basic factors, viz. *vāta, pitta* and *kapha, vāta* occupies a most prominent position. So it is being explained first. The presentation in this chapter will include the manifest details relating to the merits and demrits of *vāta*, etc. This chapter is an example of symposium held in ancient days and summary of the proceedings is given nicely.

Symposium on the properties of Vāta, Agenda for discussion :

वातकलाकलाज्ञानमधिकृत्य परस्परमतानि जिज्ञासमानाः समुपविश्य महर्षयः पप्रच्छुरन्योऽन्यं—किंगुणो वायुः, किमस्य प्रकोपणम्, उपशमनानि वाऽस्य कानि, कथं चैनमसङ्घातवन्तमनवस्थितमनासाद्य प्रकोपणप्रशमनानि प्रकोपयन्ति प्रशमयन्ति वा, कानि चास्य कुपिताकुपितस्य शरीराशरीरचरस्य शरीरेषु चरतः कर्माणि बहिःशरीरेभ्यो वेति ॥ ३ ॥

The sages desirous to know about the good and bad properties of *vāta*, assembled and proposed the following questions for discussion among themselves :

I. What are the properties of *vāta* ?

II. What does aggravate the *vāta* ?

III. What are the factors for its alleviation ?

IV. How do the aggravating and alleviating factors respectively aggravate or alleviate the *vāta* which is incorporeal and unstable and as such inaccessible ?

V. What are the actions in normal as well as in aggravated conditions of *vāta* which is situated both within and without the body ? [3]

Unlike *pitta* and *kapha*, *vāta* does not have any corporeal form. It is also unstable in nature. So because of its unstability and incorporeal nature, it is inaccessible.

Six Physical qualities of vāta by Kuśa :

अत्रोवाच कुशः साङ्कृत्यायनः—रूक्षलघुशीतदारुणखरविशदाः षडिमे वातगुणा भवन्ति ॥ ४ ॥

Then said Kuśa, the descendant of Saṅkṛti, "These are the six qualities of *vāta*–roughness, lightness, coldness, unstability, coarseness and non–sliminess. [4]

The term 'dāruṇa' may be interpreted in two different ways. As explained in the chapter on the "Quest for Longevity" (*Sūtra* 1 : 59), the term, by implication may mean unstability. That is to say the word '*calatva*' of that chapter has been substituted by '*dāruṇa*' (*dāruṇatva*) here. Alternatively, it may mean hardness in view of the arid nature of *vāta.*

Causes of Aggravation of vāta by Kumāras Śira Bharadvāja :

तच्छ्रुत्वा वाक्यं कुमारशिरा भरद्वाज उवाच—एवमेतद्यथा भगवानाह, एत एव वातगुणा भवन्ति, स त्वेवंगुणैरेवंद्रव्यैरेवंप्रभावैश्च कर्मभिरभ्यस्यमानैर्वायुः प्रकोपमापद्यते, समानगुणाभ्यासो हि धातूनां वृद्धिकारणमिति ॥ ५ ॥

Having heard this, Kumāraśiras Bharadvāja said, "This is as you have explained, Sir, these are the qualities of *vāta.* The *vāta* gets aggravated by the habitual use of drugs having identical properties, and resorting to actions having identical empirical effects. Habitual use of substances having homologous qualities results in the enhancement of *dhātus*. [5]

The name 'Bharadvāja' stands for the preceptor of Ātreya also. In the present context this name stands for another sage who propounded the theory that in the womb of the mother, the head of the embryo appears first. So the expithet "Kumāraśiras".

Qualities and substance go invariably together. Qualities as such do not exist in actions. So homologous nature of actions is to be determined not *on* the basis of the qualities but on that of its empirical effects. The actions having homologous empirical effects would be those which cause roughness in the body, e.g., running, remaining awake at night, etc.

Alleviation of vāta by Kāṅkāyana :

तच्छ्रुत्वा वाक्यं काङ्कायनो वाह्लीकभिषगुवाच—एवमेतद्यथा भगवानाह,

एतान्येव वातप्रकोपणानि भवन्ति; अतो विपरीतानि वातस्य प्रशमनानि भवन्ति, प्रकोपणविपर्ययो हि धातूनां प्रशमकारणमिति ॥ ६ ॥

Having heard this, Kāṅkāyana, a physician from Balkh (*Bāhlīka*) said, "What you said, Sir, is correct". These are verily the aggravating factors of *vāta*; those of opposite qualities are its alleviating factors. Heterogeneous qualities of aggravating factors constitute alleviators of *dhātus (doṣas)*. [6]

Mode of Action of aggravating and alleviating factors by Baḍiśa Dhāmārgava :

तच्छ्रुत्वा वाक्यं बडिशो धामार्गव उवाच—एवमेतद्यथा भगवानाह, एतान्येव वातप्रकोपप्रशमनानि भवन्ति। यथा ह्येनमसङ्घातमनवस्थितमनासाद्य प्रकोपणप्रशमनानि प्रकोपयन्ति प्रशमयन्ति वा; तथाऽनुव्याख्यास्यामः—वातप्रकोपणानि खलु रूक्षलघुशीतदारुणखरविशदशुषिरकराणि शरीराणां, तथाविधेषु शरीरेषु वायुराश्रयं गत्वाऽऽप्यायमानः प्रकोपमापद्यते; वातप्रशमनानि पुनः स्निग्धगुरूष्णश्लक्ष्णमृदुपिच्छिलघनकराणि शरीराणां, तथाविधेषु शरीरेषु वायुरसज्यमानश्चरन् प्रशान्तिमापद्यते ॥ ७ ॥

After having heard this, Baḍiśa Dhāmārgava said, "What you have said is correct, Sir ! These are verily the aggravating and alleviating factors of *vāta*". We shall now explain how the aggravatiag and alleviating factors respectively aggravate and alleviate the *vāta*. which is incorporeal and unstable—thereby inaccessible. The aggravating factors of *vāta* are those which bring about roughness, lightness, coldness, unstability, coarseness, non-sliminess and hollowness. The *vāta* gets shelter in this environment of body and attains growth, and so it gets aggravated. The alleviating factors of the *vāta*, on the other hand, are those which bring about unctuousness, heaviness, heat, smoothness, softness, sliminess and compactness. The *vāta* does not get lodged in this type of body and as such gets alleviated. [7]

Even though the *vāta* does not have direct contacts with its aggravating aad alleviating factors, still the aggravating and alleviating factors are directly connected with the body, and so the *vāta* moving within the body has indirect contacts with them. Thus it gets aggravated or alleviated depending on its contacts with homologous and heterologous qualities.

Functions of normal and abnormal vāta by Vāyorvida :

तच्छ्रुत्वा वडिशवचनमवितथमृषिगणैरनुमतमुवाच वार्योविदो राजर्षिः— एवमेतत् सर्वमनपवादं यथा भगवानाह। यानि तु खलु वायोः कुपिताकुपितस्य शरीराशरीरचरस्य शरीरेषु चरतः कर्माणि बहिःशरीरेभ्यो वा भवन्ति, तेषामवयवान् प्रत्यक्षानुमानोपदेशैः साधयित्वा नमस्कृत्य वायवे यथाशक्ति प्रवक्ष्यामः।

Having heard the scientific exposition of Baḍiśa, which was approved by the sages, the royal sage Vāyorvida said, "All that you have said, Sir, is true and free from any fallacy".

The functions of both the corporeal and external *vāta*, aggravated or otherwise, moving within or without the body, will be explained, as far as we can and as it has been ascertained by us through perception, inference and scriptrual testimony after paying obeisance to the god Vāyu.

Functions of normal vāta of body :

वायुस्तन्त्रयन्त्रधरः, प्राणोदानसमानव्यानापानात्मा, प्रवर्तकश्चेष्टानामुच्चावचानां, नियन्ता प्रणेता च मनसः, सर्वेन्द्रियाणामुद्योजकः, सर्वेन्द्रियार्थानामभिवोढा, सर्वशरीरधातुव्यूहकरः, सन्धानकरः शरीरस्य, प्रवर्तको वाचः, प्रकृतिः स्पर्शशब्दयोः श्रोत्रस्पर्शनयोर्मूलं हर्षोत्साहयोर्योनिः, समीरणोऽग्नेः, दोषसंशोषणः, क्षेप्ता बहिर्मलानां, स्थूलाणुस्रोतसां भेत्ता, कर्ता गर्भाकृतीनाम्, आयुषोऽनुवृत्तिप्रत्ययभूतो भवत्यकुपितः।

The *vāta*, in its normal state of functioning sustains all the organs of the body. It consists of *Prāṇa, Udāna, Samāna, Apāna* and *Vyāna*. It prompts all types of actions. It restrains and impels the mental activities. It coordinates all the sense faculties and helps in enjoyment of their objects. It brings about compactness in all the tissue elements of the body. It brings together different parts of the body. It prompts speech. It is in the origin of touch as well as sound. It is the root cause of the auditory and tactile sense faculties. It is the causative factor of joy aad courage. It stimulates the digestive fire and absorbs the *doṣas*. It throws out the excreta. It creates the gross and the subtle channels. It moulds the shape of the embryo. It is indicative of the continuity of the span of life.

Functions of vitiated vāta in the body :

कुपितस्तु खलु शरीरे शरीरं नानाविधैर्विकारैरुपतपति बलवर्णसुखायुषामु-

पघाताय, मनो व्याहर्षयति, सर्वेन्द्रियाण्युपहन्ति, विनिहन्ति गर्भान् विकृतिमापादयत्यतिकालं वा धारयति, भयशोकमोहदैन्यातिप्रलापाञ्जनयति, प्राणांश्चोपरुणद्धि ।

The corporeal *vāta*, when aggravated, afflicts the body with various types of diseases and affects the strength, complexion, happiness and the span of life. It perturbs the mind; affects all the sense faculties; destroys, deforms or detains the embryo for long. It gives rise to fear, anxiety, bewilderment, humility and delirium. It takes away the life.

Normal functions of air :

प्रकृतिभूतस्य खल्वस्य लोके चरतः कर्माणीमानि भवन्ति; तद्यथा—धरणीधारणं ज्वलनोज्ज्वालनम्, आदित्यचन्द्रनक्षत्रग्रहगणानां सन्तानगतिविधानं, सृष्टिश्च मेघानाम्, अपां विसर्गः, प्रवर्तनं स्रोतसां, पुष्पफलानां चाभिनिर्वर्तनम्, उद्भेदनं चौद्भिदानाम्, ऋतूनां प्रविभागः, विभागो धातूनां, धातुमानसंस्थानव्यक्तिः, बीजाभिसंस्कारः, शस्याभिवर्धनमविक्लेदोपशोषणे, अवैकारिकविकारश्चेति ।

The following are the actions of the natural *vāyu*, moving in the world, outside the body :—Sustenance of the earth, kindling of fire; bringing about compactness and movement in the sun, moon, stars and planets, creation of clouds, showering of rains, flowing of rivers, bringing about maturity of flowers and fruits, shooting forth the plants, classification of seasons as well as five *mahābhūtas;* manifesting the shape and the size of the products of the five *mahābhūtas*, bringing about the power of germination in the seeds and the growth of plants, bringing about hardness and dryness in the grains and bringing about transformation everywhere.

Abnormal functions of air or wind :

प्रकुपितस्य खल्वस्य लोकेषु चरतः कर्माणीमानि भवन्ति; तद्यथा—शिखरिशिखरावमथनम्, उन्मथनमनोकहानाम्, उत्पीडनं सागराणाम्, उद्वर्तनं सरसां, प्रतिसरणमापगानाम्, आकम्पनं च भूमेः, आधमनमम्बुदानां, नीहारनिर्ह्रादपांशुसिकतामत्स्यभेकोरगक्षाररुधिराश्माशनिविसर्गः, व्यापादनं च षण्णामृतूनां, शस्यानामसङ्घातः, भूतानां चोपसर्गः, भावानां चाभावकरणं, चतुर्युगान्तकराणां मेघसूर्यानलानिलानां विसर्गः ।

The following are the actions of the aggravated *vāta* moving in the world outside the body :—Breaking through the peak of

mountains, uprooting the trees, disturbing the oceans, overflowing of the lakes, changing the course of rivers, bringing about earthquakes, causing thunders in the clouds, release of dew, thunder without cloud, dust, sand, fish, frog, serpents, alkaline water, blood, stone and thunder storm, disturbance of the six seasons; non-productivity of plants; spread of epidemics, etc. amongst living beings; doing away with the positive factors of creation; bringing about cloud, sun, fire and wind which could destroy all the four ages.

Other qualities of vāta :

स हि भगवान् प्रभवश्चाव्ययश्च, भूतानां भावाभावकरः सुखासुखयोर्विधाता, मृत्युः, यमः, नियन्ता, प्रजापतिः, अदितिः, विश्वकर्मा, विश्वरूपः, सर्वगः, सर्वतन्त्राणां विधाता, भावानामणुः, विभुः, विष्णुः, क्रान्ता लोकानां, वायुरेव भगवानिति ॥ ८ ॥

The god *Vāyu* is the eternal cause of the universe : He brings existence as well as destruction to all living beings. He causes happiness and misery. He is the god of death, controller, Lord of creatures, Aditi and Viśvakarman (creator of the universe). He possesses innumerable forms. He can move everywhere, and is responsible for all actions and thoughts. He is subtle and omnipresent. He is Lord Viṣṇu. He has permea ted the whole universe. The god Vāyu alone has the above distinctive features. [8]

It is not possible to enumerate all the qualities of the *vāta*. Only a few representative qualities have, therefore, been explained above. Some of these qualities can be ascertained through direct perception, e.g., speech; some by inference, e.g., mental activities; some on the basis of scriptural testimony, e.g., the shape and size of the embryo.

The term "तन्त्रयन्त्रधर" may be interpreted either as sustainer of the (organs of the) body or the sustainer of the joints (*yantra*) of the body (*tantra*). The *vāyu* is regarded as the bearer of the objects of all the sense faculties, that is to say, it is through *vāyu* that all the sense faculties enjoy their respective objects. The *vāyu,* being directly related to tactual perception and the tactual sense faculty being a common factor for all the sense faculties–vide *Sūtra* 11 : 38–no sense faculty can enjoy its object without the help of the *vāyu.*

The *vāyu* is further regarded as the origin of speech. Even though speech or sound is the distinctive feature of *ākāśa,* still, the quality of *ākāśa,* is also stated to be included under the qualities of *vāyu.* Thus, *vāyu* possesses two qualities, i.e., touch and sound–cf. *Śarīra* 1 : 28 and *Nyāyadarśana* 2 : 1 : 66.

Vāyu is the root cause of the auditory faculty because it is responsible for the formation of the specific constituents of the ears.

The above description of the qualities refers to the god *vāyu* who is capable of bringing about supernatural effects like the creation of storms, etc., at the time of the destruction of the age.

Question by Marīci on Vāyorvida's observation :

तच्छ्रुत्वा वार्योविदवचो मरीचिरुवाच—यद्यप्येवमेतत्, किमर्थस्यास्य वचने विज्ञाने वा सामर्थ्यमस्ति भिषग्विद्यायां; भिषग्विद्यामधिकृत्येयं कथा प्रवृत्तेति ॥९॥

Having listened to the sage Vāyorvida, Marīci enquired, "The present symposium is related to the science of medicine. Even though what has been stated about the qualities of *vāyu* is correct, is this exposition or understanding of such qualities of *vāyu* is applicable to the science of medicine ? [9]

Answer by Vāyorvida :

वार्योविद उवाच—भिषक् पवनमतिबलमतिपरुषमतिशीघ्रकारिणमात्ययिकं चेन्नानुनिशम्येत्, सहसा प्रकुपितमतिप्रयतः कथमग्रेऽभिरक्षितुमभिधास्यति प्रागेवैनमत्ययभयात्; वायोर्यथार्था स्तुतिरपि भवत्यारोग्याय बलवर्णविवृद्धये वर्चस्वित्वायोपचयाय ज्ञानोपपत्तये परमायुःप्रकर्षाय चेति ॥ १० ॥

The sage Vāryovida answered, "If a physician does not comprehend the *vāyu* which excels in strength, roughness, quickness and destructive power, how would he be able to forewarn a patient (against its attack) well in advance of its disastrous effects and how would he advise about the normal qualities of *vāyu* conducive to good health, improvement of strength and complexion, lustre, growth, attainment of knowledge and longevity. [10]

Normal and abnormal functions af pitta by Marīci :

मरीचिरुवाच—अग्निरेव शरीरे पित्तान्तर्गतः कुपिताकुपितः शुभाशुभानि करोति; तद्यथा—पक्तिमपक्तिं दर्शनमदर्शनं मात्रामात्रत्वमूष्मणः प्रकृतिविकृतिवर्णौ शौर्यं भयं क्रोधं हर्षं मोहं प्रसादमित्येवमादीनि चापराणि द्वन्द्वानीति ॥ ११ ॥

Marīci said, "It is Agni alone represented by *pitta* in the body which brings about good or bad effects according to its

normal or abnormal state, e.g. digestion or indigestion, vision or loss of vision, normalcy or otherwise of (bodily) heat, normalcy or otherwise of complexion, valour and fear, anger and joy, bewilderment and happiness and such other pairs of opposite qualities. [11]

Agni within the body represents the heat of the *pitta* as distinct from the external *agni*, that is physical fire having flame, etc. It is not that the biological *agni* is identical with the *pitta*. The latter is in fact one of the causes of the suppression of digestive power (*agnimāndya*). There are some other differentiating factors as well. For example, the ghee is regarded as a remedy for the aggravated *pitta* while it is said to promote digestive power. *Pācaka, Ālocaka, Bhrājaka, Sādhaka* and *Rañjaka*—these are the five forms of *agni*. Depending upon its normalcy or aggravation, it brings about the effects as follows :—

Forms of *agni*		Effects in the state of normalcy		Effects in the state of abnormalcy
1. *Pācaka*	—	digestion	—	indigestion
2. *Ālocaka*	—	vision	—	loss of vision
3. *Bhrājaka*		(a) normal bodily heat		(a) abnormal bodily heat
		(b) normal complexion		(b) abnormal complexion
4. *Sādhaka*		(a) valour		(a) fear
		(b) joy		(b) anger
		(c) happiness		(c) bewilderment.

No example has been cited for *Rañjaka* as it has no appreciable external manifestation.

Normal and abnormal functions of Kapha by Kāpya :

तच्छ्रुत्वा मरीचिवचः काप्य उवाच—सोम एव शरीरे श्लेष्मान्तर्गतः कुपिताकुपितः शुभाशुभानि करोति; तद्यथा—दार्ढ्यं शैथिल्यमुपचयं कार्श्यमुत्साहमालस्यं वृषतां क्लीबतां ज्ञानमज्ञानं बुद्धिं मोहमेवमादीनि चापराणि द्वन्द्वानीति ॥१२॥

Having listened to Marīci, Kāpya said, "Soma (the god of water or the moon) which is represented by *kapha* in the body brings about good or bad effects according to its normal or abnormal state, e.g. sturdiness and looseness, plumpness and emaciation, enthusiasm and laziness, potency and impotency, wisdom and ignorance and such other pairs of qualities. [12]

Presedential remark by Punarvasu Ātreya :

तच्छ्रुत्वा काप्यवचो भगवान् पुनर्वसुरात्रेय उवाच—सर्व एव भवन्तः सम्यगाहुरन्यत्रैकान्तिकवचनात्; सर्व एव खलु वातपित्तश्लेष्माणः प्रकृतिभूताः पुरुषमव्यापन्नेन्द्रियं बलवर्णसुखोपपन्नमायुषा महतोपपादयन्ति सम्यगेवाचरिता धर्मार्थकामा इव निःश्रेयसेन महता पुरुषमिह चामुष्मिंश्च लोके; विकृतास्त्वेनं महता विपर्ययेणोपपादयन्ति ऋतवस्त्रय इव विकृतिमापन्ना लोकमशुभेनोपघातकाल इति ॥ १३ ॥

After having listened to Kāpya, Lord Punarvasu Ātreya said, "All of you have dealt with the subject quite well except that you have not made any general statement on this topic. In fact, all the three *dhātus,* viz. *vāta, pitta* and *kapha* while they are in their natural state, help in bringing about the action of the sense faculties as well as strength, complexion, happiness and a very long span of life in living beings. Like virtue, wealth and desire well accompalished, these *dhatus* also if well directed, bring about immense happiness to living beings in this world and the world beyond. If on the other hand, these *dhātus* are aggravated, like the three seasons vitiated, they also cause undesirable effects and bring about disastrous effects in the lives of living beings in the world. [13]

Opinion of the house :

तदृषयः सर्व एवानुमेनिरे वचनमात्रेयस्य भगवतोऽभिननन्दुश्चेति ॥ १४ ॥

All the sages concurred in and welcomed the exposition of Lord Ātreya. [14]

भवति चात्र—

तदात्रेयवचः श्रुत्वा सर्व एवानुमेनिरे ।
ऋषयोऽभिननन्दुश्च यथेन्द्रवचनं सुराः ॥ १५ ॥

Thus, it is said :—

Having listened to the exposition of Lord Ātreya, all the sages concurred in and welcomed it as the gods did on hearing the words of Indra. [15]

Summary :

तत्र श्लोकौ—

गुणाः षड् द्विविधो हेतुर्विविधं कर्म यत् पुनः ।
वायोश्चतर्विधं कर्म पृथक् च कफपित्तयोः ॥ १६ ॥

महर्षीणां मतिर्या या पुनर्वसुमतिश्च या।
कलाकलीये वातस्य तत् सर्वं संप्रकाशितम् ॥ १७ ॥

The six qualities of *vāta*, two types of causes (relating to the aggravation and vitiation of *vāta*), several functions of *vāta*, its four aspects (normalcy and aggravation within and without the body); functions of *kapha* and *pitta*, views of the sages and conclusion by Lord Ātreya—all this about *vāta* has been explained in this chapter on "Merits and Demerits of Vata". [16–17]

इत्यग्निवेशकृते तन्त्रे चरकप्रतिसंस्कृते श्लोकस्थाने वातकला-
कलीयो नाम द्वादशोऽध्यायः समाप्तः ॥ १२ ॥

इति निर्देशचतुष्कः ॥ १३ ॥

Thus, ends the twelfth chapter of *Sūtra* section on "the Merits and Demerits of *vāta*" of Agniveśa's work as redacted by Caraka.

Thus, ends the quadrate on "furnishing Information the Physician, Medicine, etc. (निर्देशचतुष्क).



त्रयोदशोऽध्यायः

CHAPTER XIII

अथातः स्नेहाध्यायं व्याख्यास्यामः ॥ १ ॥
इति ह स्माह भगवानात्रेयः ॥ २ ॥

We shall now expound the Chapter on 'Oleation.' Thus said Lord Ātreya. [1–2]

In the preceding quadrate informations have been furnished about physician, medicine, etc. Now the various therapeutic measures helping in alleviation of the vitiated *doṣas*, are going to be explained in the present quadrate. Such measures cannot be explained with an exposition of various therapies which in fact constitute them. Thus, oleation, fomentation, emesis and purgation therapies based on the drugs having unctuous and other properties are being explained here. In view of the lengthy details involved, the enema (*basti*) therapy has not been explained in this quadrate.

The present chapter deals with oleation therapy which constitutes the best remedy for alleviating the *vāta*—the most important among all the *doṣas*. Even otherwise, oleation therapy is the first to be administered before the application of the *pañcakarma* therapy.

A Dialogue of teacher and taught :

सांख्यैः संख्यातसंख्येयैः सहासीनं पुनर्वसुम् ।
जगद्धितार्थं पप्रच्छ वह्निवेशः स्वसंशयम् ॥ ३ ॥

(Once upon a time), Lord Punarvasu was sitting with scholars well-versed in the science. Agniveśa placed (some of) his doubts before him for the sake of the well-being of the universe. [3]

Questions regarding oils and fats :

किंयोनयः कति स्नेहाः के च स्नेहगुणाः पृथक् ।
कालानुपाने के कस्य कति काश्च विचारणाः ॥ ४ ॥
कति मात्राः कथंमानाः का च केषूपदिश्यते ।
कश्च केभ्यो हितः स्नेहः प्रकर्षः स्नेहने च कः ॥ ५ ॥
स्नेह्याः के के न च स्निग्धास्निग्धातिस्निग्धलक्षणम् ।
किं पानात् प्रथमं पीते जीर्णे किंच हिताहितम् ॥ ६ ॥

के मृदुक्रूरकोष्ठाः का व्यापदः सिद्धयश्च काः ।
अच्छे संशोधने चैव स्नेहे का वृत्तिरिष्यते ॥ ७ ॥
विचारणाः केषु योज्या विधिना केन तत् प्रभो ! ।
स्नेहस्यामितविज्ञानं ज्ञानमिच्छामि वेदितुम् ॥ ८ ॥

1. What are the sources of unctuous substances ?
2. What are the types of unctuous substances ?
3. What are the qualities of different unctuous substances ?
4. What are the appropriate times and *anupānas* (substance to be taken with or after the intake of medicine) for administering different types of unctuous substances ?
5. What and how many are the recipes of unctuous substances ? [4]
6. What are the different types of dosage and
7. What are the measures ?
8. Again, which specific dose should be prescribed for whom ?
9. Which unctuous substance is beneficial for whom ?
10. What are the maximum and minimum durations of oleation ? [5]
11. What are the indications and cortra-indications for oleation ?
12. What are the features of proper oleation, non-oleation and excessive oleation ?
13. What is beneficial and what is harmful before and after the intake of fats, and also after its complete digestion ? [6]
14. What are the features of *mṛdukoṣṭha* (laxed bowel) and *krūrakoṣṭha* (costive bowel) ?
15. What are the complications of oleation therapy and what are their managements ?
16. What is the regimen prescribed during oleation therapy of both types administered for elimination or as palliative measure ? [7]
17. What recipes should be given to whom and how are they to be prepared ?

I want to know all these about oils and fats, O my Lord ! [8]

Unctuous substances can be administered in two different ways either alone or mixed up with other substances. The latter is known as *vicāraṇā* (recipe).

Sourses of oils and fats :

अथ तत्संशयच्छेत्ता प्रत्युवाच पुनर्वसुः ।
स्नेहानां द्विविधा सौम्य योनिः स्थावरजङ्गमा ॥ ९ ॥

Then, with a view to removing the doubts of Agniveśa, Lord Punarvasu replied, "There are two sources of unctuous substances, viz. vegetable and animal". [9]

Vegetable and animal sourses :

तिलः प्रियालाभिषुकौ बिभीतकश्चित्राभयैरण्डमधूकसर्षपाः ।
कुसुम्भबिल्वारुकमूलकातसीनिकोचकाक्षोडकरञ्जशिग्रुकाः ॥ १० ॥
स्नेहाशयाः स्थावरसंज्ञितास्तथा स्युर्जङ्गमा मत्स्यमृगाः सपक्षिणः ।
तेषां दधिक्षीरघृतामिषं वसा स्नेहेषु मज्जा च तथोपदिश्यते ॥ ११ ॥

Tila (Sesamum indicum Linn.), *Priyāla (Buchanania lanzan* Spreng.), *abhiṣuka (Pistacea vera* Linn.), *bibhītaka (Terminalia belerica* Roxb.), *citra (Baliospermum montanum* Muell—Arg.), *abhayā (Terminalia chebula* Linn.), *eraṇḍa (Ricinus communis* Linn.), *madhūka (Madhuca indica* J. F. Gmel.), *sarṣapa (Brassica nigra* Koch.), *kusumbha (Carthamus tinctorius* Linn.), *bilva (Aegle marmelos* Corr.), *āruka (Prunus persica* Linn.), *mūlaka (Raphanus sativas* Linn.); *atasī (Linum usitatissimum* Linn.), *nikocaka (Artocarpus lakoocha* Roxb.), *akṣoḍa (Aleurites moluccana* Willd.), *karañja (Pongamia pinnata* Merr.), and *śigruka (Moringa oleifera* Lam.) —these are the vegetable sources of oil. The fish, four footed animals and birds constitute the sources of animal fat. Curd, milk, ghee, meat, (muscle) fat and (bone) marrow of these animals and birds are administered as unctuous substances. [10–11]

The unctuous substances, enumerated above are those which are commonly used. Besides, there are other sources of unctuous substances like the oil of *nimba* (*Azadirachta indica* A. Juss.), etc.

Properties of Sesamum oil and castor oil :

सर्वेषां तैलजातानां तिलतैलं विशिष्यते ।
बलार्थे स्नेहने चाग्र्यमैरण्डं तु विरेचने ॥ १२ ॥

(कटूष्णं तैलमैरण्डं वातश्लेष्महरं गुरु ।
कषायस्वादुतिक्तैश्च योजितं पित्तहन्त्रपि ॥ १२ ॥)

Of all the varieties, oil of *tila* (*Sesamum indicum* Linn.) is the most efficacious for the purpose of strength and oleation; oil of *eraṇḍa* (*Ricinus communis* Linn.) for purgation. Castor oil is *kaṭu* (pungent), hot, alleviator of *vāta* and *kapha* and heavy. When mixed up with drugs possessing astringent, sweet and bitter tastes, it alleviates *pitta* also. [12]

Etymologically speaking, the word *'taila'* means only oil extracted from *tila* (*Sesamum indicum* Linn.), but by convention, the term is used to denote all varieties of oils in view of similar method of extraction and properties—cf. *Suśruta : Sūtra* 45 : 130.

Types of unctuous substances :

सर्पिस्तैलं वसा मज्जा सर्वस्नेहोत्तमा मताः ।
एषु चैवोत्तमं सर्पिः संस्कारस्यानुवर्तनात् ॥ १३ ॥

Ghee, oil, muscle fat and bone marrow are the best unctuous substances of all. Amongst them ghee is the unctuous substance par-excellence because of its power to assimilate effectivelv the properties of other substances. [13]

Of all the unctuous substances like curd, milk, etc. ghee, oil, muscle fat and bone marrow are the most important ones because of the excellence in their unctuous qualities. Then again, ghee is the unctuous substance par-excellence. This is because, over and above the excellence in its unctuous qualities, ghee has a remarkable property to assimilate the properties of other substances when added to it. In other words, ghee has the capacity to transform itself so as to imbibe all the qualities of the substances added to it. This assimilating property is not so prominent in other unctuous substances like oil, etc.—cf. *Nidāna* 1 : 39. It is particularly significant that ghee does not give up its own properties even if it is mixed up with substances possessing other properties. With its own qualities intact, it has the capacity to transform itself so as to inbibe the qualities of substances added to it. As it has been said, "Ghee alleviates the *vāta* due to its unctuous quality and *pitta* due to its sweetness and coolness. Even though, *kapha* possesses qualities (like sweetness, coldness, unctuousness, etc.) homologous with ghee, the latter when mixed up with drugs possessing opposite qualities, alleviates the former.

In spite of the fact that ghee transforms itself so as to imbibe roughness and hotness of *citraka* (*Plumbago zeylanica* Linn.) added to it, it

has the capacity to maintain its own qualities like unctuousness and coldness. So, even if drugs possessing altogether contradictory qualities are added to it, it does not give up, its primary quality of unctuousness. Secondary qualities like coldness, etc. might of course sometimes be overcome by substances of contradictory qualities when added to it.

Others hold the view that assimilation of the properties of other drugs is complete only when the substance which assimilates the properties of others gives up its own qualities altogether. Judged from this angle, oil is the best unctuous substance in the sense that it does not only assimilate the substance added to it but also it foregoes its own properties. That is why for the alleviation of bodily heat during fever, oil mixed up with substances having cooling property like *candana* (*Santalum album* Linn.) is prescribed—cf. *Cikitsā* 3 : 258. Even though, oil itself is hot, when mixed up with drugs possessing cooling properties, it imbibes the cooling property in place of its own heating property. This radical transformation of qualities is not possible in ghee as explained above.

Properties of ghee :

घृतं पित्तानिलहरं रसशुक्रौजसां हितम् ।
निर्वापणं मृदुकरं स्वरवर्णप्रसादनम् ॥ १४ ॥

Ghee alleviates *pitta* and *vāta,* it is conducive to *rasadhātu, śukradhātu* (semen) and *ojas.* It has cooling and softening effect upon the body. It adds to the clarity of the voice and complexion. [14]

Properties of oils :

मारुतघ्नं न च श्लेष्मवर्धनं बलवर्धनम् ।
त्वच्यमुष्णं स्थिरकरं तैलं योनिविशोधनम् ॥ १५ ॥

Oil alleviates *vāta.* It does not, however, aggravate *kapha.* It promotes bodily strength. It is beneficial for the skin. It is hot, stabiliser and it controls the morbidity of the female genital organs. [15]

Properties of muscle fat :

विद्धभग्नाहतभ्रष्टयोनिकर्णशिरोरुजि ।
पौरुषोपचये स्नेहे व्यायामे चेष्यते वसा ॥ १६ ॥

The (muscle) fat is prescribed for the treatment of injury, fracture, trauma, prolapse uterus, earache and headache. It enhances the virility of a person. It helps in oleation and it is useful for those who practise physical exercises. [16]

Properties of bone marrow :

बलशुक्ररसश्लेष्ममेदोमज्जविवर्धनः ।
मज्जा विशेषतोऽस्थ्नां च बलकृत् स्नेहने हितः ॥ १७ ॥

The (bone) marrow enhances, strength, *śukra (semen), rasadhātu, kapha, medodhātu* (fat) and *majjā* (marrow). It adds to the physical strength, specially of the bones and is useful for oleation. [17]

Seasonal indications for different types of unctuous substances :

सर्पिः शरदि पातव्यं वसा मज्जा च माधवे ।
तैलं प्रावृषि नात्युष्णशीते स्नेहं पिबेन्नरः ॥ १८ ॥

Ghee is to be taken in autumn *(śarat)*, (muscle) fat and (bone) marrow in the month of *Vaiśākha* (April-may) and oil during the rainy *(prāvṛt)* season. One should not take any of the unctuous substances when it is extremely hot or cold. [18]

Ghee is to be taken during the autumn because *pitta* gets aggravated in this season and ghee alone (of all the unctuous substances) is an antidote for *pitta*. The muscle fat and marrow are neither too hot nor too cold. Ghee alleviates *pitta* due to its coldness, *taila* alleviates *vāta* and *kapha* due to hotness. The muscle fat and marrow being neither hot nor cold, their capacity to alleviate the *doṣas* is of mediocre type. As it will be said, "Oil, muscle fat, marrow and ghee are useful in order of priority in so far as the alleviation of *vāta* and *kapha* is concerned. For alleviating *pitta*, they are useful in order of posteriority. It will be seen that in both these cases, muscle fat and marrow occupy mediocre position—cf. *Vimāna* 8 : 150. Being themselves neither too hot nor too cold, the *anupānas* prescribed alongwith them are also neither too hot nor too cold.—cf. *Sūtra* 27 : 295. So they are prescribed for use in the month of *Vaiśākha* when the bodily strength and *dhātus* undergo diminishing process and the season is neither too hot nor too cold. They are useful because their hotness and coldness are of moderate nature and they are conducive to the enhancement of strength and *dhātus*. *Caitra* (March-April) even though having a moderate temperature is not the proper month for oleation therapy because *kapha* predominates during this time.

It is true, oleation therapy is not to be applied or administered when it is too hot or too cold. But it does not apply to patients suffering from acute diseases. In such cases, oleation therapy is prescribed even if it is too hot or too cold.

Time for the administration of fats :

वातपित्ताधिको रात्रावुष्णे चापि पिबेन्नरः ।
श्लेष्माधिको दिवा शीते पिबेच्चामलभास्करे ॥ १९ ॥

In the event of the vitiation of *vāta* and or *pitta,* and during the summer in general, oleation therapy should be administered in the evening. When the *kapha* is vitiated and in the winter in general, this therapy is to be administered in the mid-day. [19]

Vitiation of *kapha* in the above passage includes even such cases which are accompanied by the vitiation of *vāta* and *pitta* as well. So even the patients, suffering from the diseases where both *vāta* and *kapha* or *pitta* and *kapha* are vitiated, are required to be administered oleation therapy during the day time—cf. *Suśruta* : Cikitsā—31 : 22.

Complications of untimely administration of fats :

अत्युष्णे वा दिवा पीतो वातपित्ताधिकेन वा ।
मूर्च्छां पिपासामुन्मादं कामलां वा समीरयेत् ॥ २० ॥
शीते रात्रौ पिबन् स्नेहं नरः श्लेष्माधिकोऽपि वा ।
आनाहमरुचिं शूलं पाण्डुतां वा समृच्छति ॥ २१ ॥

If oleation therapy is administered during the day time in summer or to patients suffering from diseases dominated by the vitiation of *vāta* or *pitta,* this may cause fainting, thirst, insanity or jaundice.

If one suffering from diseases dominated by the vitiation of *kapha* or any patient suffering from a disease during the course of the winter, is administered this therapy in the evening, he would fall a victim of *ānāha* (constipation), anorexia, colic pain and anaemia. [20–21]

The seriousness or otherwise of these complications enumerated above, would depend upon the combination of the prohibited timings and the vitiation of the *doṣas* causing the concerned diseases. For example, if a person suffering from an acute disease dominated by the vitiation of *kapha* is administered oleation therapy in the evening during the winter, his susceptibility to *ānāha* (constipation), etc. would be of the most serious type.

Anupāna for unctuous substances :

जलमुष्णं घृते पेयं यूषस्तैलेऽनु शस्यते ।
वसामज्ज्ञोस्तु मण्डः स्यात् सर्वेषूष्णमथाम्बु वा ॥ २२ ॥

Ghee is to be taken with the *anupāna* of hot water, oil with that of *yūṣa* (vegetable soup), muscle fat and bone marrow with that of *maṇḍa* (thin gruel). Or all these unctuous substances may be taken with the *anupāna* of hot water. [22]

The dosage of *anupāna* may be determined according to the efficacy of the drugs concerned or according to the pharmaceutical process involved or the conventions set up by the experienced physicians.

Twenty four recipes of oils and fats :

ओदनश्च विलेपी च रसो मांसं पयो दधि ।
यवागूः सूपशाकौ च यूषः काम्बलिकः खडः ॥ २३ ॥
सक्तवस्तिलपिष्टं च मद्यं लेहास्तथैव च ।
भक्ष्यमभ्यञ्जनं बस्तिस्तथा चोत्तरबस्तयः ॥ २४ ॥
गण्डूषः कर्णतैलं च नस्तःकर्णाक्षितर्पणम् ।
चतुर्विंशतिरित्येताः स्नेहस्य प्रविचारणाः ॥ २५ ॥

The following are the twenty four forms of preparation of unctuous substances ;—(1) *odana* (porridge), (2) *vilepin* (a type of gruel prepared with four times of water), (3) *rasa* (meat soup), (4) meat, (5) milk, (6) curd, (7) *yavāgu* (a type of gruel prepared with six times of water), (8) pulse, (9) curry, (10) vegetable soup, (11) *kāmbalika* (sour milk mixed with whay and vinegar MW), (12) *khada* (butter milk boiled with acid vegetables and spices MW.), (13) *saktu* (roasted grain flour), (14) pastry prepared of *tila (Sesamum indicum* Linn.), (15) liquor, (16) linctus, (17) *bhakṣya* (food involving mastication in intake MW.), (18) massage, (19) enema, (20) douche, (21) gargle, (22) ear drop, (23) inhalation, (24) preparations soothing to the ears and eyes. [23–25]

The twentyfour forms of preparation are enumerated in the above passage. Preparation of soup mixed up with vegetable leaves is known as *khaḍa*. *Kāmbalika* preparation is the one which is slightly sour in taste due to its mixing up with curd, salt, unctuous substance, *tila* (*Sesamum indicum* Linn.), etc. The soup well cooked and mixed up in butter milk with *kapittha* (*Feronia limonia* Swingle), *marica* (*Piper*

nigrum **Linn.),** ***ajājī (Cuminum cyminum*** **Linn.) and** ***citraka (Plumbago zeylanica*** **Linn.) is known as** ***khaḍa.*** **The same is known as** ***kāmbalika*** **if it is boiled with curd together with salt, unctuous substance,** ***tila (Sesamum indicum*** **Linn.) and** ***māṣa (Phaseolus radiatus*** **Linn.), and is acidic in taste.**

Linctus is prepared by boiling an unctuous substance with sugar, etc. All these twenty four relate to the possible forms of preparation of unctuous substances.

Intake of simple (unmixed) unctuous substance in known as '*acchapeya*'. As regards *abhyañjana* form of preparation, it is also a product of unmixed unctuous substance. But it is used only externally and no internal administration is involved, thereby, it does not come in contact with *jāṭharāgni,* Thus it is not included under the category of *vicāraṇā.*

Importance of pure-fat administration :

अच्छपेयस्तु यः स्नेहो न तामाहुर्विचारणाम् ।
स्नेहस्य स भिषग्दृष्टः कल्पः प्राथमकल्पिकः ॥ २६ ॥

Intake of simple (unmixed) unctuous substance is not included under the category of *vicāraṇā* (because on preparation as such is involved therein). This intake of simple (unmixed) unctuous substance is regarded by physicians as the best oleation therapy. [26]

Classification of fat preparations :

रसैश्चोपहितः स्नेहः समासव्यासयोगिभिः ।
षड्भिस्त्रिषष्टिधा संख्यां प्राप्नोत्येकश्च केवलः ॥ २७ ॥
एवमेताश्चतुःषष्टिः स्नेहानां प्रविचारणा ।
ओकर्तुव्याधिपुरुषान् प्रयोज्या जानता भवेत् ॥ २८ ॥

Unctuous preparetions are of sixty three types depending on their association with the drugs having six rasas (tastes) in isolation or variant combination. Together with the simple (unmixed) ones, these substances are of sixty four types. A physician, conversant with the habit, seasons, diseases and individual requirements should accordingly administer these sixty four types of preparations of unctuous substances. [27–28]

The sixtyfour types of preparation, mentioned above, do not include *acchapeya*, that is, intake of simple unmixed substance. Only massage, etc. come under this category.

Not that all these preparations are to be administered everywhere. Specific preparations are to be administerd according to the requirements of individual patients with due regard to their habits, the season in which a disease has occured and his nature, age, strength and habit.

Dose schedule for fat administration :

अहोरात्रमहः कृत्स्नमर्धाहं च प्रतीक्षते ।
प्रधाना मध्यमा ह्रस्वा स्नेहमात्रा जरां प्रति ॥ २९ ॥
इति तिस्रः समुद्दिष्टा मात्राः स्नेहस्य मानतः ।
तासां प्रयोगान् वक्ष्यामि पुरुषं पुरुषं प्रति ॥ ३० ॥
प्रभूतस्नेहनित्या ये क्षुत्पिपासासहा नराः ।
पावकश्चोत्तमबलो येषां ये चोत्तमा बले ॥ ३१ ॥
गुल्मिनः सर्पदष्टाश्च विसर्पोपहताश्च ये ।
उन्मत्ताः कृच्छ्रमूत्राश्च गाढवर्चस एव च ॥ ३२ ॥
पिबेयुरुत्तमां मात्रां तस्याः पाने गुणाञ्छृणु ।
विकाराञ्छमयत्येषा शीघ्रं सम्यक्प्रयोजिता ॥ ३३ ॥
दोषानुकर्षिणी मात्रा सर्वमार्गानुसारिणी ।
बल्या पुनर्नवकरी शरीरेन्द्रियचेतसाम् ॥ ३४ ॥
अरुष्कस्फोटपिडकाकण्डूपामाभिरर्दिताः ।
कुष्ठिनश्च प्रमीढाश्च वातशोणितिकाश्च ये ॥ ३५ ॥
नातिबह्वाशिनश्चैव मृदुकोष्ठास्तथैव च ।
पिबेयुर्मध्यमां मात्रां मध्यमाश्चापि ये बले ॥ ३६ ॥
मात्रैषा मन्दविभ्रंशा न चातिबलहारिणी ।
सुखेन च स्नेहयति शोधनार्थे च युज्यते ॥ ३७ ॥
ये तु वृद्धाश्च बालाश्च सुकुमाराः सुखोचिताः ।
रिक्तकोष्ठत्वमहितं येषां मन्दाग्नयश्च ये ॥ ३८ ॥
ज्वरातीसारकासाश्च येषां चिरसमुत्थिताः ।
स्नेहमात्रां पिबेयुस्ते ह्रस्वां ये चावरा बले ॥ ३९ ॥
परिहारे सुखा चैषा मात्रा स्नेहनबृंहणी ।
वृष्या बल्या निराबाधा चिरं चाप्यनुवर्तते ॥ ४० ॥

The dosage of the oleation therapy is of three types, depending upon the time taken for its digestion. The dose of unctuous substance that requires 24 hours for its digestion is of the first type (superior). The one requiring the whole day is of the second type (moderate) and the one requiring six hours only is of the third type (inferior).

We shall now explain their administration according to the individual needs. Those who are in the habit of taking adequate quantity of unctuous substance and have resistance to hunger and thirst, whose power of digestion is strong enough, those who are themselves very strong, those suffering from *gulma* (abdominal tumour), snake bite, *visarpa* (skin diseases characterised by an acute spread), insanity, dysuria, hard stool should use the first (that is superior) type of dose of oleation therapy.

The following are the effects of its intake. If properly administered. it alleviates all ailments instantaneously; it eliminates the *doṣas*, it pervades all the systems of the body; it strengthens and rejuvenates the body, sense organs and mind.

Those suffering from eruptions, boils, pimples, itching, papules, obstinate skin diseases including leprosy, obstinate urinary disorders and gouts (*vātaśoṇita*); those who cannot eat much, those who are of laxed bowels and those with moderate strength are advised to take this therapy in its second (that is moderate) type of dose. The oleation therapy, in this dosage, does not create much of complications nor does it affect the strength too much. It oleates comfortably and is used for purgation.

The old, the children, those with tender health, those who have been brought up in luxury, those for whom evacuation of bowel is not good, those whose power of digestion is weak, those who are chronic patients of fever, diarrhoea and cough, and those who are very weak, are advised to use oleation therapy in its third (inferior) type of dosage. This requires the least precautions; this helps oleation, nourishment, thus stimulates libido and gives strength. This is least harmful and can be continuously administered for a long time. [29–40]

The classification of the oleation therapy is based on the period of digestion of the unctuous substance. If it requires, for digestion, one full day and night (or twenty four hours) or even a part of the day and full night then this is to be regarded as the first (superior) type of dose. Similarly if it requires a full day for digestion, it is to be regarded as the second (moderate) type of dose. The third (inferior) type of dose requires helf a day for getting digested.

During the intake of the first (superior) type of dose, the patient is required to observe complete fasting. That is why, only persons who can stand hunger and thirst are eligible for the first (superior) type of dose of oleation therapy.

If the dosage of oleation therapy of first (superior) type is not properly administered, it might lead to very serious complications. If properly administered, the therapy in this dose is exceedingly helpful in eliminating all *doṣas* and as such is rejuvenator of the body, senses and the mind.

The oleation therapy in the first (superior) type of dose is to be administered only for the alleviation of *doṣas* and not for their elimination; hence, it should not be administered as a part of the *pañcakarma* therapy (five specific therapies for the elimination of *doṣas*).

Indications for the administration of ghee :

वातपित्तप्रकृतयो वातपित्तविकारिणः ।
चक्षुःकामाः क्षताः क्षीणा वृद्धा बालास्तथाऽबलाः॥ ४१ ॥
आयुःप्रकर्षकामाश्च बलवर्णस्वरार्थिनः ।
पुष्टिकामाः प्रजाकामाः सौकुमार्यार्थिनश्च ये ॥ ४२ ॥
दीप्त्योजःस्मृतिमेधाग्निबुद्धीन्द्रियबलार्थिनः ।
पिबेयुः सर्पिरार्ताश्च दाहशस्त्रविषाग्निभिः ॥ ४३ ॥

Intake of ghee is prescribed for those whose bodily constitution is dominated by *vāta* and *pitta,* who is suffering from diseases due to the vitiation of *vāta* and *pitta,* those desirous of good eye sight, those suffering from phthisis and consumption, the old, children, the weak, those desirous of longevity, those desirous of strength, good complexion, voice, nourishment, progeny, tenderness (of the body), lustre, *ojas,* memory, intelligence, power of digestion, wisdom, proper functioning of sense organs and those afflicted with injuries due to burns, by weapens, poisons and fire. [41–43]

Persons suffering from the diseases due to the vitiation of *vāta* and *pitta* are generally of *vātika* and *paittika* type in their physical constitution. Thus, apparently there was no necessity of categorizing those suffering from diseases due to the vitiation of *vāta* and *pitta* as distinct from those of *vātika* and *paittika* constitution. But this has been done with a definite purpose in view. Intake of ghee is prescribed for those of *vātika* and *paittika* constitution even if they are suffering from diseases due to slight vitiation of *kapha.*

Indications for the administration of oils :

प्रवृद्धश्लेष्ममेदस्काश्चलस्थूलगलोदराः ।
वातव्याधिभिराविष्टा वातप्रकृतयश्च ये ॥ ४४ ॥
बलं तनुत्वं लघुतां दृढतां स्थिरगात्रताम् ।
स्निग्धश्लक्ष्णतनुत्वक्तां ये च काङ्क्षन्ति देहिनः ॥ ४५ ॥
कृमिकोष्ठाः क्रूरकोष्ठास्तथा नाडीभिरर्दिताः ।
पिबेयुः शीतले काले तैलं तैलोचिताश्च ये ॥ ४६ ॥

Intake of oil is prescribed even in the winter for those who are having *kapha* and *medas* in excess, whose throat and abdomen are loose but plumpy, those suffering from diseases due to the vitiation of *vāta* and those of *vātika* constitution, those desirous of strength, slimness, lightness, sturdiness, steadiness (of the body), tenderness and smoothness of the skin, those having worms and other infection in their bowels, those having costive bowel, those afflicted with sinuses and those who are accustomed to the intake of oil. [44–46]

Indications for the administration af muscle fat :

वातातपसहा ये च रूक्षा भाराध्वकर्शिताः ।
संशुष्करेतोरुधिरा निष्पीतकफमेदसः ॥ ४७ ॥
अस्थिसन्धिसिरास्नायुमर्मकोष्ठमहारुजः ।
बलवान्मारुतो येषां खानि चावृत्य तिष्ठति ॥ ४८ ॥
महच्चाग्निबलं येषां वसासात्म्याश्च ये नराः ।
तेषां स्नेहयितव्यानां वसापानं विधीयते ॥ ४९ ॥

Intake of muscle fat is prescribed for those who can stand the wind and the sun, those with roughness (in their skin), those who are emaciated due to the bearing of heavy loads or exertion from long walks, those with feeble semen and blood, those whose *kapha* and *medas* (fat) are below normal, those having excruciating pain, in bone joints, veins, ligaments, vital organs, *koṣṭha* (abdominal viscera), those whose channels of circulation are affected by strong *vāta*, those whose power of digestion is superb and those who are accustomed to the intake of fats. This is, however, to be administered only to such of the patients as are required to be given oleation therapy. [47–49]

Indications for the administration of Bone Marrow :

दीप्ताग्नयः क्लेशसहा घस्मराः स्नेहसेविनः ।
वातार्ताः क्रूरकोष्ठाश्च स्नेह्या मज्जानमाप्नुयुः ॥ ५० ॥
येभ्यो येभ्यो हितो यो यः स्नेहः स परिकीर्तितः ।

The intake of bone marrow is prescribed for those who have strong digestive power, those who can withstand stress and strain, a glutton, those accustomed to the intake of unctuous substances, those afflicted with *vāta* and those with costive bowel. This is, however, to be administered only to such patients who are required to be given oleation therapy.

Thus, the indications for different types of oleation therapy useful for different types of patients have been explained. [50]

Course for fat administration :

स्नेहनस्य प्रकर्षौ तु सप्तरात्रत्रिरात्रकौ ॥ ५१ ॥

The maximum and minimum periods for the administration of oleation therapy are seven and three nights respectively. [51]

The oleation therapy which is said to produce unctuousness instantaneously may also take three days to give the desired effect. If the oleation therapy is administered for more than seven days, the patient will get used to it and as such the therapy will cease to produce the desired effect—cf. *Siddhi* 1 : 7.

General indications for oleations therapy :

स्वेद्याः शोधयितव्याश्च रूक्षा वातविकारिणः ।
व्यायाममद्यस्त्रीनित्याः स्नेह्याः स्युर्ये च चिन्तकाः ॥ ५२ ॥

Oleation therapy in general is prescribed for those who are to be given fomentation or elimination therapy, those who have roughness in the skin, those suffering from diseases due to the vitiation of *vāta;* those who indulge in physical exercise, wine and women, and those who suffer from mental strain. [52]

Contra-indications for fat administration :

संशोधनादृते येषां रूक्षणं संप्रवक्ष्यते ।
न तेषां स्नेहनं शस्तमुत्सन्नकफमेदसाम् ॥ ५३ ॥
अभिष्यण्णाननगुदा नित्यमन्दाग्नयश्च ये ।
तृष्णामूर्च्छापरीताश्च गर्भिण्यस्तालुशोषिणः ॥ ५४ ॥

अन्नद्विषश्छर्दयन्तो जठरामगरार्दिताः ।
दुर्बलाश्च प्रतान्ताश्च स्नेहग्लाना मदातुराः ॥ ५५ ॥
न स्नेह्या वर्तमानेषु न नस्तोबस्तिकर्मसु ।
स्नेहपानात् प्रजायन्ते तेषां रोगाः सुदारुणाः ॥ ५६ ॥

Oleation therapy should not be administered to such of the patients as are eligible for *rūkṣaṇa* (drying) therapy except for the purpose of administering elimination therapy; also to those in whom *kapha* and *nedas* (fat) are aggravated, those in whose cases the aggravated condition of *kapha* reflects itself in the form of mucus secretion from the mouth and anus, those whose power of digestion is continuously weak, those suffering from thirst and fainting, the pregnant women, those whose palate gets dried up, those having aversion to food, those suffering from vomiting, abdominal diseases, diseases due to improper digestion as well as metabolism, those afflicted with *gara* type of poison, the weak, emaciated, those having aversion to the intake of unctuous substances, those intoxicated and those being administered inhalation and enema therapies. If oleation therapy is administered to such persons, they are likely to fall victims of disastrous complications. [53–56]

One of the functions of elimination therapy is to cause dryness in the body. When such a therapy is to be administered with a view to causing dryness in the body, then the oleation therapy automatically forms part thereof. But if dryness is caused by something else, oleation therapy does not come to the picture at all. The diseases where the *rūkṣaṇa* (drying) therapy is to be administered are enumerated in *Sūtra* 22 : 30.

Signs and Symptoms of incomplete oleation :

पुरीषं ग्रथितं रूक्षं वायुरप्रगुणो मृदुः ।
पक्ता खरत्वं रौक्ष्यं च गात्रस्यास्निग्धलक्षणम् ॥ ५७ ॥

Hard and dry stool, derangement of *vāyu*, weak digestive power, roughness and dryness of the skin—these are the signs of under oleation. [57]

Signs and Symptoms of Proper oleation :

वातानुलोम्यं दीप्तोऽग्निर्वर्चः स्निग्धमसंहतम् ।
मार्दवं स्निग्धता चाङ्गे स्निग्धानामुपजायते ॥ ५८ ॥

Evacuation of the flatus, good digestive power, unctuous and soft stool, tenderness and smoothness of the body—these are the signs of proper oleation. [58]

Signs and Symptoms of over oleation :

पाण्डुता गौरवं जाड्यं पुरीषस्याविपक्वता ।
तन्द्रीररुचिरुत्क्लेशः स्यादतिस्निग्धलक्षणम् ॥ ५९ ॥

Paleness, heaviness, stiffness, stool indicative of indigestion, drowsiness, anorexia, nausea are the signs of over oleation. [51]

Pre oleation management :

द्रवोष्णमनभिष्यन्दि भोज्यमन्नं प्रमाणतः ।
नातिस्निग्धमसंकीर्णं श्वः स्नेहं पातुमिच्छता ॥ ६० ॥
पिबेत् संशमनं स्नेहमन्नकाले प्रकाङ्क्षितः ।
शुद्ध्यर्थं पुनराहारे नैशे जीर्णे पिबेन्नरः ॥ ६१ ॥

A day preceding to the administration of oleation therapy, one should take food in proper quantity. The food should be liquid, hot and *anabhiṣyandi* (that does not obstruct the channel of circulation). It should neither be too unctuous nor a mixture of two opposite qualities (hot and cold).

When hungry, one should take alleviation *(saṁśamana)* type of oleation therapy during lunch hours. As regards the elimination *(saṁśodhana)* type of oleation therapy, it should be administered when the food taken in the preceding night has been well digested. [60–61]

Elimination type of oleation therapy is to be administered in the morning hours when the food taken in the preceding night is well digested. The alleviation type is to be administered during lunch hours when the patient is having a good appetite.

The main object behind the elimination therapy is to excite the *doṣas* in the body. The alleviation type of the therapy, on the other hand, suppresses the *doṣas*. So if the alleviation type of oleation therapy is administered in the morning when there is no intensity of appetite, the unctuous substance will not get digested and it will adhere to the lumen of the intestine. This will excite the *doṣas*, rather than suppress them. Therefore, alleviation type of oleation therapy should be administered

when there is a good appetite, that is during lunch hours. This is however the general rule—vide *śloka* 19 of this chapter for exceptions.

Management during oleation :

उष्णोदकोपचारी स्याद्ब्रह्मचारी क्षपाशयः ।
शकृन्मूत्रानिलोद्गारानुदीर्णांश्च न धारयेत् ॥ ६२ ॥
व्यायाममुच्चैर्वचनं क्रोधशोकौ हिमातपौ ।
वर्जयेदप्रवातं च सेवेत शयनासनम् ॥ ६३ ॥
स्नेहं पीत्वा नरः स्नेहं प्रतिभुञ्जान एव च ।
स्नेहमिथ्योपचाराद्धि जायन्ते दारुणा गदाः ॥ ६४ ॥

While under the oleation therapy, one should use hot water, observe *brahmacarya,* one should not sleep during day time nor one should suppress urges for motion, urination, flatus, eructation, etc., one should avoid physical exercise, loud speech, anger, anxiety, cold and sun, and one should lie down or sit in a place well protected from the wind. Even after the completion of the course of oleation therapy one might be required to take some more unctuous substance of homologous qualities, he should also observe all these regimen.

Adoption of wrong regimen during the course of oleation therapy is bound to result in serious complications. [62–64]

What are the wholesome and unwholesome regimen during the course of oleation therapy and thereafter—these are the two points explained in the above verses. During the course of oleation therapy, one has to follow the regimen as prescribed in verses 62 and 63. All of them are to be continued for some time even after the completion of the course.

Therapeutic test for the diagnosis of laxed bowel :

मृदुकोष्ठस्त्रिरात्रेण स्निह्यत्यच्छोपसेवया ।
स्निह्यति क्रूरकोष्ठस्तु सप्तरात्रेण मानवः ॥ ६५ ॥
गुडमिक्षुरसं मस्तु क्षीरमुल्लोडितं दधि ।
पायसं कृशरां सर्पिः काश्मर्यत्रिफलारसम् ॥ ६६ ॥
द्राक्षारसं पीलुरसं जलमुष्णमथापि वा ।
मद्यं वा तरुणं पीत्वा मृदुकोष्ठो विरिच्यते ॥ ६७ ॥
विरेचयन्ति नैतानि क्रूरकोष्ठं कदाचन ।
भवति क्रूरकोष्ठस्य ग्रहण्यत्युल्बणानिला ॥ ६८ ॥
उदीर्णपित्ताऽल्पकफा ग्रहणी मन्दमारुता ।
मृदुकोष्ठस्य तस्मात् स सुविरेच्यो नरः स्मृतः ॥ ६९ ॥

A person with laxed bowel, is properly oleated by taking unctuous substance for three consecutive nights and one with costive bowels for seven consecutive nights.

Sugar candy, sugarcane juice, *mastu* (whey), milk, cream from the curd, curd, *pāyasa* (milk prepration), gruel made from *tila* (*Sesamum indicum* Linn.), rice and *māṣa* (*Phoseslus radiatus* Linn.), ghee, juice of *kāśmarya* (*Gmelina arborea* Linn), *harītakī* (*Terminalia chebula* Linn.), *āmalakī* (*Emblica officinalis* Gaertn.), *bibhītaka* (*Terminalia belerica* Roxb.), *drākṣā* (*Vitis vinifera* Linn.) and *pīlu* (*Salvadora persica* Linn.), even. hot water or fresh wine—in take of any of these serves as a purgative for those with laxed bowel. But these can not produce purgative effect for those with costive bowel because their *grahaṇī* (duodenum including small intestine) is too much dominated by *vāta*. Purgation is easy for those with laxed bowel, because their *grahaṇī* is dominated by *pitta* and is least affected by *kapha* and *vāta*. [65–69]

Purgation in the cases of those with costive bowel is very difficult because the *vāta* belonging to the *grahaṇī* (duodenum including small intestine) serves as an obstacle in the purgative nature of sugar candy, etc. The process of purgation on the other hand is easier for those with laxed bowel, because their duodenum and intestine are least affected by *vāta* or even *kapha* which serve as obstacle in purgation. In these cases purgation is rather facilited by the domination of *pitta* which is conducive to the act of purgation. So any one of the drugs like sugar candy, etc. enumerated above, provides an easy purgation for persons with laxed bowel.

Side reactions of oleation and its managenent :

उदीर्णपित्ता ग्रहणी यस्य चाग्निबलं महत् ।
भस्मीभवति तस्याशु स्नेहः पीतोऽग्नितेजसा ॥ ७० ॥
स जग्ध्वा स्नेहमात्रां तामोजः प्रक्षारयन् बली ।
स्नेहाग्निरुत्तमां तृष्णां सोपसर्गामुदीरयेत् ॥ ७१ ॥
नालं स्नेहसमृद्धस्य शमायान्नं सुगुर्वपि ।
स चेत् सुशीतं सलिलं नासादयति दह्यते ।
यथैवाशीविषः कक्षमध्यगः स्वविषाग्निना ॥ ७२ ॥
अजीर्णे यदि तु स्नेहे तृष्णा स्याच्छर्दयेद्भिषक् ।
शीतोदकं पुनः पीत्वा भुक्त्वा रूक्षान्नमुल्लिखेत् ॥ ७३ ॥
न सर्पिः केवलं पित्ते पेयं सामे विशेषतः ।
सर्वं ह्यनुरजेद्देहं हत्वा संज्ञां च मारयेत् ॥ ७४ ॥

तन्द्रा सोत्क्लेश आनाहो ज्वरः स्तम्भो विसंज्ञता ।
कुष्ठानि कण्डूः पाण्डुत्वं शोफार्शांस्यरुचिस्तृषा ॥ ७५ ॥
जठरं ग्रहणीदोषः स्तैमित्यं वाक्यनिग्रहः ।
शूलमामप्रदोषाश्च जायन्ते स्नेहविभ्रमात् ॥ ७६ ॥
तत्रात्युल्लेखनं शस्तं स्वेदः कालप्रतीक्षणम् ।
प्रति प्रति व्याधिबलं बुद्ध्वा स्रंसनमेव च ॥ ७७ ॥
तक्रारिष्टप्रयोगश्च रूक्षपानान्नसेवनम् ।
मूत्राणां त्रिफलायाश्च स्नेहव्यापत्तिभेषजम् ॥ ७८ ॥

Unctuous substances taken by a person having the domination of *pitta* in the *grahaṇī* (duodenum including small intestine) and having strong digestive power, gets digested (lit, burnt) quickly by virtue of the power of the digestive fire. Strong digestive fire, having consumed the heavy dose of unctuous substance displaces the *ojas* and aggravates the thirst with complications. Even very heavy food is not enough to satisfy the digestive fire excited by oleation. In the circumstances, unless he takes recourse to cold water, the patient may die (lit. be burnt to death) as a serpent lying in the midst of a heap of wood dies with the fire of its own poisonous breath.

If a patient gets thirst due to indigestion of the unctuous substance taken, the physician should administer emesis. The patient should again be given emesis after being given cold water and unctuous food.

Unmixed ghee should not be taken in the event of the domination of *pitta* specially when *pitta* is associated with *āma*. Ghee taken in this condition brings about paleness (Jaundice) in the body and may prove to be fatal by impairing the consciousness.

If oleation therapy is not administered properly, drowsiness, nausea, acute constipation, fever, stiffness, unconsciousness, obstinate skin diseases including leprosy, pruritus, paleness, oedema, piles, anorexia, thirst, obstinate abdominal diseases, diseases due to the malfunctioning of the intestine including duodenum, stillness, suppression of speech, colic pain and diseases due to improper dsgestion and metabolism will occur. In that case emesis, fomentation or fasting (till the previous intake of unctuous substance gets digested) is prescribed. Purgation

may also be administered with due regard to the strength of the disease depending on individual cases. **Complications arising out of the inappropriate oleation may also be neutralised** by the intake of *Takrāriṣṭa* (cf. *Cikitsā* 14 : 72–75.), ununctuous drink and food, urine, *harītakī* (*Terminalia chebula* Linn.), *āmalakī* (*Emblica officinalis* Gaertn.) and *bibhītaka* (*Terminalia belerica* Roxb.). [70–78]

Ojas is the essence of all the *dhātus* and is situated in the heart. Ghee is not to be taken while *pitta* accompanied with *āma* is dominant. Unmixed ghee is specially prohibited in all such cases. Ghee mixed with drugs having bitter taste might sometime help to neutralise the domination of *pitta* accompanied with *āma* by virtue of the digestive qualities of bitter drugs, etc. But the unmixed ghee would always be harmful in such cases. This applies to the intake of unctuous substance in general, that is to say no unctuous substance is to be taken during the domination of *pitta* accompanied with *āma*. Even, where intake of ghee is prescribed, ghee to be taken is required to be mixed up with the appropriate drugs.

अकाले चाहितश्चैव मात्रया न च योजितः ।
स्नेहो मिथ्योपचाराच्च व्यापद्येतातिसेवितः ॥ ७९ ॥

The oleation therapy gives rise to many complications, if it is administered at inappropriate times or is not taken in the proper dose or taken in excess or (even if taken properly but) followed by improper regimen. [79]

स्नेहात् प्रस्कन्दनं जन्तुस्त्रिरात्रोपरतः पिबेत् ।
स्नेहवद्द्रवमुष्णं च त्र्यहं भुक्त्वा रसौदनम् ॥ ८० ॥

Purgation is to be administered three days after the completion of the oleation therapy. During the interval of three days, the patient should take unctuous liquid and hot porridge together with meat juice. [80]

एकाहोपरतस्तद्वद्भुक्त्वा प्रच्छर्दनं पिबेत् ।

The enemis is to be administered one day after the completion of the oleation therapy. The food prescribed during this interval of one day is the same as indicated in the preceding verse.

स्यात्त्वसंशोधनार्थीये वृत्तिः स्नेहे विरिक्तवत् ॥ ८१ ॥

The regimen prescribed in connection with the purgation are

to be followed with regard to the alleviation type of oleation therapy also. [81]

The regimen in connection with the purgation therapy are as enumerated in *Sūtra* 15 : 17. All the prescriptions and prohibitions for purgation as well as emesis therapy are identical except that smoking is prescribed after emesis while it is prohibited after purgation. Smoking is also prohibited after oleation therapy in general—cf. *Sūtra* 5 : 43.

Indications for the administration of fat preparations :

स्नेहद्विषः स्नेहनित्या मृदुकोष्ठाश्च ये नराः ।
क्लेशासहा मद्यनित्यास्तेषामिष्टा विचारणा ॥ ८२ ॥

Unctuous preparations (rather than pure unctuous substances) are to be prescribed for persons who have aversion for taking unctuous substance, those who are in the habit of regularly taking, unctuous substance, wine, those with laxed bowels and those who cannot resist to physical strain. [82]

लावतैत्तिरमायूरहांसवाराहकौक्कुटाः ।
गव्याजौरभ्रमात्स्याश्च रसाः स्युः स्नेहने हिताः ॥ ८३ ॥
यवकोलकुलत्थाश्च स्नेहाः सगुडशर्कराः ।
दाडिमं दधि सव्योषं रससंयोगसंग्रहः ॥ ८४ ॥
स्नेहयन्ति तिलाः पूर्वं जग्धाः सस्नेहफाणिताः ।
कृशराश्च बहुस्नेहास्तिलकाम्बलिकास्तथा ॥ ८५ ॥
फाणितं शृङ्गवेरं च तैलं च सुरया सह ।
पिबेद्रूक्षो भृतैर्मांसैर्जीर्णेऽश्नीयाच्च भोजनम् ॥ ८६ ॥
तैलं सुराया मण्डेन वसां मज्जानमेव वा ।
पिबन् सफाणितं क्षीरं नरः स्निह्यति वातिकः ॥ ८७ ॥
धारोष्णं स्नेहसंयुक्तं पीत्वा सशर्करं पयः ।
नरः स्निह्यति पीत्वा वा सरं दध्नः सफाणितम् ॥ ८८ ॥
पाञ्चप्रसृतिकी पेया पायसो माषमिश्रकः ।
क्षीरसिद्धो बहुस्नेहः स्नेहयेदचिरान्नरम् ॥ ८९ ॥
सर्पिस्तैलवसामज्जातण्डुलप्रसृतैः शृ(कृ)ता ।
पाञ्चप्रसृतिकी पेया पेया स्नेहनमिच्छता ॥ ९० ॥
(शौकरो वा रसः स्निग्धः सर्पिर्लवणसंयुतः ।
पीतो द्विर्वासरे यत्नात् स्नेहयेदचिरान्नरम् ॥ १ ॥)

The meat juice of *lāva* (common quail), *tittira* (black partridge), *mayūra* (peacock), *haṁsa* (swan), *varāha* (pig), *kukkuṭa* (red spur fowl), *go* (cow), *aja* (goat), *aurabhra* (wild sheep) and fish are useful in oleation.

The drugs required to be mixed up with meat juice are *yava* (barley), *kola* (*Zizyphus jujuba* Lam.), *kulattha* (*Dolichos biflorus* Linn.), sugar candy, crystal sugar, *dāḍima* (*Punica granatum* Linn.), curd, *śuṇṭhi* (*Zingiber officinale* Rosc.), *pippalī* (*Piper longum* Linn.) and *marica* (*Piper nigrum* Linn.).

If seeds of *tila* (*Sesamum indicum* Linn.) together with unctuous substances, *phāṇita* (a preparation of sugar cane), *kṛśara* (a type of gruel) added with sufficient quantity of unctuous substance and *kāmbalika* (sour milk mixed with whey and vinegar MW.) prepared with sesammum-seed, are taken before meals, they are useful in oleation.

One having dryness should take *phāṇita* (a preparation of sugar cane), juice of *śṛṅgavera* (*Zingiber officinale* Rosc.), and oil together with wine. After they have been digested he should take his meal with minced meat.

A person with *vātika* constitution can be oleated by taking oil, together with the upper portion of wine, muscle fat, marrow, milk and *phāṇita* (a preparation of sugar cane).

One gets oleated by taking warm milk fresh from the cow mixed up with sugar and unctuous substance or cream of the curd along with *phāṇita*. *Pañcaprasṛtikī* type of gruel *prepared* with milk and *māṣa* (*Phaseolus radiatus* Linn.) and added with unctuous substance in sufficient quantity oleates immediately.

Pañcaprasṛtikīpeyā is prepared of ghee, oil, muscle fat, marrow and rice—*prasṛta* (96 g.) of each. This is prescribed for one in need of oleation therapy.

Juice of pork made unctuous by adding ghee and salt, if taken properly twice a day oleates immediately. [83–90]

Specific Contra-Indications of substances used in oleation Therapy :

ग्राम्यानूपौदकं मांसं गुडं दधि पयस्तिलान् ।
कुष्ठी शोथी प्रमेही च स्नेहने न प्रयोजयेत् ॥ ९१ ॥
स्नेहैर्यथार्हं तान् सिद्धैः स्नेहयेदविकारिभिः ।
पिप्पलीभिर्हरीतक्या सिद्धैस्त्रिफलयाऽपि वा ॥ ९२ ॥
द्राक्षामलकयूषाभ्यां दध्ना चाम्लेन साधयेत् ।
व्योषगर्भं भिषक् स्नेहं पीत्वा स्निह्यति तं नरः ॥ ९३ ॥

यवकोलकुलत्थानां रसाः क्षारः सुरा दधि ।
क्षीरसर्पिश्च तत् सिद्धं स्नेहनीयं घृतोत्तमम् ॥ ९४ ॥

One suffering from obstinate skin diseases including leprosy, oedema and obstinate urinary disorders should not use meat juice of domesticated, marshy and aquatic animals, sugar candy, curd, milk and sesammum seeds. If necessary, such patients should be oleated by means of ghee duly prepared with therapeutically useful drugs or with *pippalī* (*Piper longum* Linn.), *harītakī* (*Terminalia Chebula* Linn.) and *triphalā* (*Terminalia chebula* Linn., *Emblica officinalis* Gaertn. and *Terminalia belerica* Roxb.).

A physician should prepare unctuous drink with the juice of *drākṣā* (*Vitis vinifera* Linn.) and *āmalakī* (*Emblica officinalis* Gaertn.), sour curd, *śuṇṭhi* (*Zingiber officinale* Rosc.), *pippalī* (*Piper longum* Linn.) and *marica* (*Piper nigrum* Linn.). By taking this, one gets oleated.

The medicated ghee best suited for the purpose of oleation therapy is to be prepared with the decoction of *yava* (barley), *kola* (*Zizyphus jujuba* Lam.), *kulattha* (*Dolichos biflorus* Linn.), alkalies, wine, curd and ghee prepared out of milk. [91–94]

Oleation therapy in genital disorders :

तैलमज्जवसासर्पिर्बदरत्रिफलारसैः ।
योनिशुक्रप्रदोषेषु साधयित्वा प्रयोजयेत् ॥ ९५ ॥

Therapeutic preparation for oleation in the treatment of diseases of the female genital tract and semen is to be made with oil, marrow, muscle fat, ghee and the decoction of *badara* (*Zizyphus jujuba* Lam.), *harītakī* (*Terminalia chebula* Linn.), *āmalakī* (*Emblica officinalis* Gaertn.) and *bibhītaka* (*Terminalia belerica* Roxb.). [95]

Simile regarding the effect of quick oleation :

गृह्णात्यम्बु यथा वस्त्रं प्रस्रवत्यधिकं यथा ।
यथाग्नि जीर्यति स्नेहस्तथा स्रवति चाधिकः ॥ ९६ ॥
यथा वाऽऽक्लेद्य मृत्पिण्डमासिक्तं त्वरया जलम् ।
स्रवति स्रंसते स्नेहस्तथा त्वरितसेवितः ॥ ९७ ॥

As a cloth absorbs certain amount of water but oozes out the water in excess, so the oleation theraphy used just in pro-

portion with the digestive power gets digested (that is, it is ineffective for the purpose of oleation); it oleates only when it is administered in excess. Or as water poured on a clod of earth in quick succession oozes out after slightly saturating the latter, so, oleation therapy administered in quick succession in a day, goes waste without oleating properly. [96–97]

Role of common salt in oleation :

लवणोपहिताः स्नेहाः स्नेहयन्त्यचिराच्चरम् ।
तद्ध्यभिष्यन्द्यरूक्षं च सूक्ष्ममुष्णं व्यवायि च ॥ ९८ ॥

Unctuous drink prepared with salt oleates an individual instantaneously because salt is by nature *abhiṣyandi* (that obstructs the channel of circulation), unctuous, *sūkṣma* (that passes through subtle channels), hot, *vyavāyi* (which gets digested only after its absorption and pervasion in the whole body). [98]

Routine for the administration of differrent therapeutic measures :

स्नेहमग्रे प्रयुञ्जीत ततः स्वेदमनन्तरम् ।
स्नेहस्वेदोपपन्नस्य संशोधनमथेतरत् ॥ ९९ ॥

Oleation therapy is required to be administered first; then fomentation therapy is to be applied; finally elimination therapy is to be administered after the administration of oleation and fomentation. [99]

तत्र श्लोकः—

स्नेहाः स्नेहविधिः कृत्स्नव्यापत्सिद्धिः सभेषजा ।
यथाप्रश्नं भगवता व्याहृतं चान्द्रभागिना ॥ १०० ॥

To sum up :—Lord Punarvasu has described in response to the question, the various types of oleation, the procedure for oleation, all the complications arising out of this therapy and the preparations of various drugs useful for this therapy. [100]

इत्यग्निवेशकृते तन्त्रे चरकप्रतिसंस्कृते श्लोकस्थाने
स्नेहाध्यायो नाम त्रयोदशोऽध्यायः ॥ १३ ॥

Thus, ends the thirteenth Chapter on "Oleation" of *Sūtra* section of Agniveśa's work as redacted by Caraka.

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CHAPTER XIV

चतुर्दशोऽध्यायः

अथातः स्वेदाध्यायं व्याख्यास्यामः ॥ १ ॥
इति ह स्माह भगवानात्रेयः ॥ २ ॥

We shall now expound the chapter on 'Fomentation'.

Thus, said Lord Ātreya. [1–2]

Oleation preceds fomentation. So the chapter on fomentation has followed the one on Oleation.

A simile regarding the effect of fomentation therapy :

अतः स्वेदाः प्रवक्ष्यन्ते यैर्यथावत्प्रयोजितैः ।
स्वेदसाध्याः प्रशाम्यन्ति गदा वातकफात्मकाः ॥ ३ ॥
स्नेहपूर्वं प्रयुक्तेन स्वेदेनावजितेऽनिले ।
पुरीषमूत्ररेतांसि न सज्जन्ति कथंचन ॥ ४ ॥
शुष्काण्यपि हि काष्ठानि स्नेहस्वेदोपपादनैः ।
नमयन्ति यथान्यायं किं पुनर्जीवतो नरान् ॥ ५ ॥

Now the different types of fomentation will be explained. If properly administered, they can cure such of the *vātika* and *ślaiṣmika* diseases as are curable by fomentation. If administered after oleation, fomentation brings *vāta* under control and thereby facilitates the elimination of faeces, urine and semen.

Even dry pieces of wood bend by means of oleation and fomentation, duly applied, then how living human beings (can not be benefitted). [3–5]

Fomentation is useful for all diseases caused by the the vitiation of *vāta* or *kapha,* or *vāta* and *kapha* both. It is not useful when vitiated *vāta* and or *kapha* are combined with *pitta* nor is it useful in cases like abdominal diseases (even if caused by *vāta* and / or *kapha*) which are not curable by fomentation therapy.

Specificity in fomentation :

रोगर्तुव्याधितापेक्षो नात्युष्णोऽतिमृदुर्न च ।
द्रव्यवान् कल्पितो देशे स्वेदः कार्यकरो मतः ॥ ६ ॥

Fomentation—neither too hot nor too mild–combined with proper drugs and applied with due regard to the diseases, the

season, the individual patient and bodily organ affected by the disease, is effective indeed. [6]

Drugs to be used for fomentation should be unctuous or non-unctuous, depending upon the nature of the disease to be treated.

Degree and quality of fomentation :

व्याधौ शीते शरीरे च महान् स्वेदो महाबले ।
दुर्बले दुर्बलः स्वेदो मध्यमे मध्यमो हितः ॥ ७ ॥
वातश्लेष्मणि वाते वा कफे वा स्वेद इष्यते ।
स्निग्धरूक्षस्तथा स्निग्धो रूक्षश्चाप्युपकल्पितः ॥ ८ ॥

If the disease is of serious type, if the season is very cold and if the body of the patient is very strong, strong fomentation is prescribed, If the disease is mild, the season is moderately cold and the body is weak, mild fomentation is prescribed. If all are of moderate nature, then moderate fomentation is prescribed.

In diseases caused by *vāta*, combined with *kapha*, *vāta* alone or *kapha* alone, the fomentation to be applied should be prepared by drugs of unctuous and coarse qualities, unctuous quality alone or coarse quality alone respectively. [7–8]

आमाशयगते वाते कफे पक्वाशयाश्रिते ।
रूक्षपूर्वो हितः स्वेदः स्नेहपूर्वस्तथैव च ॥ ९ ॥

If the *vāta* is accumulated in *āmāśaya* (stomach) then the fomentation with drugs having coarse qualities, should precede the prescribed fomentation for *vāta*; one the other hand, if *kapha* is accumulated in the *pakvāśaya* (colon) fomentation with drugs having unctuous qualities should precede the prescribed fomentation for *kapha*. [9]

In the preceding verse, fomentation with drugs having unctuous and coarse qualities is prescribed for *vātika* and *ślaiṣmika* ailments respectively. But if the *vāta* is accumulated in the stomach, in that case, the unctuous fomentation is required to follow the fementation with drugs having coarse quality. Again, if *kapha* is accumulated in the colon, the coarse fomentation is to follow the fomentation with drugs having unctuous quality. The reason is quite simple. As stated in the sixth verse above, the fomentation is to be applied with due regard to time, affected bodily organ etc; so, even if stomach is affected by *vāta*,

it is necessary that the local *doṣa*, inhabitating the organ, that is *kapha*, should be alleviated first and this can be done only by the administration of fomentation with drugs having coarse qualities. Similarly, it is necessary to administer fomentation with drugs having unctuous qualities when colon, the abode of *vāta* is affected by *kapha*. As it has been stated that first of all, the inherent local *doṣas* are to be attended to, with due regard to the treatment of the extraneous *doṣas*.

Parts Contra-Indicated for fomentation :

वृषणौ हृदयं दृष्टी स्वेदयेन्मृदु नैव वा ।
मध्यमं वंक्षणौ शेषमङ्गावयवमिष्टतः ॥ १० ॥

No fomentation should preferably be administered over testicles, heart and eyes. Even if it is (very) necessary to administer, it should be of mild type; over groins it should be moderate; fomentation on other parts of the body could be according to the individual needs. [10]

Fomentation over testicles, heart and eyes should be administered only when there is no other way to treat the local disease. If they can be treated otherwise, fomentation must not be administered.

सुशुद्धैर्नक्तकैः पिण्ड्या गोधूमानामथापि वा ।
पद्मोत्पलपलाशैर्वा स्वेद्यः संवृत्य चक्षुषी ॥ ११ ॥
मुक्तावलीभिः शीताभिः शीतलैर्भाजनैरपि ।
जलार्द्रैर्जलजैर्हस्तैः स्विद्यतो हृदयं स्पृशेत् ॥ १२ ॥

Before applying fomentation, eyes are required to be covered with exceedingly clean cloths, a ball of wheat flour or leaves of *kamala* (*Nelumbo nucifera* Gaertn.) and *utpala* (*Nymphaea alba* Linn.) or Palas. Similarly heart is to be covered with cool perl necklaces, cool utensils, lotuses wet with water or simply by the touch of cold hands. [11–12].

At the time of fomentation, it is necessary to protect delicate organs of the body like eyes, heart and testicles. The instructions contained in the above two verses relate to eyes and heart, being the most delicate parts of the body. Similar protective devices are to be applied to testicles as well.

Signs of Ideal fomentation :

शीतशूलव्युपरमे स्तम्भगौरवनिग्रहे ।
संजाते मार्दवे स्वेदे स्वेदनाद्विरतिर्मता ॥ १३ ॥

Fomentotion is to be administered until there is complete recovery from cold, colic pain, stiffness and heaviness of the body or until tenderness and sweating appear there. (Fomentation should be stopped thereafter.) [13]

The signs of proper administration of fomentation therapy is the appearance of sweating which indicates that the complications like cold etc. which stand as obstacles to sweating have disappeared. If, on the other hand, there is no sweating inspite of fomentation therapy, it indicates that fomentation has not been properly administered and as such complications like cold etc. are still persisting.

Signs of over fomentation :

पित्तप्रकोपो मूर्च्छा च शरीरसदनं तृषा ।
दाहः स्वराङ्गदौर्बल्यमतिस्विन्नस्य लक्षणम् ॥ १४ ॥
उक्तस्तस्याशितीये यो ग्रैष्मिकः सर्वशो विधिः ।
सोऽतिस्विन्नस्य कर्तव्यो मधुरः स्निग्धशीतलः ॥ १५ ॥

Aggravation of *pitta*, fainting, prostration, thirst, burning sensation, weakness of the voice and limbs—these symptoms appear when there is over-fomentation. The treatment of patients suffering from complications due to over fomentation is the same as prescribed in connection with the regimen for summer in the sixth chapter of this section. The regimen to be followed, are of course to be sweet, unctuous and cold. [14–15]

Generally speaking, the management of patients suffering from complications due to over fomentation is the same as the one prescribed for summer season. But the regimen to be followed should, as a rule, be sweet, unctuous and cold. So, even though wine in small quantity may be a prescribed regimen for the summer, it is not for such patients because it is neither unctuous nor cold.

Contra-Indications for fomentation :

कषायमद्यनित्यानां गर्भिण्या रक्तपित्तिनाम् ।
पित्तिनां सातिसाराणां रूक्षाणां मधुमेहिनाम् ॥ १६ ॥
विदग्धभ्रष्टब्रध्नानां विषमद्यविकारिणाम् ।
श्रान्तानां नष्टसंज्ञानां स्थूलानां पित्तमेहिनाम् ॥ १७ ॥
तृष्यतां क्षुधितानां च क्रुद्धानां शोचतामपि ।
कामल्युदरिणां चैव क्षतानामाढ्यरोगिणाम् ॥ १८ ॥
दुर्बलातिविशुष्काणामुपक्षीणौजसां तथा ।
भिषक् तैमिरिकाणां च न स्वेदमवतारयेत् ॥ १९ ॥

The physician should not administer fomentation therapy to those who have taken toomuch astringents and alcohols, the pregnant woman, those suffering from *raktapitta* (a disease characterized by bleeding from different parts of the body), diarrhoea, *paittika* type of obstinate urinary disorder specially diabetes mellitus, *vidagdha-bhraṣṭa-bradhna* (inflammation and prolapse of the rectum), toxic conditions, alcoholism; those having *paittika* constitution and dry skin; those who are fatigued, unconscious, fatty, thirsty, hungry, in a fit of anger and anxiety, those suffering from jaundice, abdominal diseases, consumption, *vātarakta* (gout), *timira* (fainting); those who are weak and dried up and whose *ojas* has been reduced. [16–19]

Fomentation therapy should not be administered to individuals who have taken toomuch astringent substances in general specially wine prepared with astringent drugs. Those who have taken astringent drugs, their body becomes exceedingly rough and stiff. If fomentation is applied over this type of body, it might lead to cracking of the skin (*parvabheda*).

The disease *raktapitta* is itself not curable by fomentation. If the patient suffering from *raktapitta* is afflicted with another disease due to the vitiation of *vāta* and *kapha,* even then he is not to be given fomentation therapy. This therapy is not to be administered to such patients even as a part of *pañcarma* therapy. Similarly, this therapy is never to be administered to patients suffering from the diseases enumerated above.

The word *"madhumeha"* includes all obstinate urinary disorders, specially disorders caused by the vitiation of *pitta.* In all these cases the body becomes sloth and as such fomentation, which also causes slothness is not prescribed for patients suffering from these diseases. Fomentation is not to be administered to such patients as are taken to alcohol even if they suffer from diseases due to chronic alcoholism of *vātika* and *ślaiṣmika* type.

All these cases where fomentation is not to be administered are enumerated in the above verses. But then even if an individual is placed in any one of these situations, he may be given fomentation therapy if attacked by another more serious disease like *saṁnyāsa* (syncope) which can be cured only by fomentation therapy. As it has been stated, "A smaller anomaly is wellcome if it helps eradicate a greater one."

Indications for fomentation :

प्रतिश्याये च कासे च हिक्काश्वासेष्वलाघवे ।
कर्णमन्याशिरःशूले स्वरभेदे गलग्रहे ॥ २० ॥

अर्दितैकाङ्गसर्वाङ्गपक्षाघाते विनामके ।
कोष्ठानाहविबन्धेषु मूत्राघाते विजृम्भके ॥ २१ ॥
पार्श्वपृष्ठकटीकुक्षिसंग्रहे गृध्रसीषु च ।
मूत्रकृच्छ्रे महत्त्वे च मुष्कयोरङ्गमर्दके ॥ २२ ॥
पादजानूरुजङ्घार्तिसंग्रहे श्वयथावपि ।
खल्लीष्वामेषु शीते च वेपथौ वातकण्टके ॥ २३ ॥
संकोचायामशूलेषु स्तम्भगौरवसुप्तिषु ।
सर्वाङ्गेषु विकारेषु स्वेदनं हितमुच्यते ॥ २४ ॥

Fomentation is useful for *Pratiśyāya* (coryza), cough, hiccup, dyspnea, heaviness of the body, pain in the ear, neck and head, hoarseness of voice, spasmodic obstruction in the throat, paralysis of the face, one limb, whole body or half of the body, inflexures of the body (*vaināmaka*), distension of the abdomen, constipation and suppression of urine, *vijṛmbhaka* (pendiculation), stiffness of sides, back, waiste and abdomen, sciatica, dysuria, enlargement of scrotum, malaise, pain and stiffness of feet, knee, calf, oedema, *khallī* (neuralgia of upper and lower extremities), diseases due to impaired digestion and metabolism, in chill and shivering, affliction of the ankle joint by *vāta (vāta kaṇṭaka)*, in contraction, extension or colic pain, stiffness, excessive heaviness, numbness and in diseases affecting the whole body. [20–24]

Materials used in piṇḍa sveda :

तिलमाषकुलत्थाम्लघृततैलामिषौदनैः ।
पायसैः कृशरैर्मांसैः पिण्डस्वेदं प्रयोजयेत् ॥ २५ ॥
गोखरोष्ट्रवराहाश्वशकृद्भिः सतुषैर्यवैः ।
सिकतापांशुपाषाणकरीषायसपूटकैः ॥ २६ ॥
श्लैष्मिकान् स्वेदयेद् पूर्वैर्वातिकान् समुपाचरेत् ।
द्रव्याण्येतानि शस्यन्ते यथास्वं प्रस्तरेष्वपि ॥ २७ ॥

One should prepare a bolus for fomentation with *tila* (*Sesamum indicum* Linn.), *māṣa* (*Phaseolus radiatus* Linn.), *kulattha* (*Doliction biflorus* Linn.), sour preparations, ghee, oil, meat, porridge, *pāyasa* (milk preparations), and flesh—this is indicated for diseases of *vātika* origin.

Faeces of cow, ass, camel, pig and horse along with the barley grains with chaff, sand, dust, stone dried cow-dung and iron

powder in a bolus form for fomentation in diseases of *ślaiṣmika* origin.

These very drugs may be used for *prastara sveda* (that is fomentation by a hot stone) depending upon the nature of diseases. [25–26]

Materials required for jentāka sveda :

भूगृहेषु च जेन्ताकेषूष्णगर्भगृहेषु च ।
विधूमाङ्गारतप्तेषु स्वभ्यक्तः स्विद्यते सुखम् ॥ २८ ॥

The person should first of all be well massaged and then heated in an underground cellar, *jentāka* type of room, or warm enclosed central room which is heated with fire brands devoid of smoke. This effects fomentation comfortably. [23]

Materials used for nāḍī sveda :

ग्राम्यानूपौदकं मांसं पयो बस्तशिरस्तथा ।
वराहमध्यपित्तासृक् स्नेहवत्तिलतण्डुलाः ॥ २९ ॥
इत्येतानि समुत्काथ्य नाडीस्वेदं प्रयोजयेत् ।
देशकालविभागज्ञो युक्त्यपेक्षो भिषक्तमः ॥ ३० ॥
वारुणामृतकैरण्डशिग्रुमूलकसर्षपैः ।
वासावंशकरञ्जार्कपत्रैरश्मन्तकस्य च ॥ ३१ ॥
शोभाञ्जनकसैरेयमालतीसुरसार्जकैः ।
पत्रैरुत्काथ्य सलिलं नाडीस्वेदं प्रयोजयेत् ॥ ३२ ॥
भूतीकपञ्चमूलाभ्यां सुरया दधिमस्तुना ।
मूत्रैरम्लैश्च सस्नेहैर्नाडीस्वेदं प्रयोजयेत् ॥ ३३ ॥

The physician conversant with the geological and temporal classification and having the sense of propriety should prepare *nāḍī sveda* (a type of fomentation administered by collecting steam through a tube) by boiling the flesh of domesticated, marshy and aquatic animals, milk, head of goat, blood, bile and the flesh of middle part of pig, unctuous substances like castor seeds, seasamum seeds and rice (for *vātika* diseases).

For *ślaiṣmika* diseases, *nāḍī sveda* should be given by boiling leaves of *varuṇa (Crataeva religiosa* Forst.*)*, *amṛtaka (Tinspora cordifolia* Miers. *)*, *eraṇḍa (Ricinus communis* Linn. *)*, *śigru (Moringa oleifera* Lam. *)*, *mūlaka (Raphanus sativus* Linn. *)*, *sarṣapa (Brassica nigra* Koch. *)*, *vāsā (Adhatoda vasica* Neess*)*, *vaṁśa (Bambusa arundi-*

nacea Retz.), *karañja* (*Pongamia Pinnata* Merr.), *arka* (*Calotropis gigantea* R. Br. ex Ait.), *aśmantaka* (*Bauhinia racemosa* Lam.), *śobhañjana* (a variety of *śigru*), *saireya* (*Barleria prionitis* Linn.), *mālatī* (*Jasminus grandiflorum*), *surasā* (*Ocimum sanctum* Linn.), and *arjaka* (*Ocimum gratissimum* Linn.).

For *vātaślaiṣmika* diseases, *nāḍī sveda* should be given boiling *bhūtika* (*Trachyspermum ammi* Spreague.), *pañcamūla* (roots of *Aegle marmelos* Corr, *Oroxylum indicum* Vent., *Gmelina arborea* Linn., *Stereospermum suaveolens* DC. and *Clerodendrum phlomidis* Linn. f.) added with wine, whey, urine and acidic preparations. [29–30]

Materials for tub fomentation :

एत एव च निर्यूहाः प्रयोज्या जलकोष्ठके ।
स्वेदनार्थं घृतक्षीरतैलकोष्ठांश्च कारयेत् ॥ ३४ ॥

These very decoctions are to be used in a big water-tub for fomentation. These decoctions may also be used for the purpose of the fomentation in ghee-tubs, milk-tubs and oil-tubs. [34]

Ingredients of upanāha sveda :

गोधूमशकलैश्चूर्णैर्यवानाम्लसंयुतैः
सस्नेहकिण्वलवणैरुपनाहः प्रशस्यते ॥ ३५ ॥
गन्धैः सुरायाः किण्वेन जीवन्त्या शतपुष्पया ।
उमया कुष्ठतैलाभ्यां युक्तया चोपनाहयेत् ॥ ३६ ॥
चर्मभिश्चोपनद्धव्यः सलोमभिरपूतिभिः ।
उष्णवीर्यैरलाभे तु कौशेयाविकशाटकैः ॥ ३७ ॥

Poultice for the purpose of fomentation should be prepared with wheat chips, barley flour, mixed with acidic preparations, unctuous substance, yeast and salt, or with fragrant substance, yeast, *jīvantī* (*Leptandenia reticulata* W & A), *śatapuṣpā* (*Foeniculum vulgare* Mill), *umā* (*Linum usitatissimum* Linn.), *kuṣṭha* (*Saussurea lappa* C. B. Clarke) mixed with oil.

Leather with hair, devoid of bad smell and of *uṣṇa vīrya* animals (like antelops, etc. whose meat produces heat) is to be used as bandage. In case of their non-availability, silk or woolen blanket may be used for this purpose. [35-37]

By *upanāha* is meant bandaging of the affected limb of the body with leather, etc. after applying considerable quantity of ointment. Leather

bandage may be regarded as an *anagnisveda*, that is fomentation without involving the direct application of fire.

Period for upanāha sveda :

रात्रौ बद्धं दिवामुञ्चेन्मुञ्चेद्रात्रौ दिवा कृतम्।
विदाहपरिहारार्थं, स्यात् प्रकर्षस्तु शीतले ॥ ३८ ॥

In order that the burning sensation may be prevented, normally, the bandage applied in the night should be removed in the morning and so the one applied during the day, in the evening; the duration of bandage may be prolonged in the winter. [38]

Thirteen types of fomentation :

सङ्करः प्रस्तरो नाडी परिषेकोऽवगाहनम्।
जेन्ताकोऽश्मघनः कर्षूः कुटी भूः कुम्भिकैव च ॥ ३९ ॥
कूपो होलाक इत्येते स्वेदयन्ति त्रयोदश।
तान् यथावत् प्रवक्ष्यामि सर्वानेवानुपूर्वशः ॥ ४० ॥

The thirteen varieties of fomentation are *saṅkara*, *prastara*, *nāḍī*, *pariṣeka*, *avagāhana*, *jentāka*, *aśmaghana*, *karṣū*, *kuṭī*, *bhū*, *kumbhikā*, *kūpa* and *holāka*. They will be described seriatim. [39–40]

In this verse, the various procedures to be adopted for fomentation are enumerated. Some of these words like saṅkara, etc. are accepted traditionally by vaidyas; some of them carry a specific meaning from the derivation of the word itself. For example, *nāḍisveda* means the type of fomentation administered through a *nāḍī*, that is a tube. On the other hand, there are some whose meanings are without any reference to derivation (*pratyaya*), for example, '*jentāka*'.

Definition of saṅkara sveda :

तत्र वस्त्रान्तरितैरवस्त्रान्तरितैर्वा पिण्डैर्यथोक्तैरुपस्वेदनं सङ्करस्वेद इति विद्यात् ॥ ४१ ॥

By *saṅkara sveaa* is meant fomentation by means of bolus containing prescribed drugs with or without being wrapped with cloths. [41]

Definition of prastara sveda :

शूकशमीधान्यपुलाकानां वेशवारपायसकृशरोत्कारिकादीनां वा प्रस्तरे कौशेयाविकोत्तरप्रच्छदे पञ्चाङ्गुलोरुबूकार्कपत्रप्रच्छदे वा स्वभ्यक्तसर्वगात्रस्य शयानस्योपस्वेदनं प्रस्तरस्वेद इति विद्यात् ॥ ४२ ॥

A bed is to be prepared of the size of the individual with corn,

pulse and *pulāka* (an inferior type of grain) or *veśavara* (a preparation of meat without bones together with long-pepper, black-pepper, ginger, sugar-candy and ghee), *pāyasa* (milk preperation), *kṛśara* (thick gruel), *utkārikā* (pudding), etc. covered with silk, woolen or with the leaves of *pañcāṅgula* (*Ricinus communis* Linn.), *urubūka* (a variety of *Ricinus communis* Linn.), and *arka* (*Calotropis gigantea* R. Br. ex Ait.). The individual, well-massaged all over the body, should be made to lie down over this bed. This process is known as *prastara sveda*. [42]

Definition and method of nāḍī sveda :

स्वेदनद्रव्याणां पुनर्मूलफलपत्रशुङ्गादीनां मृगशकुनपिशितशिरस्पदादीनामुष्णस्वभावानां वा यथार्हमम्ललवणस्नेहोपसंहितानां मूत्रक्षीरादीनां वा कुम्भ्यां बाष्पमनुद्वमन्त्यामुत्क्वथितानां नाड्याशरेषीकावंशदलकरञ्जार्कपत्रान्यतमकृतया गजाग्रहस्तसंस्थानया व्यामदीर्घया व्यामार्धदीर्घया वा व्यामचतुर्भागाष्टभागमूलाग्रपरिणाहस्रोतसा सर्वतो वातहरपत्रसंवृतच्छिद्रया द्विस्त्रिर्वा विनामितया वातहरस्निग्धस्नेहाभ्यक्तगात्रो बाष्पमुपहरेत्; बाष्पो ह्यनृजुगामी विहतचण्डवेगस्त्वचमविदहन् सुखं स्वेदयतीति नाडीस्वेदः ॥ ४३ ॥

Durgs for fomentation like roots, fruits, leaves, buds, etc. (of trees, plants, etc.) or flesh and head, etc. of animals and birds which bring about heat (in the body) are (first of all) mixed up with sour, salt or unctuous substances and urine, milk, etc. depending on the nature of diseases. They are then decocted in a pitcher in such a way the vapour does not leak out. A pipe made of *śareṣikā* (?) or leaves of *vaṁśa* (*Bambusa arundinacea* Retz.), *karañja* (*Pongamia pinnata* Merr.) or *arka* (*Calotropis gigantea* R. Br. ex Ait) with its fore part having the shape of the trunk of an elephant, is then inserted into the pitcher. The pipe is required to be one *vyāma* (91. 44 cm) or half a *vyāma* (45. 72 cm) long with its circumference being one fourth of a *vyāma* (22. 86 cm) in its proximal end, and one eighth of *vyāma* (11. 43 cm) in the distal end. All the clefts in the pipe should be well-covered with the leaves that alleviate *vāta* (like castor leaves). The pipe should be curved twice or thrice. The individual well-massaged with unctuous substances that alleviate *vāta* should get this vapour through the curved pipe. Curvatures of the pipe help to lessen the intensity of vapour and so the vapour coming out of

this pipe does not cause any burn in the body and thus it foments quite comfortably This is known as *nāḍī sveda*. [43]

The pipe should be of the length of one *vyāma* (91. 44 cm) only when the fomentation is required to be administered in a high dose; otherwise it should be half of a *vyāma* (45. 72 cm) only. The force with which the steam comes out is subdued by the length as well as curvatures of the pipe.

Definition and method of pariṣeka :

वातिकोत्तरवातिकानां पुनर्मूलादीनामुत्क्वाथैः सुखोष्णैः कुम्भीर्वर्षणिकाः प्रनाडीर्वा पूरयित्वा यथार्हसिद्धस्नेहाभ्यक्तगात्रं वस्त्रावच्छन्नं परिषेचयेदिति परिषेकः ॥ ४४ ॥

Pitchers, *varṣaṇikā* (small pitchers with number of holes at the bottom) or pipes (made of bamboo, *nala* that is *Phragmites karka* Trin, etc.) are to be filled up with luke warm decoctions of roots, etc. of drugs which can cure *vātika* diseases or such of the *vātaślaiṣmika* diseases where *vāta* is predominant. Showers are then to be taken by an individual after he has been well-massaged with suitable unctuous substance and has been covered with cloth. This is *pariṣeka* type of fomentation. [44]

Definition of avagāha :

वातहरोत्क्वाथक्षीरतैलघृतपिशितरसोष्णसलिलकोष्ठकावगाहस्तु यथोक्त एवावगाहः ॥ ४५ ॥

A tub should be filled up with decoction, milk, oil, ghee, meat juice or hot water that alleviate *vāta* and the patient should take bath in it. This is known as *avagāha* type of fomentation. [45]

Administration of fomentation in a tub of above description is of very common use.

Technique of jentāka sveda :

अथ जेन्ताकं चिकीर्षुर्भूमिं परीक्षेत—तत्र पूर्वस्यां दिश्युत्तरस्यां वा गुणवति प्रशस्ते भूमिभागे कृष्णमधुरमृत्तिके सुवर्णमृत्तिके वा परीवापपुष्करिण्यादीनां जलाशयानामन्यतमस्य कूले दक्षिणे पश्चिमे वा सूपतीर्थे समसुविभक्तभूमिभागे सप्ताष्टौ वाऽरत्नीरुपक्रम्योदकात् प्राङ्मुखमुदङ्मुखं वाऽभिमुखतीर्थं कूटागारं कारयेत्, उत्सेधविस्तारतः परमरत्नीः षोडश, समन्तात् सुवृत्तं मृत्कर्मसंपन्नमनेकवातायनम्; अस्य कूटागारस्यान्तः समन्ततो भित्तिमरत्निविस्तारोत्सेधां पिण्डिकां कारयेदाकपाटात्, मध्ये चास्य कूटागारस्य चतुष्किष्कुमात्रं पुरुषप्रमाणं मृन्मयं कन्दुसंस्थानं बहुसूक्ष्मच्छिद्रमङ्गारकोष्ठकस्तम्भं सपिधानं कारयेत्; तं च खादिराणामाश्वकर्णा-

दीनां वा काष्ठानां पूरयित्वा प्रदीपयेत् ; स यदा जानीयात् साधु दग्धानि काष्ठानि गतधूमान्यवतप्तं च केवलमग्निना तदग्निगृहं स्वेदयोग्येन चोष्मणा युक्तमिति, तत्रैनं पुरुषं वातहराभ्यक्तगात्रं वस्त्रावच्छन्नं प्रवेशयेत्, प्रवेशयंश्चैनमनुशिष्यात्—सौम्य ! प्रविश कल्याणायारोग्याय चेति, प्रविश्य चैनां पिण्डिकामधिरुह्य पार्श्वापरपार्श्वाभ्यां यथासुखं शयीथाः, न च त्वया स्वेदमूर्च्छापरीतेनापि सता पिण्डिकैषा विमोक्तव्याऽऽप्राणोच्छ्वासात्, भ्रश्यमानो ह्यतः पिण्डिकावकाशाद्द्वारमनधिगच्छन् स्वेदमूर्च्छापरीततया सद्यः प्राणाञ्जह्याः, तस्मात् पिण्डिकामेनां न कथंचन मुञ्चेथाः; त्वं यदा जानीयाः—विगताभिष्यन्दमात्मानं सम्यक्प्रस्रुतस्वेदपिच्छं सर्वस्रोतोविमुक्तं लघूभूतमपगतविबन्धस्तम्भसुप्तिवेदनागौरवमिति, ततस्तां पिण्डिकामनुसरन् द्वारं प्रपद्येथाः, निष्क्रम्य च न सहसा चक्षुषोः परिपालनार्थं शीतोदकमुपस्पृशेथाः, अपगतसन्तापक्लमस्तु मुहूर्तात् सुखोष्णेन वारिणा यथान्यायं परिषिक्तोऽश्नीयाः; इति जेन्ताकस्वेदः ॥ ४६ ॥

One should examine the land before resorting to the *jentāka* type of fomentation. One should construct a circular building facing the east or north side having a pond in front. This should be done in the east or in the north side of the village in a good fertile piece of land whose earth be black and sweet or of golden colour. The building is to be erected on the southern or eastern bank of a water reservoir like small or big pond or place contiguous thereto. The level of the land should be uniformly plane and it should be situated at a distance of seven to eight *aratnis* (320 cm to 365. 76 cm) from the water reservoir. The height and diameter of the building should be sixteen *aratnis* (731. 52 cm) each. The building should be uniformly circular, well plastered with mud and should have many windows. A bench—one *aratani* (45. 72 cm) high and one *aratni* (45. 72 cm) wide is then to be prepared all around the wall upto the door. An oven of clay should be prepared in the centre of the room. Its diameter should be four *hastas* (1. 8 m) and height should be equal to that of an individual. It should be circular in shape (like a a *kandu* ?) and should have many fine holes. The pillar-like oven should have a lid. This should be filled up with the fuel of *khadira (Acacia catechu* Willd. *)* and *aśvakarṇa (Diperocarpus alatus* Roxb. *)*, etc., and be ignited. When the physician is sure that the fuel has well burnt up, the smoke has completely disappeared and the room is heated by fire alone, and is as such

be equipped with heat required for fomentation, he should ask the patient who is well-massagedwith (oil prepered of) *vāta*-curing drugs and covered with a cloth, to enter the room. While asking him to do so, the physician should advise, "O noble one ! enter the room for the sake of your well-being and cure of diseases. Go over the bench and lie down thereon, changing your sides comfortably. Even if you are fainted owing to (excessive) heat do not leave the bench so long as you are alive because if you leave this bench, it may not be possible for you to reach the door. This might result in death owing to fainting due to (excessive) heat. So you should never leave the bench. When you feel that you are free from all obstructions, the sweat along with its sticking portion is completely drained out (of your body), all channels are light and free from all obstructions there is no stiffness, numbness, pain, heaviness, then you should move towards the door following the bench. In order that your eyes may not get adversely affected, you should not apply cold water immediately after coming out of the room. After the heat and exertion are over, you should take bath with luke warm water after about three-fourth of an hour and then you should take your meals." This is known as *jentāka sveda*. [46]

Bath in cold water immediately after *jentāka* type of fomentation is to be avoided as the heat immediately followed by cold bath is injurious to eyes. Selection of a suitable site, proximity to water reservoir, etc. are important from the point of view of auspiciousness of *jentāka*. Proximity to water reservoir is also intended to have a soothing effect to the eyes of the individual undergoing fomentation. This will also serve as an antidote to over fomentation and facilitate construction of the building.

Definition of aśmaghana sveda :

शयानस्य प्रमाणेन घनामश्ममयीं शिलाम् ।
तापयित्वा मारुतघ्नैर्दारुभिः संप्रदीपितैः ॥ ४७ ॥
व्यपोह्य सर्वानङ्गारान् प्रोक्ष्य चैवोष्णवारिणा ।
तां शिलामथ कुर्वीत कौषेयाविकसंस्तराम् ॥ ४८ ॥
तस्यां स्वभ्यक्तसर्वाङ्गः स्वपन् स्विद्यति ना सुखम् ।
कौरवाजिनकौषेयप्रावाराद्यैः सुसंवृतः ॥ ४९ ॥
इत्युक्तोऽश्मघनस्वेदः,

A compact slab of stone of the measurement of a man, is to

be heated with the fuel of trees having *vāta* curing properties. All fire brands are then to be removed and the stone slab to be sprinkled with hot water. The slab is then to be covered with silk or woollen sheets. The person well-massaged all over the body and well-covered with upper garments, etc. made of cotton, hide and silk should lie down on this slab. By so doing, he will be comfortably fomented. This is known as *'aśmaghana'* fomentation. [47–49]

Technique of karṣū sveda :

कर्षूस्वेदः प्रवक्ष्यते ।
खानयेच्छयनस्याधः कर्षूं स्थानविभागवित् ॥ ५० ॥
दीप्तैरधूमैरङ्गारैस्तां कर्षूं पूरयेत्ततः ।
तस्यामुपरि शय्यायां स्वपन् स्विद्यति ना सुखम् ॥ ५१ ॥

Karṣū sveda wili now be described. The physician conversant with geological classification should get dug a flask-shaped trench below the bed-stead. This trench should be filled up with smoke-less fire-brands. The person lying on bed over this gets comfortably fomented. [50–51]

Technique of kuṭī sveda :

अनत्युत्सेधविस्तारां वृत्ताकारामलोचनाम् ।
घनभित्तिं कुटीं कृत्वा कुष्ठाद्यैः संप्रलेपयेत् ॥ ५२ ॥
कुटीमध्ये भिषक् शय्यां स्वास्तीर्णामुपकल्पयेत् ।
प्रावाराजिनकौशेयकुथकम्बलगोलकैः ॥ ५३ ॥
हसन्तिकाभिरङ्गारपूर्णाभिस्तां च सर्वशः ।
परिवार्यान्तरारोहेदभ्यक्तः स्विद्यते सुखम् ॥ ५४ ॥

A thick-walled cottage, round in shape, should be constructed. It should neither be too high nor too wide. There should not be any window in it. The (inner wall of this) cottage should be plastered with drugs like *kuṣṭha (Saussurea lappa* C. B. Clarke*)*, etc. In the centre of this cottage, there should be a bed well-covered with sheets prepared of cotton, silk, hide, *kutha (kuśa* grass *)*, blanket or *golaka* (a variety of woollen cloth). The bed should be surrounded with furnaces filled up with fire-brands. The person well-massaged should lie over this bed. Thus, he will get comfortably fomented. [52–54]

Definition of bhū sveda :

य एवाश्मघनस्वेदविधिर्भूमौ स एव तु।
प्रशस्तायां निवातायां समायामुपदिश्यते ॥ ५५ ॥

'Bhū' type of fomentation should be carried out on the same principle as *"aśmaghana sveda"* on the earth. However, an auspicious area, which is free from excessive wind, should be selected for this purpose. [55]

Technique of kumbhī sveda :

कुम्भीं वाताहरक्वाथपूर्णां भूमौ निखानयेत्।
अर्धभागं त्रिभागं वा शयनं तत्र चोपरि ॥ ५६ ॥
स्थापयेदासनं वाऽपि नातिसान्द्रपरिच्छदम्।
अथ कुम्भ्यां सुसन्तप्तान् प्रक्षिपेद्‌यसो गुडान् ॥ ५७ ॥
पाषाणान् वोष्मणा तेन तत्स्थः स्विद्यति ना सुखम्।
सुसंवृताङ्गः स्वभ्यक्तः स्नेहैरनिलनाशनैः ॥ ५८ ॥

A pitcher is to be filled up with the decoction of drugs that alleviate *vāta* and burried in earth upto one half or one-third part of it. A bed or seat covered with a thin sheet should be kept over it and the patient should either lie down or sit over it as the case may be. Thereatfer, hot iron balls or stones should be put into the pitcher. By the heat coming out of the pitcher, the patient who is either sitting or lying on it gets comfortably fomented. Before doing so, he should, however, get his body well-covered after being well-massaged with unctuous substances that alleviate *vāta*. [56–58]

The bed or seat over the pitcher should be arranged in such a way that the pitcher may not get broken.

Definition of kūpa sveda :

कूपं शयनविस्तारं द्विगुणं चापि वेधतः।
देशे निवाते शस्ते च कुर्यादन्तः सुमार्जितम् ॥ ५९ ॥
हस्त्यश्वगोखरोष्ट्राणां करीषैर्दग्धपूरिते।
स्ववच्छन्नः सुसंस्तीर्णेऽभ्यक्तः स्विद्यति ना सुखम् ॥ ६० ॥

A well-like pit of the width of a bed and twice as deep as wide should be dug out in an auspicious place which is not exposed to wind. Inner portion of this should be well-cleaned up. It should be filled out with the dung of elephants, horses, cows, asses or camels and then ignited. A bed should then be placed over

this well. The person well-massaged and well-covered, lying on this bed gets comfortably fomented. [59–60]

Technique of holāka sveda :

धीतीकां तु करीषाणां यथोक्तानां प्रदीपयेत् ।
शयनान्तः प्रमाणेन शय्यामुपरि तत्र च ॥ ६१ ॥
सुदग्धायां विधूमायां यथोक्तामुपकल्पयेत् ।
स्ववच्छन्नः स्वपंस्तत्राभ्यक्तः स्विद्यति ना सुखम् ॥ ६२ ॥
होलाकस्वेद इत्येष सुखः प्रोक्तो महर्षिणा ।

A heap of dung (of elephants, horses, cows, asses or camels) of the size of a bed is to be ignited. When it is well burnt and has become smokeless, a bed covered with a thin sheet is to be kept over it. The patient with his body well-covered after a massage should lie over it to get fomentation comfortably. This is known as *'holāka'* type of fomentation that is good for health. [61–62]

इति त्रयोदशविधः स्वेदोऽग्निगुणसंश्रयः ॥ ६३ ॥

The above are the thirteen types of fomentation involving the direct application of fire. [63]

Fomentation without fire :

व्यायाम उष्णसदनं गुरुप्रावरणं क्षुधा ।
बहुपानं भयक्रोधावुपनाहाहवातपाः ॥ ६४ ॥
स्वेदयन्ति दशैतानि नरमग्निगुणादृते ।

The ten devices which in a way serve the purpose of fomentation without involving the direct application of fire, are exercise, residing in a warm chamber, wearing of heavy clothing, hunger, excessive drinking, fear, anger, application of poultice, wrestling and exposure to sun shine. [64]

The chamber used for the fomentation of this type is not heated by any external source. But the very construction of the chamber, characterised by thick wall and absence of windows, brings about the desired warmth.

Poultice (*upanāha*) is of two types, viz., *sāgnika* (involving the direct applcation of fire) and *niragnika* (that does not involve the direct application of fire). The former variety of *upanāha* or poultice is known as *saṅkarasveda*—cf. *Sūtra* 14 : 41—One such formula is described in *Sūtra* 3:13. The latter type which is mentioned here causes fomentation by obstructing the radiation of heat from the body due to the thickness of

paste used for poultice. Sun shine is no doubt hot but the heat in this case is not due to fire; hence sun shine is included in this category of fomentation.

Classification of fomentation techniques :

इत्युक्तो द्विविधः स्वेदः संयुक्तोऽग्निगुणैर्न च ॥ ६५ ॥
एकाङ्गसर्वाङ्गगतः स्निग्धो रूक्षस्तथैव च ।
इत्येतत्त्रिविधं द्वन्द्वं स्वेदमुद्दिश्य कीर्तितम् ॥ ६६ ॥

The first type of classification of fomentation (as described above) is based on whether it involves the application of fire or not. Another classification is based on its applicability to the one part or the whole of the body. The third classification is whether the fomentation is wet or dry. These are the three pairs based on three types of classifications of fomentation. [65–66]

The types of fomentation that can be used only for one organ of the body are *sankara*, *nāḍī*, etc., whereas those which are applicable to the whole body are *prastara*, *jentāka*, etc. Unctuous type of fomentations is prescribed for *vātika* diseases, those of dry type for *'ślaiṣmika'* diseases and those of unctuous-cum-dry type for the *vātika*-cum-*ślaiṣmika* diseases. Being implied in the former two, the third one of this variety is not separately mentioned in the text. Dichotomy is involved in each of these three pairs.

Pre-fomentation and Post fomentation managements :

स्निग्धः स्वेदैरुपक्रम्यः स्विन्नः पथ्याशनो भवेत् ।
तदहः स्विन्नगात्रस्तु व्यायामं वर्जयेन्नरः ॥ ६७ ॥

After the oleation therapy, the patient should be administered fomentation. When duely fomented, he should be kept on wholesome diet. After fomentation, the patient should abstain from exercise on that day. [67]

Details of the wholesome diet are not specified here. All such diets as are coducive to the alleviation of *pitta* (which is aggravated during fomentation) are to be taken as wholesome.

तत्र श्लोकाः—

स्वेदो यथा कार्यकरो हितो येभ्यश्च यद्विधः ।
यत्र देशे यथा योग्यो देशो रक्ष्यश्च यो यथा ॥ ६८ ॥
स्विन्नातिस्विन्नरूपाणि तथाऽतिस्विन्नभेषजम् ।
अस्वेद्याः स्वेदयोग्याश्च स्वेदद्रव्याणि कल्पना ॥ ६९ ॥

त्रयोदशविधः स्वेदो विना दशविधोऽग्निना ।
संग्रहेण च षट् स्वेदाः स्वेदाध्याये निदर्शिताः ॥ ७० ॥

Suming up the contents :—

The procedure for the effective administration of fomentation, patients for whom it is beneficial types of fomentation, the application of various types of fomentation depending on the bodily organ affected, protection of certain tender parts of the body in the course of fomentation, signs and symptoms of proper fomentation and fomentation in excess, cure of complications due to excessive fomentation the persons who are fit for fomentation and those who are not, drugs for fomentation, general principles guiding fomentation, thirteen types of fomentations involving the direct application of fire—the ten types without it, the condensed six-fold classification of fomentation (in three pairs)—All these are described in this chapter on fomentation. [68–70]

स्वेदाधिकारे यद्वाच्यमुक्तमेतन्महर्षिणा ।
शिष्यैस्तु प्रतिपत्तव्यमुपदेष्टा पुनर्वसुः ॥ ७१ ॥

In this chapter fomentation, whatever aught to be stated have been explained by Lord Punarvasu; hence disciple should (faithfully) follow these instructions. [71]

इत्यग्निवेशकृते तन्त्रे चरकप्रतिसंस्कृते श्लोकस्थाने
स्वेदाध्यायो नाम चतुर्दशोऽध्यायः ॥ १४ ॥

Thus ends the fourteenth chapter on 'fomentation' of the *Sūtra* section of Agniveśa's work as redacted by Caraka.



पञ्चदशोऽध्यायः

CHAPTER XV

अथात उपकल्पनीयमध्यायं व्याख्यास्यामः ॥ १ ॥
इति ह स्माह भगवानात्रेयः ॥ २ ॥

We shall now expound the chapter on the "Requirements of a Physician."

Thus said Lord Ātraya. [1–2]

Elimination therapies always follow oleation and fomentation therapies. So immediately following the preceding chapter on formentation requirements of a physician in relation to the elimination therapy are being described in the present chapter.

Reasoning for a good store of medicine :

इह खलु राजानं राजमात्रमन्यं वा विपुलद्रव्यं वमनं विरेचनं वा पाययितुकामेन भिषजा प्रागेवौषधपानात् संभारा उपकल्पनीया भवन्ति सम्यक् चैव हि गच्छत्यौषधे प्रतिभोगार्थाः, व्यापन्ने चौषधे व्यापदः परिसंख्याय प्रतीकारार्थाः; न हि सन्निकृष्टे काले प्रादुर्भूतायामापदि सत्यपि क्रयाक्रये सुकरमाशु संभरणमौषधानां यथावदिति ॥ ३ ॥

एवंवादिनं भगवन्तमात्रेयमग्निवेश उवाच—ननु भगवन् ! आदावेव ज्ञानवता तथा प्रतिविधातव्यं यथा प्रतिविहिते सिध्येदेवौषधमेकान्तेन, सम्यक्प्रयोगनिमित्ता हि सर्वकर्मणां सिद्धिरिष्टा, व्यापच्चासम्यक्प्रयोगनिमित्ता; अथ सम्यगसम्यक् च समारब्धं कर्म सिद्ध्यति व्यापद्यते वाऽनियमेन, तुल्यं भवति ज्ञानमज्ञानेनेति ॥ ४ ॥

The physician, desirous of administering emesis or purgation to a resourceful person like a King or somebody of that status should collect all requirements well in advance of the actual treatment. In case the therapy is successful (in eliminating the vitiated *doṣas*) the collected material can be used for the management of the patient after the treatment. If the therapy goes wrong, these drugs can be utilised to correct the complications after they have been asertained. (In any case the collection of materials well in advance is necessary because,) in an emergency it may not be possible to obtain the required medicines within a short time even though they are locally available on sale. Thus said Lord Ātreya.

Agniveśa solicited a clarification by saying, "O Lord ! a wise physician at the outset should administer the therapy in such a way that it is always infallibly effective. Effectiveness of all actions depends on proper administration. Conversely failure is

the result of improper administration. On the other hand, success or failure of an action, properly or improperly done, if cannot be predicted, would it not indicate that knowledge and ignorance stand on the same footing ? [3–4]

Subtleness of the factors determining the result of the treatment :

तमुवाच भगवानात्रेयः—शक्यं तथा प्रतिविधातुमस्माभिरस्मद्विधैर्वाप्यग्निवेश ! यथा प्रतिविहिते सिध्येदेवौषधमेकान्तेन, तच्च प्रयोगसौष्ठवमुपदेष्टुं यथावत् न हि कश्चिदस्ति य एतदेवमुपदिष्टमुपधारयितुमुत्सहेत, उपधार्य वा तथा प्रतिपत्तुं प्रयोक्तुं वा; सूक्ष्माणि हि दोषभेषजदेशकालबलशरीराहारसात्म्यसत्त्वप्रकृतिवयसामवस्थान्तराणि, यान्यनुचिन्त्यमानानि विमलविपुलबुद्धेरपि बुद्धिमाकुलीकुर्युः किं पुनरल्पबुद्धेः; तस्मादुभयमेतद्यथावदुपदेक्ष्यामः—सम्यक्प्रयोगं चौषधानां, व्यापन्नानां च व्यापत्साधनानि सिद्धिषूत्तरकालम् ॥ ५ ॥

Lord Ātreya replied, "O Agniveśa ! we or other people like ourselves can certainly administer therapy in such a way that it will always be infallibly effective. It is again within our competence to impart instructions for the proper administration of therapy. But how many are there who would fully comprehend our instructions or even after comprehension would act on them or use them properly ? The difference in variations of *doṣa*, medicinal drugs, location, time, strength, body, diet, wholesomeness, mind, constitution and age is very subtle. Such subtleties baffle the intelligence, even of the exceedingly brilliant persons who have clean understanding of the subject, what to say about the persons of small intelligence ? So we shall subsequently explain in *Siddhi* section both these aspects, viz., proper administrationof the therapy and the antidotes of their complications. [5]

It is no doubt that is it possible to eradicate the dieseases by means of proper treatment. It is also not impossible to impart therapeutical instructions so that one could be well-conversant with the principles of treatment and act on such principles in an effective manner. But such persons as could retain the therapeutical instructions in their entirety or could act on them and apply them in individual cases properly, are very rare.

The dfference in variations of the factors to be kept in view at the time of treatment is very subtle in the sense that it is not easy to grasp them thoroughly. These variations are as follows :

(a) Variations relating to doṣas—The quantity of *doṣas* may either get diminished or aggravated or may remain in equilibrium. The *daṣas* my vary according to their upward, downward or sideward movement or according to their location in the periferal, central or middle path. *Doṣas* may also vary as they are aggravated in their place of origin (*svadeśa*) or

elsewhere (*paradeśa*) or as their aggravation primary (*svatantra*) or secondary (*paratantra*). The aggravation of a *doṣa* might vary in terms of its particular aspects. For example, aggravation of *vāta* might sometimes be mainly related to the aggravation of coldness, lightness, etc. *Doṣas* might also vary according as they vitiate different *dhātus*. Similarly these *doṣas* might vary according to season, constitution of the patient and *dhātus* affected.

(b) *Variations relating to the Drug*—The drug may vary in its effect as it is young, old, green, dry, combined with some other drugs and different forms of preparation. They also vary as they are effective for the *doṣas* of the body by virtue of their *rasa* (taste), *vīrya* (potency), *vipāka* and *prabhāva* (specific action).

(c) *Variation relating to the place*—Places vary as they are marshy, arid, ordinary or most suitable.

(d) *Variation relating to Time*—Time may vary according to the change of seasons or as it is forenoon, noon, afternoon, etc., or according to the periodicity of the diseases like the duration of fever for eight days, etc.

(e) *Variations relating to Strength*—The strength of the patient may vary as it is inherent, acquired or effected by time (season, age, etc.). It might also vary as it is superior, mediocre or inferior.

(f) *Variation in relation to Body*—The body may be fatty, lean, compact or porous. It may also be differentiated according to the vital organs, eye, etc. which are to be protected very carefully.

(g) *Variations relating to Diet*—It may vary according to its nature, method of preparation, combination, quantity, etc.

(h) *Variation relating to wholesomeness*—It my vary depending upon tne locality, time (age and season), disease, constitution, nature and habits.

(i) *Variations relating to Mind*—It may vary as it is associated with fear, grief, sorrow, happiness, etc.

(j) *Variations relating to Constitution*—There are variations in bodily constitution as it is initiated by *vāta*, etc.

(k) *Variations relating to Agni*—There may be variations in the individual according to his age, viz., child, youth, old and their dfferent stages.

Examples regarding the relevance of all these variatinos of *doṣa, etc.* in the treatment of diseases wil be furnished in appropriate places in the text; these details are not furnished here.

Hospital building :

इदानीं तावत् संभारान् विविधानपि समासेनोपदेक्ष्यामः; तद्यथा—दृढं निवातं प्रवातैकदेशं सुखविचारमनुपत्यकं धूमातपजलरजसामनभिगमनीयमनिष्टानां च शब्दस्पर्शरसरूपगन्धानां सोदपानोदूखलमुसलवर्चः स्थानस्नानभूमिमहानसं वास्तुविद्याकुशलः प्रशस्तं गृहमेव तावत् पूर्वमुपकल्पयेत् ॥ ६ ॥

Now we shall explain in brief the various requirements.

First of all, an expert architect should design a good building. The building should be strong and it should not be exposed to winds. However, it should be so constructed as to allow wind only through one passage. It should provide for a comfortable moving space. The building should not be situated in a mountainous place nor should it be located near a bigger building. Besides the building should not be exposed to smokes, the sun, water, dust or undesirable noise nor should it have undesirable contacts, tastes, sight or smell. The building should be well equipped with a water reservoir or water pot, mortar, pestle, latrine, bath room and kitchen. [6]

The requirements enumerated above are meant both for the treatment of complications in the course of the administration of the therapy as well as for the management of the patient thereafter.

Medical attendants and other general requirements of a hospital :

ततः शीलशौचाचारानुरागदाक्ष्यप्रादक्षिण्योपपन्नानुपचारकुशलान् सर्वकर्मसु पर्यवदातान् सूपौदनपाचकस्नापकसंवाहकोत्थापकसंवेशकौषधपेषकांश्च परिचारकान् सर्वकर्मस्वप्रतिकूलान् , तथा गीतवादित्रोल्लापकश्लोकगाथाख्यायिकेतिहासपुराणकुशलानभिप्रायज्ञाननुमतांश्च देशकालविदः पारिषद्यांश्च । तथा लावकपिञ्जलशशहरिणैणकालपुच्छकमृगमातृकोरभ्रान् , गां दोग्ध्रीं शीलवतीमनातुरां जीववत्सां सुप्रतिविहिततृणशरणपानीयां, पात्र्याचमनीयोदकोष्ठमणिकघटपिठरपर्योगकुम्भीकुम्भकुण्डशरावदर्वीकटोदञ्चनपरिपचनमन्थानचर्मचेलसूत्रकार्पासोर्णादीनि च, शयनासनादीनि चोपन्यस्तभृङ्गारप्रतिग्रहाणि सुप्रयुक्तास्तरणोत्तरप्रच्छदोपधानानि सोपाश्रयाणि संवेशनोपवेशनस्नेहस्वेदाभ्यङ्गप्रदेहपरिषेकानुलेपनवमनविरेचनास्थापनानुवासनशिरोविरेचनमूत्रोच्चारकर्मणामुपचारसुखानि, सुप्रक्षालितोपधानाश्च सुश्लक्ष्णखरमध्यमा दृषदः, शस्त्राणि चोपकरणार्थानि धूमनेत्रं च, वस्तिनेत्रं चोत्तरवस्तिकं च, कुशहस्तकं च, तुलां च, मानभाण्डं च, घृततैलवसामज्जक्षौद्रफाणितलवणेन्धनोदकमधुसीधुसुरासौवीरकतुषोदकमैरेयमेदकदधिदधिमण्डोदश्विद्धान्याम्लमूत्राणि च, तथा शालिषष्टिकमुद्गमाषयवतिलकुलत्थबदरमृद्वीकाकाश्मर्यपरूषकाभयामलकविभीतकानि; नानाविधानि च स्नेहस्वेदोपकरणानि द्रव्याणि तथैवोर्ध्वहरानुलोमिकोभयभाञ्जि, संग्रहणीयदीपनीयपाचनीयोपशमनीयवातहरादिसमाख्यातानि चौषधानि; यच्चान्यदपि किञ्चिद्व्यापदः परिसंख्याय प्रतीकारार्थमुपकरणं विद्यात्, यच्च प्रतिभोगार्थं, तत्तदुपकल्पयेत् ॥ ७ ॥

Then arrangements are to be made for attendants who are endowed with good conduct, cleanliness, character, devotion, dexterity and sympathy and who are conversant with the art of

nursing and good in administering therapies. Several such attendants are required for various purposes like cooking soup, porridge, etc., bathing, massaging, lifting, seating of patients and also for grinding of drugs. These attendants should all be willing workers. People well-versed with vocal and instrumental music, panegyrics, recitation of verses, ancient lores, short stories, *itihāsa* (the Mahābhārata, etc.), *purāṇa* (mythology), those who can grasp the inner desires, who are obedient, and who have knowledge of the time and place should also be arranged.

Presence of *lāva* (common quail), *kapiñjala* (grey partridge), *śaśa* (rabbit), *hariṇa* (black buck), *eṇa* (antelope), *kālapucchaka* (black-tailed deer), *mṛgamātṛkā* (red deer), *urabhra* (wild sheep) is necessary. There should be a milch-cow of good temper and free from diseases with her calf alive. Proper arrangement should be made for her fodder, dwelling and water. Provision should also be made for water vessel (*pātrī*), spoon (*ācamanīya*), water tub (*udakoṣṭha*), big and small earthen jars (*maṇika* and *ghaṭa*), frying pan (*piṭhara*), boiling pan (*paryoga*), small and big pitchers (*kumbhī kumbha*), bowl (*kuṇḍa*), saucer (*śarāva*), ladle (*darvī*), mat (*kaṭa*), coverplate (*udañcana*), cooking pan (*paripacana*), churning stick (*manthāna*), leather, cloth, thread, cotton, wool, etc.

Arrangements are to be made for beddings, seats, etc. Golden vase and spittoon are also to be provided. Bed sheet, towel, pillow and cushion should be kept there so as to facilitate lying flat, sitting, oleation, fomentation, massage, unction, affusion, anointment, emesis, purgation, *āsthāpana* type of enema, *anuvāsana* type of enema, elimination of *doṣas* from head and passing of stool and urine.

There should also be grinding stones (mortars)—smooth, hard and of medium size along with well cleaned pestles, sharp instruments, accessories, smoking pipe, tube for enema and douche, broom, scales and measuring vessels, ghee, oil, muscle fat, marrow, honey, *phāṇita* (a sugar cane preparation), salt, fuel, various types of wine like the one prepared of honey, *sīdhu*, *surā*, *sauvīraka*, *maireya*, *medaka*, *tuṣodaka*, curd, whey, *udasvit* (a mixture of water and butter milk in equal parts, MW.), *dhānyāmla* (sour

gruel), *śāli* (*Oryza sativa* Linn.), *ṣaṣṭika* (a variety of *Oryza sativa* Linn.), *mudga* (*phaseolus mungo* Linn.), *māṣa* (*Phaseolus radiatus* Linn.), *yava* (*Hordeum vulgara* Linn.), *tila* (*Sesamum indicum* Linn.), *Kulattha* (*Dolichos bifforus* Linn.), *badara* (*Zizyphus jujuba* Lam.), *mṛdvīkā* (*Vitis vinifera* Linn.), *kāśmarya* (*Gmelina arborea* Linn.), *parūṣaka* (*Grewia asiatica* Linn.), *abhayā* (*Terminalia chebula* Linn.), *āmalakī* (*Emblica officinalis Gaertn*), *bibhītaka* (*Termenalia bellerica* Roxb.) and other drugs employed in oleation, fomentation, emesis, purgation, those having the combined action of emesis and purgation which are known as constipatives, and appetisers and ablatines of *vāta*, etc., and are carminatives, such other medicines as are conducive to the treatment of complications, if any, and also those which are useful in and after-treatment should also be collected. [7]

Hospitalization and general plan for the treatment :

ततस्तं पुरुषं यथोक्ताभ्यां स्नेहस्वेदाभ्यां यथार्हमुपपादयेत्, तं चेदस्मिन्नन्तरे मानसः शारीरो वा व्याधिः कश्चित्तीव्रतरः सहसाऽभ्यागच्छेत्तमेव तावदस्योपावर्तयितुं यतेत, ततस्तमुपावर्त्य तावन्तमेवैनं कालं तथाविधेनैव कर्मणोपाचरेत् ॥ ८ ॥

ततस्तं पुरुषं स्नेहस्वेदोपपन्नमनुपहतमनसमभिसमीक्ष्य सुखोषितं सुप्रजीर्णभक्तं शिरःस्नातमनुलिप्तगात्रं स्रग्विणमनुपहतवस्त्रसंवीतं देवताग्निद्विजगुरुवृद्धवैद्यानर्चितवन्तमिष्टे नक्षत्रतिथिकरणमुहूर्ते कारयित्वा ब्राह्मणान् स्वस्तिवाचनं प्रयुक्ताभिराशीर्भिरभिमन्त्रितां मधुमधुकसैन्धवफाणितोपहितां मदनफलकषायमात्रां पाययेत् ॥ ९ ॥

The patient should then be treated by means of oleation and fomentation therapies as required. In the event of a sudden attack of a more serious psychic or somatic disease during the course of this treatment, the physician should try to correct them first. Even after it has been corrected the same (corrective) therapy should be continued for an equivalent duration.

After the successful administration of oleation and fomentation therapies and on ensuring that the patient's mind has come to normalcy, he has spent sometime at ease, the food taken by him is well-digested, he has taken full bath, anointed his body, worn a garland and an untorn clean cloth and has offered worship to the deity, fire, *brāhmaṇa*, preceptor, elderly persons and physician, *brāhmaṇas* should be requested to recite auspicious *mantras* and bestow their blessings on the patient on an

auspicious day with auspicious *nakṣatra* (constellation), date, *karaṇa* and *muhūrta* (these terms are of astrological importance). Thereafter, the physician should administer a dose of the decoction of the fruit of *madana* (*Randia dumetorum* Lam.) along with honey, rocksalt, *phāṇita* (a preparation of sugar cane juice) and the powder of *madhuka* (*Glycyrrhiza glabra* Linn.) [8–9]

The physician should also take into account the various astrological factors while administering the above therapy to the patient. That is to say, this should be administered in a most auspicious moment which is conducive to the success of therapy for a given patient. As it has been said "*Puṣya, hasta, jyeṣṭhā, rōhiṇī, śravaṇā, aśvinī, svātī, mṛgaśiras* are the auspicious constellations for the admimistration of medicine; the rest are inauspicious."

Dose of emetics :

मदनफलकषायमात्राप्रमाणं तु खलु सर्वसंशोधनमात्राप्रमाणानि च प्रतिपुरुष-मपेक्षितव्यानि भवन्ति; यावद्धि यस्य संशोधनं पीतं वैकारिकदोषहरणायोपपद्यते न चातियोगायोगाय, तावदस्य मात्राप्रमाणं वेदितव्यं भवति ॥ १० ॥

The dosage of the decoction of the fruit of *madana* (*Randia dumetorum* Lam.) as also of all the other drugs used in elimination therapy is to be determined according to the individual needs. In other words, the quantity, which, when taken brings about the desired effect in the form of elimination of the vitiated *doṣas* which does not cause over-elimination or inadequate elimination, is to be regarded as the proper dose for the patient. [10]

Signs and symptoms indicating the proper action of the drug :

पीतवन्तं तु खल्वेनं मुहूर्तमनुकांक्षेत, तस्य यदा जानीयात् स्वेदप्रादुर्भावेण दोषं प्रविलयनमापद्यमानं, लोमहर्षेण च स्थानेभ्यः प्रचलितं, कुक्षिसमाध्मापनेन च कुक्षिमनुगतं, हृल्लासास्यस्रवणाभ्यामपि चोर्ध्वमुखीभूतम् , अथास्मै जानुसमम-संबाधं सुप्रयुक्तास्तरणोत्तरप्रच्छदोपधानं सोपाश्रयमासनमुपवेष्टुं प्रयच्छेत् , प्रति-ग्रहांश्चोपचारयेत् ; ललाटप्रतिग्रहे पार्श्वोपग्रहणे नाभिप्रपीडने पृष्ठोन्मर्दने चानपत्र-पणीयाः सुहृदोऽनुमताः प्रयतेरन् ॥ ११ ॥

After the administration of the decoction, the patient should be watched for some time. The first effect of the administration of decoction would be perspiration which would indicate that the *doṣa* has started melting. Thereafter, the patient would have horripilation which would shew that the *doṣa* has started moving from its own position. In the third stage will come the disten-

sion of the abdomen indicative of the *doṣas* having shifted to the intestine. Nausea and salivation which occur in the fourth stage are indicative of the fact that the *doṣa* has started moving upwards. It is at this stage that the patient should be asked to sit on a bed of kneeheight, comfortable, well-covered and equipped with bed-sheet, towel, pillow and cushion. A spittoon should also be kept (nearby). Such of the close friends whose presence is not embarrassing to the patient should then attend to him in supporting his head sides, pressing the navel and massaging the back.

Position of the patient during emesis :

अथैनमनुशिष्यात्—विवृतोष्ठतालुकण्ठो नातिमहता व्यायामेन वेगानुदीर्णानुदीरयन् किञ्चिदवनम्य ग्रीवामूर्ध्वशरीरमुपवेगमप्रवृत्तान् प्रवर्तयन् सुपरिलिखितनखाभ्यामङ्गुलिभ्यामुत्पलकुमुदसौगन्धिकनालैर्वा कण्ठमभिस्पृशन् सुखं प्रवर्तयस्वेति, स तथाविधं कुर्यात्; ततोऽस्य वेगान् प्रतिग्रहगतानवेक्षेतावहितः, वेगविशेषदर्शनाद्धि कुशलो योगायोगातियोगविशेषानुपलभेत, वेगविशेषदर्शी पुनः कृत्यं यथार्हमवबुध्येत लक्षणेन; तस्माद्वेगानवेक्षेतावहितः ॥ १२ ॥

The patient should then be instructed as follows, "Keep your lips, palate and throat open; do not exert too much but allow the vomiting urge to be fully manifested. In case the urge is not well apparent, its manifestation will be facilitated if you slightly bend the neck and upper part of your body and touch your throat by means of two fingers whose nails heve been well clipped off. (You may touch your throat) with the stalks of *kumuda* (*Nymphaea alba* Linn.) or *saugandhika* (?)". The patient should act on this advice. The physician should very carefully observe the vomit in the spittoon, ascertain the number of urges and should conclude thereby as to whether the therapy has been well administered, inadequately administered or administered in excess. It is from this observation that the physician can determine the further line of action. So he should very carefully observe the vomiting urges. [12]

If there is no urge for vomiting whatsoever, there should not be any forcible attempt for its manifestation. The physician should ascertain about the proper administration, excessive administration or inadequate administration of this therapy by observing the intensity or otherwise of the urges for vomiting cf. *Siddhi* 1:13–14.

Features of proper and improper administration of emetics :

तत्रामून्ययोगयोगातियोगविशेषज्ञानानि भवन्ति; तद्यथा—अप्रवृत्तिः कुतश्चित् केवलस्य वाऽप्यौषधस्य विभ्रंशो विबन्धो वेगानामयोगलक्षणानि भवन्ति; काले प्रवृत्तिरनतिमहती व्यथा यथाक्रमं दोषहरणं स्वयं चावस्थानमिति योगलक्षणानि भवन्ति, योगेन तु दोषप्रमाणविशेषेण तीक्ष्णमृदुमध्यविभागो ज्ञेयः; योगाधिक्येन तु फेनिलरक्तचन्द्रिकोपगमनमित्यतियोगलक्षणानि भवन्ति। तत्रातियोगायोगनिमित्तानिमानुपद्रवान् विद्यात्—आध्मानं परिकर्तिका परिस्रावो हृदयोपसरणमङ्गग्रहो जीवादानं विभ्रंशः स्तम्भः क्लमश्चेत्युपद्रवाः ॥ १३ ॥

The specific signs and symptoms of inadequate administration, proper administration and over-administration (of the emetic therapy) are as follows :—

Inadequate Administration	*Proper Administration*	*Over Administration*
1. Absence of vomiting or occasional vomiting.	1. Manifestation of the vomiting urges in time.	1. Appearance of foam in the vomit.
2. Vomiting of the drug material only, without the vitiated *doṣa*.	2. Absence of too much of pain.	2. Appearance of blood stained vomit.
3. Excretion of the drug material through purgation.	3. Elimination of *doṣas* in proper order.	
4. Obstruction to the vomiting urges.	4. Automatic stoppage of the vomiting urge (in time after the purpose has been served.)	
	5. Proper administration is of three types, viz. sharp, mild and moderate depending, among others, on the quantity of *doṣa* eliminated.	

The following complications arise out of over administration or inadequate administration of the therapy; distension of abdomen, sawing pain, salivation, palpitation, rigidity, stiffness and displacament of viscera of the body, hematemasis and exhaustion. [13]

When drugs are administered for emesis, the result expected is the elimination of *doṣas* through vomiting. But in the event of inadequate administration of the therapy, the drugs administered for emesis sometimes come out through purgation. Similarly, the therapy meant for purgation may result in emesis—cf. *Siddhi* 6 : 31. If this therapy, is properly administered, the various *doṣas* are eliminated in a definite order. The order is that *kapha* is eliminated first, then *pitta* and *vāta* follow respectively—cf. *Siddhi* 1 : 15

The classification of the therapy as sharp, mild and moderate is intended to guide the duration of *peyā* (gruel), etc., to be administered after the therapy—cf. *Siddhi* 1 : 11 Sings and symptoms of inadequate administration and over administration will be described in detail in *Siddhi* 6:58–93.

Post emesis management :

योगेन तु खल्वेनं छर्दितवन्तमभिसमीक्ष्य सुप्रक्षालितपाणिपादास्यं मुहूर्तमाश्वास्य; स्नैहिकवैरेचनिकोपशमनीयानां धूमानामन्यतमं सामर्थ्यतः पाययित्वा पुनरेवोदकमुपस्पर्शयेत् ॥ १४ ॥

उपस्पृष्टोदकं चैनं निवातमागारमनुप्रवेश्य संवेश्य चानुशिष्यात्—उच्चैर्भाष्यमत्याशनमतिस्थानमतिचङ्क्रमणं क्रोधशोकहिमातपावश्यायातिप्रवातान् यानयानं ग्राम्यधर्ममस्वपनं निशि दिवा स्वप्नं विरुद्धाजीर्णासात्म्याकालप्रमितातिहीनगुरुविषमभोजनवेगसन्धारणोदीरणमिति भावानेतान्मनसाऽप्यसेवमानः सर्वमहो गमयस्वेति । स तथा कुर्यात् ॥ १५ ॥

After the therapy has been well-administered, the hands, feet and face of the patient should be well-washed and he should be consoled for sometime. He should then be asked to smoke unctuous type, eliminative type or alleviating type of cigar as it suits him and then he should wash (his hands, feet and face) again. Thereafter, he should enter into a room which is not exposed to the wind and should lie down there. Then he should be instructed, "You should abstain from (not even think of) the following for the whole day—speaking aloud, too much of eating, standing or moving for a long time, resorting to anger and grief, exposing yourself to the sun, dew and stormy wind, travelling by vehicles, indulging in sexual intercourse, vigil during the night, sleeping in the day time, intake of diets of opposite qualities and those that are not digestible and unwholesome, those that go against the propriety of time, intake of diet exclusively having one taste, intake of diet deficient in nutritive value, or heavy (such as *laḍḍu, cipiṭaka,* etc., even in moderate quantity) or irregularly mixed up and suppression or excitation of natural urges." The patient should follow this advice. [14–15]

Regimen of dietetics after emesis :

अथैनं सायाह्ने परे वाऽह्नि सुखोदकपरिषिक्तं पुराणानां लोहितशालितण्डुलानां स्ववक्लिन्नां मण्डपूर्वां सुखोष्णां यवागूं पाययेदग्निबलमभिसमीक्ष्य, एवं द्वितीये तृतीये चान्नकाले, चतुर्थे त्वन्नकाले तथाविधानामेव शालितण्डुलानामुत्स्विन्नां विलेपीमुष्णोदकद्वितीयामस्नेहलवणामल्पस्नेहलवणां वा भोजयेत् , एवं पञ्चमे षष्ठे चान्नकाले, सप्तमे त्वन्नकाले, तथाविधानामेव शालीनां द्विप्रसृतं सुस्विन्नमोदनमुष्णोदकानुपानं तनुना तनुस्नेहलवणोपपन्नेन मुद्गयूषेण भोजयेत् , एवमष्टमे नवमे चान्नकाले, दशमे त्वन्नकाले लावकपिञ्जलादीनामन्यतमस्य मांसरसेनौदकलावणिकेन नातिसारवता भोजयेदुष्णोदकानुपानम् ; एवमेकादशे द्वादशे चान्नकाले; अत ऊर्ध्वमन्नगुणान् क्रमेणोपभुञ्जानः सप्तरात्रेण प्रकृतिभोजनमागच्छेत् ॥ १६ ॥

In the same evening or the next day after the patient has taken his bath in luke-warm water, he should be given luke-warm gruel prepared with oldred-variety of *śāli (Oryza sativa* Linn. *)* rice well-cooked. The gruel should be very thin so much so that the *maṇḍa,* that is the liquid portion is very dominant. This is to be given with due regard to the power of digestion of the patient. This again is to be repeated for the second and third meal-times. For the fourth meal-time, gruel prepared with the same *śāli* rice, well-cooked, warm and devoid of unctuous substance and salt altogether or with unctuous substance or salt in small quantity is to be given. Warm water is to be taken after the intake of gruel. The same type of diet is to be continued for the fifth and sixth meal-times. For the seventh meal-time again, well-cooked porridge prepared with the same type of *śāli* rice of two *Prasṛta* alongwith a very thin soup of *mudga (Phaseolus mungo* Linn. *)* added with unctuous substance and salt in small quantity is to be given. Warm water is to be taken after the intake of the porridge. The same diet is to be repeated for the eighth and ninth meal-times. For the tenth meal-time, thin meat-soup of common quail, grey partridge, etc., prepared with water and salt should be given. Warm water is to be taken after this. This is again to be repeated for the eleventh and twelfth meal times. Thereafter, the patient should take food having different tastes by and by, and he should start taking his normal diet from the seventh night. [16]

After this therapy, the patient is to be watched very carefully. If it is clear from the signs and symptoms that the patient has revived his digestive power, some diet is required to be given the same evening

If his digestive power is not fully revived, diet is to be started the next day. As it has been said, "After the emesis, no diet should be given until the power of digestion has been revived. After the power of digestion is revived, the patient is no longer required to observe fast. He should be given some diet in the form of gruel, etc., by and by"—vide *Siddhi* 6 : 23.

The dietetic programme should be so planned that, in the case of the elimination therapy of the first type, the patient starts taking the normal diet after the twelfth meal-time, in case of moderate type of therapy after the eighth meal-time and in the case of mild type of therapy after the fourth meal-time—cf. *Siddhi* 1 : 11–12. If the purgation therapy is not to be administered after the emesis then the patient should be brought to his normal diet with effect from the beginning of the post-therapeutic-dietetic programme (*saṁsarjanakrama*). Otherwise, oleation is to be started immediately after the beginning of such a programme—cf. *Siddhi* 1 : 20. If this is not done it will not be possible to administer purgation therapy on the fifteenth day after emesis.

Purgation therapy :

अथैनं पुनरेव स्नेहस्वेदाभ्यामुपपाद्यानुपहतमनसमभिसमीक्ष्य सुखोषितं सुप्रजीर्णभक्तं कृतहोमबलिमङ्गलजपप्रायश्चित्तमिष्टे तिथिनक्षत्रकरणमुहूर्ते ब्राह्मणान् स्वस्ति वाचयित्वा त्रिवृत्कल्कमक्षमात्रं यथार्हालोडनप्रतिविनीतं पाययेत् प्रसमीक्ष्य दोषभेषजदेशकालबलशरीराहारसात्म्यसत्त्वप्रकृतिवयसामवस्थान्तराणि विकारांश्च; सम्यक् विरिक्तं चैनं वमनोक्तेन धूमवर्जेन विधिनोपपादयेदाबलवर्णप्रकृतिलाभात्, बलवर्णोपपन्नं चैनमनुपहतमनसमभिसमीक्ष्य सुखोषितं सुप्रजीर्णभक्तं शिरःस्नातमनुलिप्तगात्रं स्रग्विणमनुपहतवस्त्रसंवीतमनुरूपालङ्कारालङ्कृतं सुहृदां दर्शयित्वा ज्ञातीनां दर्शयेत्, अथैनं कामेष्ववसृजेत् ॥ १७ ॥

After the post-therapeutic dietetic programme, oleation and fomentation therapies should be administered again. After the patient has come to normalcy, has rested for a while and the food taken by him has been digested, he should be asked to offer oblations and worships (to the fire and the gods), and to recite auspicious chants and expiatory verses. The *brāhmaṇas* should then be invited to recite the auspicious *svastivācanas* on an auspicious day with auspicious constellations, *karaṇa* and *muhūrta.* The patient should thereafter be given the drink of the paste of *trivṛt* (*Operculina turpethum* R. B.) in one *akṣa* (12 g) dose after stirring and mixing up. The difference in the variation of of *doṣa*, medicinal drugs, location, time, strength, body, diet, wholesomeness, mind, constitution and age should be kept in view while administering this therapy. After the patient has been administered purgation therapy properly the entire regimen

(prescribed to be follwed after *vamana* therapy(except smoking is to be followed till he regains the normal strength, complexion and health. After he has regained all these, has come to psychic normalcy, has rested a while and the food taken by him is fully digested, he should take full bath, apply unction, wear garlands, untorn cloths and favourite ornaments and thus appear before friends and kins. Thereafter, he should be free to lead a normal life. [17]

भवन्ति चात्र—

अनेन विधिना राजा राजमात्रोऽथवा पुनः ।
यस्य वा विपुलं द्रव्यं स संशोधनमर्हति ॥ १८ ॥

Thus it is said :—

The above mentioned process is to be followed while administering elimination therapy to resourceful persons like kings and others of an equivalent status. [18]

Plan for emergency management :

दरिद्रस्त्वापदं प्राप्य प्राप्तकालं विशोधनम् ।
पिबेत् काममसंभृत्य संभारानपि दुर्लभान् ॥ १९ ॥
न हि सर्वमनुष्याणां सन्ति सर्वे परिच्छदाः ।
न च रोगा न बाधन्ते दरिद्रानपि दारुणाः ॥ २० ॥
यद्यच्छक्यं मनुष्येण कर्तुमौषधमापदि ।
तत्तत् सेव्यं यथाशक्ति वसनान्यशनानि च ॥ २१ ॥

A poor man (on the other hand), in the event of emergency necessitating the administration of the elimination therapy should take the prescribed drugs available without caring for collecting all the rare medicaments in advance. All the prescribed medicaments are not available to all human beings. At the same time diseases cannot but attack even the poor. So in the case of emergency, whatever drugs, cloths, diets are easily available should be used by patients according to their capacity. [19–21]

Good effects of elimination therapy :

मलापहं रोगहरं बलवर्णप्रसादनम् ।
पीत्वा संशोधनं सम्यगायुषा युज्यते चिरम् ॥ २२ ॥

Elimination therapy eliminates the *doṣas*, eradicates diseases and restores normal strength and complexion. If taken properly, it brings about longevity. [22]

तत्र श्लोकाः—

ईश्वराणां वसुमतां वमनं सविरेचनम् ।
संभारा ये यदर्थं च समानीय प्रयोजयेत् ॥ २३ ॥
यथा प्रयोज्या मात्रा या यद्योगस्य लक्षणम् ।
योगातियोगयोर्यच्च दोषा ये चाप्युपद्रवाः ॥ २४ ॥
यदसेव्यं विशुद्धेन यश्च संसर्जनक्रमः ।
तत् सर्वं कल्पनाध्याये व्याजहार पुनर्वसुः ॥ २५ ॥

To sum up :—

All the requirements for the administration of elimination therapy to resourceful presons like kings, etc., their utility, the dose, signs and symptoms of inadequate administration, proper administration, and over administration, the afflicted *doṣas*, the complications, regimen prescribed during the therapy and those prescribed in the course of the post-therapeutic dietetic programme—these has all been explained by the Lord Punarvasu in this Chapter. [23–25]

इत्यग्निवेशकृते तन्त्रे चरकप्रतिसंस्कृते श्लोकस्थाने
उपकल्पनीयो नाम पञ्चदशोऽध्यायः ॥ १५ ॥

Thus ends the fifteenth chapter on "Requirements of a Physician" of *Sūtra* section of Agniveśa's work as redacted by Caraka.



षोडशोऽध्यायः

CHAPTER XVI

अथातश्चिकित्साप्रभृतीयमध्यायं व्याख्यास्यामः ॥ १ ॥
इति ह स्माह भगवानात्रेयः ॥ २ ॥

Now, we shall expound the Chapter on the "Duties of a Qualified Physician."

Thus said Lord Ātreya.

In the preceding chapter, inadequate administration, over-administration, and proper administration of emesis and purgation have been fully explained. In the presnt chapter, duties of a physician who is realy qualified to administer these therapies are being explained.

Effect of the quality of physician on the result of treatment :

चिकित्साप्राभृतो धीमान् शास्त्रवान् कर्मतत्परः ।
नरं विरेचयति यं स योगात् सुखमश्नुते ॥ ३ ॥
यं वैद्यमानी त्वबुधो विरेचयति मानवम् ।
सोऽतियोगादयोगाच्च मानवो दुःखमश्नुते ॥ ४ ॥

A qualified physician is he who is well acquainted with the principles of treatment, who is wise, is well-versed in classics and is prompt in action. The patient, who is administered proper emesis and purgation therapies by such a physician surely attains happiness. On the other hand, if a person who only claims to be a physician without having any grounding (in the science of medicine) administers these therapies, the patients would subject themselves to further complications because of the excessive or inadequate administration of this therapy.

Inadequte administration and over-administration have been stated to represent the two aspects of the treatment by a pseudo-physician. Why cannot another aspect, viz., wrong-administration of the therapy be included in this context ? A pseudo-physician devoid of any sense of proportion as he is supposed to be, would naturally commit mistakes in three directions. His treatment would either reflect inadequacy or complete non-administration of the curative devices (*ayoga*) or he might administer the therapy in over-dose (*atiyoga*) or in utter disregard for the sense of propriety he might administer such of the combination

of drugs as amount to wrong administration (*mithyāyoga*). For example, the administration of purgation therapy to the patients suffering from acute *ślaiṣmika* diseases does amount to *mithyāyoga* (wrong administration) of the purgation therapy because in such cases, the movement of *doṣas* to be eliminated aught to be upwards, (that is through the mouth by emesis) and not downwards. Similarly the possibility of wrong administration of emetic therapy is also there. Thus all these three aspects of mal-treatment should have been explained. But the reason why wrong administration of this therapy is not included in the aspects of mal-treatment is that the same is in fact included under the inadequacy of curative devices—cf. *Siddhi* 6 : 34. It is true that drugs can be administered in lesser dose, higher dose or in such a combination which may result in complications. The latter may amount to wrong administration of the drug—cf. *Sūtra* 11 : 37. But this is the wrong utilisation of the drug and not the therapy. So also can be explained about purgation. Wrong-administration could, however, be somehow included in the aspects of mal-treatment but as it has no useful purpose to serve, it has not been separately included by the author. This has of course been separately mentioned in the cases of sound, etc., because wrong utilisation of sound, etc. is to be avoided by all means.

Signs and symptoms of adequate, inadequate and over purgation :

दौर्बल्यं लाघवं ग्लानिर्व्याधीनामणुता रुचिः।
हृद्वर्णशुद्धिः क्षुत्तृष्णा काले वेगप्रवर्तनम् ॥ ५ ॥
बुद्धीन्द्रियमनःशुद्धिर्मारुतस्यानुलोमता।
सम्यग्विरिक्तलिङ्गानि कायाग्नेश्चानुवर्तनम् ॥ ६ ॥
ष्ठीवनं हृदयाशुद्धिरुत्क्लेशः श्लेष्मपित्तयोः।
आध्मानमरुचिश्छर्दिरदौर्बल्यमलाघवम् ॥ ७ ॥
जङ्घोरुसदनं तन्द्रा स्तैमित्यं पीनसागमः।
लक्षणान्यविरिक्तानां मारुतस्य च निग्रहः ॥ ८ ॥
विट्पित्तकफवातानामागतानां यथाक्रमम्।
परं स्रवति यद्रक्तं मेदोमांसोदकोपमम् ॥ ९ ॥
निःश्लेष्मपित्तमुदकं शोणितं कृष्णमेव वा।
तृष्यतो मारुतार्तस्य सोऽतियोगः प्रमुह्यतः ॥ १० ॥

Signs and symptoms of proper purgationn are slimness, lightness, depression, recession of diseases, promotion of taste (in food while eating), restoration of natural complexion and normal function of the heart, occurrence of hunger and thirst, timely motions, normalcy of intellect, sense faculties and mind, downward passage of the wind and proper degestion including metabolic activities.

Signs and symptoms of inadequate purgation are spitting, abnormal functioning of heart, vitiation (*utkleśa*) of *śleṣman* and *pitta,* distension, anorexia, vomiting, non-reduction of fat, heaviness, pain in calf muscles and thighs, drowsiness, *staimitya* (feeling as if covered with a wet hide), onset of rhinitis and retention of the wind.

Signs and symptoms of over-purgation are the following :— After the elimination of stool, *pitta, kapha* and *vāta* successively, there will be excretion of blood which would be like the combination of fat and flesh water. There might be watery excretion of black coloured blood without *śleṣma* and *pitta.* The patient will be afflicted with thirst and being attacked by the vitiated *vāta* he might faint. [5–10]

Complications of over emesis :

वमनेऽतिकृते लिङ्गान्येतान्येव भवन्ति हि ।
ऊर्ध्वगा वातरोगाश्च वाग्ग्रहश्चाधिको भवेत् ॥ ११ ॥
चिकित्साप्राभृतं तस्मादुपेयाच्छरणं नरः ।
युञ्ज्याद् य एनमत्यन्तमायुषा च सुखेन च ॥ १२ ॥

The signs and symptoms of over-emesis are the same as of over-purgation. Moreover, over-emesis may cause the diseases of the head and neck due to the vitiation of *vāta* and impediment of speech. One should, therefore, approach only such a physician who is well-qualified for the administration of the therapy and who can bring about longevity and happiness. [11–12]

In the event of over-emesis, the blood comes out after the elimination of *kapha, pitta* and *vāta* successively and not in the order of stool, *pitta, kapha* and *vāta* as in the case of over purgation—ef. *Siddhi* 1 : 15.

Indications for elimination therapy :

अविपाकोऽरुचिः स्थौल्यं पाण्डुता गौरवं क्लमः ।
पिडकाकोठकण्डूनां संभवोऽरतिरेव च ॥ १३ ॥
आलस्यश्रमदौर्बल्यं दौर्गन्ध्यमवसादकः ।
श्लेष्मपित्तसमुत्क्लेशो निद्रानाशोऽतिनिद्रता ॥ १४ ॥
तन्द्रा क्लैब्यमबुद्धित्वमशस्तस्वप्नदर्शनम् ।
बलवर्णप्रणाशश्च तृप्यतो बृंहणैरपि ॥ १५ ॥
बहुदोषस्य लिङ्गानि तस्मै संशोधनं हितम् ।
ऊर्ध्वं चैवानुलोमं च यथादोषं यथाबलम् ॥ १६ ॥

Sings and symptoms (in general) of patients having vitiated *doṣas* in excess are indigestion, anorexia, corpulence, anemia

heaviness, exhaustion, eruption of pimples and urticaria, pruritus, no inclination for work, laziness, fatigue, weakness, foul smell of the body, lassitude, vitiation (*utkleśa*) of *kapha* and *pitta*, sleeplessness or excessive sleep, drowsiness, impotency, impediment to intelligence, inauspicious dreams, and loss of strength and complexion inspite of the intake of nourishing diet. In the event of such signs and symptoms, the patient should be administered emesis and purgation with due regard to the *doṣas* vitiated and the strength of the patient. [13–16]

Advantages of elimination therapy :

एवं विशुद्धकोष्ठस्य कायाग्निरभिवर्धते ।
व्याधयश्चोपशाम्यन्ति प्रकृतिश्चानुवर्तते ॥ १७ ॥
इन्द्रियाणि मनोबुद्धिर्वर्णश्चास्य प्रसीदति ।
बलं पुष्टिरपत्यं च वृषता चास्य जायते ॥ १८ ॥
जरां कृच्छ्रेण लभते चिरं जीवत्यनामयः ।
तस्मात् संशोधनं काले युक्तियुक्तं पिबेन्नरः ॥ १९ ॥

By the administration of these therapies the vitiated *doṣas* are eliminated from the body through the alimentary tract, the power of digestion and metabolism is enhanced, diseases are cured and his normal health is restored; the sense faculties, mind, intelligence, and complexion become clear; he gains strength, plumpness, offsprings and virility; he is not affected by old age and lives long without any disease. Therefore, one should take proper elimination therapy in time. [17–19]

Simile regarding the lasting effect of elimination therapy :

दोषाः कदाचित् कुप्यन्ति जिता लङ्घनपाचनैः ।
जिताः संशोधनैर्ये तु न तेषां पुनरुद्भवः ॥ २० ॥
दोषाणां च द्रुमाणां च मूलेऽनुपहते सति ।
रोगाणां प्रसवानां च गतानामागतिर्ध्रुवा ॥ २१ ॥

The (vitiated) *doṣas* alleviated by fasting and digestive drugs do at times get aggravated but those eliminated by elimination therapies do not recur. The *doṣas* can be well compard with trees. Unless the tree is uprooted from its root, it will grow (inspite of its branches etc. being chopped off). Such is the case with the vitiated *doṣas*. They go on causing diseases unless they are eliminated from their very root. [20–21]

One can no doubt be relieved of diseases due to vitiated *doṣas* even by means of fasting and digestive drugs but even the slightest omission or commission in the part of the patient is bound to bring back the diseases cured. The elimination therapies, on the other hand, eradicate diseases completely so much so that they do not recur again unless there be very strong etiological factors, to the contrary they remove the vitiated *doṣas* from their very site of origin.

Restorative measures after elimination therapy :

भेषजक्षपिते पथ्यमाहारैरेव बृंहणम् ।
घृतमांसरसक्षीरहृद्ययूषोपसंहितैः ॥ २२ ॥
अभ्यङ्गोत्सादनैः स्नानैर्निरूहैः सानुवासनैः ।
तथा स लभते शर्म युज्यते चायुषा चिरम् ॥ २३ ॥

Elimination therapy reduces *dhātus* as well. In order that the *dhātus* are restored to their normalcy, one should take nourishing diet together with ghee, meat soup, milk and vegetable soup which are good for the heart. He should also have massage, unction, bath, *nirūha* and *anuvāsana* types of enema. By doing so, one attains happiness and longevity. [22–23]

For the sake of restoring the *dhātus* reduced by elimination therapies, nourishing diets rather than tonic drugs are prescribed. The latter is in fact prohibited inasmuch as the patient is weak, as he is supposed to be due to the administration of elimination therapy, because he cannot stand such tonic drugs which are too powerful to be tolerated in this condition.

Management of over and under elimination :

अतियोगानुबद्धानां सर्पिःपानं प्रशस्यते ।
तैलं मधुरकैः सिद्धमथवाऽप्यनुवासनम् ॥ २४ ॥
यस्य त्वयोगस्तं स्निग्धं पुनः संशोधयेन्नरम् ।
मात्राकालबलापेक्षी स्मरन् पूर्वमनुक्रमम् ॥ २५ ॥
स्नेहने स्वेदने शुद्धौ रोगाः संसर्जने च ये ।
जायन्तेऽमार्गविहिते तेषां सिद्धिषु साधनम् ॥ २६ ॥

Intake of ghee and oil prepared with sweet drugs or *anuvāsana* type of enema is prescribed for those suffering from complications due to over elimination. For the one suffering from ailments due to inadequate elimination, oleation therapy followed by elimination therapy should again be administered with due regard to the dose, time, the strength of the patient and the factors that were responsible for the inadequate eliminations during the previous elimination therapy. Management of complication arising out of improper oleation, fomentation and elimi-

nation therapies as well as post-elimination dietetic programme will be subsequently explained in *Siddhi* section. [24–26]

The theory of natural homeostasis :

जायन्ते हेतुवैषम्याद्विषमा देहधातवः ।
हेतुसाम्यात् समास्तेषां स्वभावोपरमः सदा ॥ २७ ॥

Disturbance in the equilibrium of the causative factors causes imbalance of *dhātus* (tissue elements) of the body. Conversely, the maintenance of the former's equilibrium maintains the latter's balance. However, the *dhātus* (tissue elements) come to normalcy automatically irrespective of any external causative factor; that is to say both the imbalanced and balanced *dhātus* tend to fade away immediately after they are caused. [27]

Destruction as a passive phenomenon :

प्रवृत्तिहेतुर्भावानां न निरोधेऽस्ति कारणम् ।
केचित्तत्रापि मन्यन्ते हेतुं हेतोरवर्तनम् ॥ २८ ॥

There is a causative factor for the manifestaion of beings but no causative factor as such exists for their anihilation. Some are of the view that anihilation of beings is caused by the non-effectiveness of the causative factors. [28]

All beings do have a cause in so far as their creation is concerned, but they have no cause in relation to their anihilation; that is to say, anihilation or destruction of beings is automatic. For example, the flame of a lamp requires a cause, that is oil, etc., for its continuance but it does not need any cause as such for its extinction which is automatic. Thus, all beings are produced in the first moment due to certain causative factors but they perish in the very second moment automatically without caring for any cause or causative factor. A sword, after it has been manufactured does not need any other causative factor for maintaining its natural shape made of iron. So if this view is accepted, the disturbance of equilibrium caused in the *dhātus* by certain causative factors will be automatically done away without the help of any therapeutical device.

So any deviation from the state of equilibrium of the *dhātus* may be treated as a momentary one; that is to say, the natural state of equilibrium is automatically restored without the help of any other causative factor like treatment, etc.

Questions against the theory of natural homeostasis :

एवमुक्तार्थमाचार्यमग्निवेशोऽभ्यभाषत ।
स्वभावोपरमे कर्म चिकित्साप्राभृतस्य किम् ॥ २९ ॥

भेषजैर्विषमान् धातून् कान् समीकुरुते भिषक् ।
का वा चिकित्सा भगवन्! किमर्थं वा प्रयुज्यते ॥ ३० ॥

After listening to these words of the preceptor, Agniveśa enquired, "If disease can be cured automatically then what are the necessities of a qualified physician ? What are those imbalanced *dhātus* that are brought to normalcy by physician ? What after all does the treatment amount to ? What is it prescribed for ? (That is to say, when the purpose for which the treatment is prescribed, is automatically served what is the use of any treatment at all ?) [29–30]

Answers in favour of the theory of natural homeostasis :

तच्छिष्यवचनं श्रुत्वा व्याजहार पुनर्वसुः ।
श्रूयतामत्र या सोम्य ! युक्तिर्दृष्टा महर्षिभिः ॥ ३१ ॥
न नाशकारणाभावाद्भावानां नाशकारणम् ।
ज्ञायते नित्यगस्येव कालस्यात्ययकारणम् ॥ ३२ ॥
शीघ्रगत्वाद्यथा भूतस्तथा भावो विपद्यते ।

On hearing this from the disciple, Lord Punarvasu replied, "I shall explain to you the views of the sages in this connection. The causative factors for the anihilation of beings cannot be comprehended (not because they are incomprehensible but) because such factors do not exist at all. This is on the analogy of time. Time is always in the process of quick movement, it automatically goes on changing or destroying itself. No causative factor as such exists which causes movement, change or destruction of time. So all things perish which are produced. [31–32]

The causative factors for destruction of beings is beyond compre-hension. It is because such factors do not exist at all such as the horn of rabbits or is it because even though they exist they are not comprehensible such as the root of a tree or a nail dug in the earth ? As facts stand, incomprehension of causative factors is due to their non-existence and not due to their incoprehensibility. As in the case of time, it is always moving and as such automatically destroying itself due to its fickleness and it does not require any other cause as for its destruction. Such is the case of the destruction of all beings. It is caused automatically without any causative factor as such.

Occurrences are of two types. Some occurrences are caused by another causative factors; some are automatic. The criterion for determining as to which occurrence is of what type is as follows. If an occur-

rence is caused by another causative factor, it cannot be taken for granted for all times to come, for example, colouring of a cloth. On the other hand, if an occurrence is not caused by another cusative factor, it will be automatic and it will be taken for granted for all times to come. Destruction of beings comes in this category. If destruction were also dependant on some other causative factor, it would not occur automatically. Destruction of a being occurs only after its production. After production, all beings are momentary and as such they go on destroying themselves automatically. So all things perish exactly as they were produced such as the time.

निरोधे कारणं तस्य नास्ति नैवान्यथाक्रिया ॥ ३३ ॥

So no causative factor as such exists for the anihilation of a being. Therefore, there is no possibility of bringing out a change in the destruction pattern of a being. [33]

Destruction of a being is automatic rather than caused by any extraneous factor. Therefore, it follows that no change or modification can be brought about in it. So if the equilibrium of *dhātus* is disturbed, the disturbance need not be corrected by any treatment acting upon the disturbed doṣas because their equilibrium can be restored automatically.

Definition and aim of treatment :

याभिः क्रियाभिर्जायन्ते शरीरे धातवः समाः ।
सा चिकित्सा विकाराणां कर्म तद्भिषजां स्मृतम् ॥ ३४ ॥
कथं शरीरे धातूनां वैषम्यं न भवेदिति ।
समानां चानुबन्धः स्यादित्यर्थं क्रियते क्रिया ॥ ३५ ॥
त्यागाद्विषमहेतूनां समानां चोपसेवनात् ।
विषमा नानुबध्नन्ति जायन्ते धातवः समाः ॥ ३६ ॥
समैस्तु हेतुभिर्यस्माद्धातून् संजनयेत् समान् ।
चिकित्साप्राभृतस्तस्माद्दाता देहसुखायुषाम् ॥ ३७ ॥
धर्मस्यार्थस्य कामस्य नृलोकस्योभयस्य च ।
दाता संपद्यते वैद्यो दानाद् देहसुखायुषाम् ॥ ३८ ॥

Such of the actions as bringing about equilibrium of *dhātus*, constitute treatment of diseases. This, in fact, is the duty of the physician. The purpose of such action is to prevent the disturbance of the equilibrium of *dhātus* and maintain their equilibrium. By avoiding discordant causing factors and adopting those responsible for the maintenance of equilibrium, discordance of *dhātus* is automatically prevented and their normal state of equilibrium is maintained. By taking recourse to concordant factors, the physician well versed in treatment

brings about equilibrium of *dhātus* and so he is the bestower of physical happiness and longevity. By virtue of his ability to bestow physical happiness and longevity, physician is verily regarded as a doner of virtue, wealth and desires pertaining to this world and the world beyond. [34–38]

In verses 29 & 30 above, four questions were posed regarding the various aspects of treatment, viz.

I. What is treatment ?
II. What are the duties of a physician well versed in treatment ?
III. What purpose is served by treatment ?
IV. What are those discordant factors which are brought to the state of equilibrium ?

All these questions have been answered one by one in verses 34 to 38. In the event of disease, such of the actions as bringing about and maintaining equilibrium of *dhātus*, constitute the treatment. This indeed is the duty of the physician. The purpose of all this treatment is to prevent discordance of *dhātus* in the body and to maintain their equilibrium. A physician brings about the equilibrium in *dhātus* by taking recourse to concordant causative factors.

Even though, the discordance of *dhātus*, being momentary in nature, is ephemeral, inspite of its ephemerality, it goes on causing only discordant *dhātus* until the process of production of such discordance is checked by the causative factors leading to the production of concordance of *dhātus*.

Irrespective of the fact that such concordant causative factors have to operate amidst a long chain of discordant causative factors they do produce, another chain of concordant *dhātus*. This can be well compared to a chain of actions of a pitcher, which after being hit by a hammer, produces another dissimilar chain of broken pieces. Thus, if discordant factors are avoided and concordant factors are adopted, discordance in the *dhātus* is automatically eliminated thereby producing concordance in the *dhātus*.

तत्र श्लोकाः—

चिकित्साप्राभृतगुणो दोषो यश्चेतराश्रयः।
योगायोगातियोगानां लक्षणं शुद्धिसंश्रयम् ॥ ३९ ॥
वहुदोषस्य लिङ्गानि संशोधनगुणाश्च ये।
चिकित्सासूत्रमात्रं च सिद्धिव्यापत्तिसंश्रयम् ॥ ४० ॥
या च युक्तिश्चिकित्सायां यं चार्थं कुरुते भिषक्।
चिकित्साप्राभृतेऽध्याये तत् सर्वमवदन्मुनिः ॥ ४१ ॥

To sum up :—

The duties of a qualified physician, defects of an unqualified one, signs and symptoms of adequate, inadequate and excessive administration of elimination therapies, signs and symptoms of patients with aggravated *doṣas,* benefits of elimination therapy, principles of treatment of complications that arise during the administration of the elimination therapy, the propriety of treatment and duties of a physician—all this has been dealt with by the sage in this chapter on the "Duties of a Qualified Physician." [39–41]

इत्यग्निवेशकृते तन्त्रे चरकप्रतिसंस्कृते श्लोकस्थाने
चिकित्साप्राभृतीयो नाम षोडशोऽध्यायः ॥ १६ ॥

समाप्तः कल्पनाचतुष्कः ॥ ४ ॥

Thus ends the sixteenth chapter on the "Duties of a Qualified Physician" of the *Sūtra* Section of Agniveśa's work as redacted by Caraka.

Here ends the fourth quadrate on the "Therapeutical Processes.



सप्तदशोऽध्यायः

CHAPTER XVII

अथातः कियन्तः शिरसीयमध्यायं व्याख्यास्यामः ॥ १ ॥
इति ह स्माह भगवानात्रेयः ॥ २ ॥

We shall now expound the chapter on "The Enumeration of Diseases relating to the Head"—so said Lord Ātreya.

The various aspects of the therapeutic processes have been explained in the previous four quadrates. The present quadrate relates to the enumeration of diseases which constitute the objects of such therapeutic processes. Evidently, representing as it does, the goal of the science of medicine, the treatment of diseases plays a predominant role there and so it has been dealt with first in the previous quadrate. The reason for giving priority to the exposition of treatment of diseases has also been explained in the first chapter. In the present quadrate relating to the enumeration of diseases, the first chapter represents the description of diseases relating to head and heart which are most important amongst all the organs including the vital parts of the body.

Contents of the chapter in question form :

कियन्तः शिरसि प्रोक्ता रोगा हृदि च देहिनाम् ।
कति चाप्यनिलादीनां रोगा मानविकल्पजाः ॥ ३ ॥
क्षयाः कति समाख्याताः पिडकाः कति चानघ ! ।
गतिः कतिविधा चोक्ता दोषाणां दोषसूदन ! ॥ ४ ॥
हुताशवेशस्य वचस्तच्छ्रुत्वा गुरुरब्रवीत् ।
पृष्टवानसि यत् सौम्य ! तन्मे शृणु सविस्तरम् ॥ ५ ॥
दृष्टाः पञ्च शिरोरोगाः पञ्चैव हृदयामयाः ।
व्याधीनां द्व्यधिका षष्टिर्दोषमानविकल्पजा ॥ ६ ॥
दशाष्टौ च क्षयाः सप्त पिडका माधुमेहिकाः ।
दोषाणां त्रिविधा चोक्ता गतिर्विस्तरतः शृणु ॥ ७ ॥

Agniveśa asked : "What is the number of diseases relating to the head and the heart of the individuals ? What are the diseases caused due to permutation and combination of *doṣas* ? What are the signs and symptoms of the diminution of *doṣas*, *dhātus* and *malas* ? How many and what are the types of the *piḍakas* (carbuncles) ? What are the courses of *doṣas* ?" Lord Punarvasu replied, "I am answering all your questions in detail. Listen to me, O noble one ! Diseases relating to the head and heart each

are five; diseases arising out ofthe permutation and combination of *vāta*, etc. are sixty-two; there are eighteen conditions relating to the diminution of *doṣas*, *dhātus* and *malas*; carbuncles due to *madhumeha* (diabetes) are of seven types; there are three courses of *doṣas*. Now I would explain their details."

Diminution, normalcy and aggravation these are the three aspects of *doṣas*. Their permutation and combination depend on their relationship or otherwise with the other *doṣas*.

The word "*mādhumeha*" from which "*madhumehikāḥ*" has been derived stands for *prameha* or urinary diseases in general. As it will be said in verse 104 of this chapter, carbuncles are caused by the vitiation of *medas* (fat) even without any urinary disorder in general. If the term "*madhumeha*" were to denote only a particular type of *prameha* (urinary disorder) which normally causes carbuncles, the apt term to be used in this verse should have been "*madhumeha*" and not "*prameha*". Again in the section on Treatment (*Cikitsā* 6:58), it will be said that the seven types of carbuncles from which the *pramehins* (victims of urinary disorder) suffer, have been separately enumerated. The treatment of carbuncles arising out of "*madhumeha*" has also been prescribed. This shows the word "*madhumeha*" occurring in the present context stands for "*prameha*", that is urinary diseases in general and not *madhumeha* (diabetes mellitus) alone. Rather the term in question does not include "*madhumeha*" (diabetes mellitus) becaŭse it is regarded as incurable and there will be no question of prescribing any treatment therefore. Even, elswhere, this term is used to indicate urinary disorder in general and not diabetes mellitus alone as such. For example, it will be said (*Iadriya* 9:8) that. those suffering from *gulma* (abdominal tumour), *madhumeha* and consumption are incurable in the event of the diminution of strength and muscle tisue of the body. If the term "*madhumeha*" in this context were to denote diabetes mellitus (*vāktia* variety of *prameha*), this disease being incurable in itself, the statement regarding the depedence of incurability on diminution of strength and muscle would be redundant. Suśruta has also described these *piḍakas* (carbuncles) to be complications of *prameha* (urinary disorder in general)—Cf. *Suśruta : Nidāna* 6:14.

The reason why the term "*madhumeha*" is used to indicate "*prameha*" that is urinary disorder in general is that in all types of such diseases there is sweetness in excess in the body; because of this sweetness the urine attracts ants and bees—cf. *Nidāna* 4:47 and *Aṣṭāṅga Hṛdaya* : *Nidāna* : 10:21.

Aetiology of the diseases of the head :

संधारणाद्दिवास्वप्नाद्रात्रौ जागरणान्मदात्।
उच्चैर्भाष्यादवश्यायात् प्राग्वातादतिमैथुनात् ॥ ८ ॥

गन्धादसात्म्यादाघ्राताद्रजोधूमहिमातपात् ।
गुर्वम्लहरितादानादतिशीताम्बुसेवनात् ॥ ९ ॥
शिरोऽभिघाताद्दुष्टामाद्रोदनाद्बाष्पनिग्रहात् ।
मेघागमान्मनस्तापाद्देशकालविपर्ययात् ॥ १० ॥
वातादयः प्रकुप्यन्ति शिरस्यस्रं च दुष्यति ।
ततः शिरसि जायन्ते रोगा विविधलक्षणाः ॥ ११ ॥

By the suppression of natural urges, sleep during the day time, vigil during the night, intoxication, speaking aloud, exposure to frost and easterly wind, sexual indulgence, inhalation of undesirable smell, exposure to dust, smoke, snowfall and sun, intake of heavy and sour food, and rhizomes including tubers, etc. in excessive quanitity, excessive intake of cold water, injury to the head, vitiation of *āma* (a poduct of improper digestion and metabolism) lamentation, suppression of tears, advent of cloud, anxiety and adopting regimen contrary to those prescribed for the locality and season, *doṣas* like *vāta*, etc., get aggravated resulting in the vitiation of *raktadhātu* in the head. This causes diseases with various symptoms in the head.

Another reading for the term '*duṣṭāmāt*' occurring in verse 10 is '*uṣṇāmāt*'. If the latter reading is adopted, the interpretation would be that such diseases are caused by heat and *āma*. It may further be stated in this connection that in all types of diseases relating to the head, vitiation of *raktadhātu* is regarded as an invariable cause.

Definition of head :

प्राणाः प्राणभृतां यत्र श्रिताः सर्वेन्द्रियाणि च ।
यदुत्तमाङ्गमङ्गानां शिरस्तदभिधीयते ॥ १२ ॥

In a living being, the head is the substratum of *elan vital* and all the sense faculties. So it occupies the first place amongest the vital organs of the body. [12]

अर्धावभेदको वा स्यात् सर्वं वा रुज्यते शिरः ।
प्रतिश्यायमुखनासाक्षिकर्णरोगशिरोभ्रमाः ॥ १३ ॥
अर्दितं शिरसः कम्पो गलमन्याहनुग्रहः ।
विविधाश्चापरे रोगा वातादिक्रिमिसंभवाः ॥ १४ ॥

Diseases of the head :

There might be pain only in half of the head or all over the head, or there might be coryza *(pratiśyāya)*, diseases of the mouth, nose, eyes and ears or there might be a feeling of giddiness. There might as well be facial paralysis, trembling of the

head; stiffness of the throat, sternomastoid muscle and jaw, and similar other diseases arising out of *kṛmi* (germ) and *vāta* etc. [13–14]

Vātika disease of head :

पृथग्दिष्टास्तु ये पञ्च संग्रहे परमर्षिभिः ।
शिरोगदांस्ताञ्छृणु मे यथा स्वैर्हेतु लक्षणैः ॥ १५ ॥
उच्चैर्भाष्यातिभाष्याभ्यां तीक्ष्णपानात् प्रजागरात् ।
शीतमारुतसंस्पर्शाद्व्यवायाद्वेगनिग्रहात् ॥ १६ ॥
उपवासादभीघाताद्विरेकाद्वमनादति ।
बाष्पशोकभयत्रासाद्भारमार्गातिकर्शनात् ॥ १७ ॥
शिरोगताः सिरा वृद्धो वायुराविश्य कुप्यति ।
ततः शूलं महत्तस्य वातात् समुपजायते ॥ १८ ॥
निस्तुद्येते भृशं शङ्खौ घाटा संभिद्यते तथा ।
स भ्रूमध्यं ललाटं च तपतीवातिवेदनम् ॥ १९ ॥
वध्येते स्वनतः श्रोत्रे निष्कृष्येते इवाक्षिणी ।
घूर्णतीव शिरः सर्वं संधिभ्य इव मुच्यते ॥ २० ॥
स्फुरत्यति सिराजालं स्तभ्यते च शिरोधरा ।
स्निग्धोष्णमुपशेते च शिरोरोगेऽनिलात्मके ॥ २१ ॥

The five head diseases, as envisaged by the sages will be separately enumerated in the chapter on "Eight abdominal Diseases"(*sūtra* 19). I shall now explain their causes and symptoms. Listen to me :

By loud and excessive speech, pungent drinks, vigil, contact with cold wind, sexual indulgence, supperession of natural urges, excessive fasting, trauma, excessive purgation and vomiting, excessive weeping, grief, apprehension, carrying heavy load, walking for long distance and emaciation in excess, ***vāta*** gets aggravated and having entered the vessels of the head, it gets further vitiated to cause excruciating pain in the head.

There is pain in the temporal region and cracking sensation in the nape. The head and the central part of eye brows have also excessive pain and burning sensation. There is pain and noise in the ears, there is a feeling as if eyes are coming out. There is giddiness, the joints are severed as it were, and there is excessive throbbing of the vein; the neck is stiffened. The patient gets relief by unctuous and warm regimen. This is ***vātika*** type of head disease. [15–21]

Even though the diseases pertainning to nose, etc. may also be included under head disease, still such diseases are not mentioned here. The diseases mentioned here are those which will be explained in the *Aṣṭodarīya* chapter (*Sūtra* 19). Accordingly only the diseases of the head associated with pain are being explained here.

Paittika disease of head :

कट्वम्ललवणक्षारमद्यक्रोधातपानलैः ।
पित्तं शिरसि संदुष्टं शिरोरोगाय कल्पते ॥ २२ ॥
दह्येते रुज्यते तेन शिरः शीतं सुषूयते ।
दह्येते चक्षुषी तृष्णा भ्रमः स्वेदश्च जायते ॥ २३ ॥

By the intake of substances having acrid, sour and saline tastes, alkalies and alcohols, by anger, by exposure to sun and fire, the *pitta doṣa* in the head gets vitiated and theraby produces head dieases resulting in burning and aching sensation in the head. The patient develops a liking for cold substance. There is burning sensation in the eyes and the patient is subjected to thirst, giddiness and perspiration in excess. [22–23]

आस्यासुखैः स्वप्नसुखैर्गुरुस्निग्धातिभोजनैः ।
श्लेष्मा शिरसि संदुष्टः शिरोरोगाय कल्पते ॥ २४ ॥
शिरो मन्दरुजं तेन सुप्तं स्तिमितभारिकम् ।
भवत्युत्पद्यते तन्द्रा तथाऽलस्यमरोचकः ॥ २५ ॥

By sedentary habits, sleep during the daytime (when it is not desirable), excessive intake of heavy and unctuous food, the *kapha* of the head gets vitiated and causes head-disease. There is dull pain and numbness. The patient feels as if he is wet and is loaded with too heavy a burden; there is drowsiness laxiness and anorexia. [24–25]

Clinical features of Tridoṣaja disease of head :

वाताच्छूलं भ्रमः कम्पः पित्ताद्दाहो मदस्तृषा ।
कफाद्गुरुत्वं तन्द्रा च शिरोरोगे त्रिदोषजे ॥ २६ ॥

In the event of head-diseases being caused by all the three *doṣas*, there is pain, giddiness, shaking of the head due to morbid *vāta*, burning sensation, intoxication and thirst due to morbid *pitta*, and heaviness and drowsiness due to morbid *kapha*. [26]

Krimija disease of head :

तिलक्षीरगुडाजीर्णपूतिसङ्कीर्णभोजनात् ।
क्लेदोऽसृक्कफमांसानां दोषलस्योपजायते ॥ २७ ॥

ततः शिरसि संक्लेदात् क्रिमयः पापकर्मणः।
जनयन्ति शिरोरोगं जाता वीभत्सलक्षणम् ॥ २८ ॥
व्यधच्छेदरुजाकण्डूशो फदौर्गत्यदुःखितम् ।
क्रिमिरोगातुरं विद्यात् क्रिमीणां दर्शनेन च ॥ २९ ॥

By the intake of *tila (Sesamum indicum* Linn.), sugar candy, heavy, putrified and unwholesome food (food of mutually contradictory qualities) a sort of stickiness is produced in the *rakta, kapha,* and *māṁsa* due to the excessive vitiation of *doṣas.* The stickiness in the head of the sinful patients results in the productin of pathogenic organisms causing thereby head-diseases associated with serious symptoms. There is stabbing and cutting pain, itching, swelling, foul smell (sense of discomfort) and the pathogenic organisms are at times visible. [27–29]

The diseases caused by these pathogenic organisms are very painful. It is only the sinful ones who suffer from such diseases.

Vātika disease of heart :

शोकोपवासव्यायामरूक्षशुष्काल्पभोजनैः ।
वायुराविश्य हृदयं जनयत्युत्तमां रुजम् ॥ ३० ॥
वेपथुर्वेष्टनं स्तम्भः प्रमोहः शून्यता दरः।
हृदि वातातुरे रूपं जीर्णे चात्यर्थवेदना ॥ ३१ ॥

By grief, fasting, excessive exercise, intake of unctuous, dry and inadequate quantity of food, the *vāta* gets vitiated and effects the heart resulting in excruciating pain, trembling, cramps, stiffness, unconsciousness, sensation of emptiness, bewilderment and severe pain after the digestion of food. This is *vātika* type of heart disease. [30–31]

Paittika disease of heart :

उष्णाम्ललवणक्षारकटुकाजीर्णभोजनैः ।
मद्यक्रोधातपैश्चाशु हृदि पित्तं प्रकुप्यति ॥ ३२ ॥
हृद्दाहस्तिक्तता वक्त्रे तिक्ताम्लोद्गिरणं क्लमः।
तृष्णा मूर्च्छा भ्रमः स्वेदः पित्तहृद्रोगलक्षणम् ॥ ३३ ॥

By the in take of hot, sour, salty, alkaline, acidic and heavy food and by resorting to alcohol, anger and exposure to sun, the *pitta* located in the heart gets vitiated resulting in heart-burn, bitter taste in the mouth, eructations with bitter and sour taste, exhaustion, thirst, unconsciousness, giddiness and perspiration. This is the *paittika* type of heart-disease. [32–33]

Kaphaja disease of heart :

अत्यादानं गुरुस्निग्धमचिन्तनमचेष्टनम् ।
निद्रासुखं चाभ्यधिकं कफहृद्रोगकारणम् ॥ ३४ ॥
हृदयं कफहृद्रोगे सुप्तं स्तिमितभारिकम् ।
तन्द्रारुचिपरीतस्य भवत्यश्मावृतं यथा ॥ ३५ ॥

Excessive intake of food, intake of heavy and unctuous food, inadequate mental exercise, sedentary habits and excessive sleep are the causes of *ślaiṣmika* type of heart diseases. The symptoms are bradycardia, stiffness and heaviness of the heart, drowsiness and anorexia. The patient feels as if he is loaded with a stone. This is *ślaiṣmika* type of heart disease. [34–35]

Tridoṣaja heart disease :

हेतुलक्षणसंसर्गादुच्यते सान्निपातिकः ।

Sānnipātika type of heart disease is the one caused by the combined vitiation of all the three *doṣas*. This can be diagnosed by the existence of the various signs and symptoms of all the three types of heart diseases.

(हृद्रोगः कष्टदः कष्टसाध्य उक्तो महर्षिभिः)

The *saṁnipatika* type of heart disease is very painful and difficult to cure.

Krimija disease of the heart :

त्रिदोषजे तु हृद्रोगे यो दुरात्मा निषेवते ॥ ३६ ॥
तिलक्षीरगुडादीनि ग्रन्थिस्तस्योपजायते ।
मर्मैकदेशे संक्लेदं रसश्चास्योपगच्छति ॥ ३७ ॥
संक्लेदात् क्रिमयश्चास्य भवन्त्युपहतात्मनः ।
मर्मैकदेशे ते जाताः सर्पन्तो भक्षयन्ति च ॥ ३८ ॥
तुद्यमानं स हृदयं सूचीभिरिव मन्यते ।
छिद्यमानं यथा शस्त्रैर्जातकण्डूं महारुजम् ॥ ३९ ॥
हृद्रोगं क्रिमिजं त्वेतैर्लिङ्गैर्बुद्ध्वा सुदारुणम् ।
त्वरेत जेतुं तं विद्वान् विकारं शीघ्रकारिणम् ॥ ४० ॥

In the event of the heart disease caused by the vitiation of all the three *doṣas*, if one takes *tila* (*Sesamum indicum* Linn.), milk, sugar candy, etc. This causes nodules in the heart. *Rasa* becomes sticky in some parts of the heart. This stickiness produces pathogenic organisms (in a part of the heart of the patient). These organisms crawl and eat away (the heart). The patient

feels as if his heart is being pierced by niddles or being cut into pieces by weapons; there is itching and pain in the heart. By these symptoms a wise physician should diagnose the heart disease as caused by the presence of pathogenic organisms. Considering the seriousness of this condition, he should expedite the treatment of this acute disease. [36–40]

Sixty two types of combinations of doṣas :

द्व्युल्बणैकोल्बणैः षट् स्युर्हीनमध्याधिकैश्च षट् ।
समैश्चैको विकारास्ते सन्निपातास्त्रयोदश ॥ ४१ ॥
संसर्गे नव षट् तेभ्य एकवृद्ध्या समैस्त्रयः ।
पृथक् त्रयश्च तैर्वृद्धैर्व्याधयः पञ्चविंशतिः ॥ ४२ ॥
यथा वृद्धैस्तथा क्षीणैर्दोषैः स्युः पञ्चविंशतिः ।
वृद्धिक्षयकृतश्चान्यो विकल्प उपदेक्ष्यते ॥ ४३ ॥
वृद्धिरेकस्य समता चैकस्यैकस्य संक्षयः ।
द्वन्द्ववृद्धिः क्षयश्चैकस्यैकवृद्धिर्द्वयोः क्षयः ॥ ४४ ॥

Simultaneus aggravation of all the three *doṣas (Sannipāta)* is of thirteen types. They are as follows :

(a) Two *doṣas* aggravated in excess and the remaining one just aggravated :

1. *Vāta* and *pitta* aggravated in excess, and *kapha* just aggravated.
2. *Pitta* and *kapha* aggravated in excess, and *vāta* just aggravated.
3. *Khapha* and *vāta* aggravated in excess, and *pitta* just aggravated.

(b) One *doṣa* aggravated in excess and the remainining two just aggravated

4. *Vāta* aggravated in excess, and *pitta* and *kapha* just aggravated.
5. *Pitta* aggravated in excess, and *vāta* and *kapha* just aggravated.
6. *Kapha* aggravated in excess, and *vāta* and *pitta* just aggravated.

(c) Aggravation of *doṣas* in progressive order.

7. *Vāta* aggravated, *pitta* more aggravated and *kapha* most aggravated.
8. *Vāta* aggravated, *kapha* more aggravated and *pitta* most aggravated.

9. *Pitta* aggravated, *kapha* more agrgavated and *vāta* most aggravated.
10. *Pitta* aggravated, *vāta* more aggravated and *kapha* most aggravated.
11. *Kapha* aggravated, *vāta* more aggravated and *pitta* most aggravated.
12. *Kapha* aggravated, *pitta* more aggravated and *vāta* most agravated.

(d) Aggravation of all three *doṣas* in the same degree.

13. *Vāta, pitta* and *kapha* aggravated in the same degree.

Simultaneous aggravation of any two *doṣas (saṁsarga)* is of nine types as follows

(e) Aggravation of one *doṣas* in excess.

14. *Pitta* aggravated and *vāta* more aggravated.
15. *Pitta* aggravated and *kapha* more aggravated.
16. *Vāta* aggravated and *kapha* more aggravated.
17. *Vāta* aggravated and *pitta* more aggravated.
18. *Kapha* aggravated and *pitta* more aggravated.
19. *Kapha* aggravated and *vāta* more aggravated.

(f) Aggravation of two *doṣas* in same degree.

20. *Vāt* and *pitta* aggravated in the same degree.
21. *Pitta* and *kapha* aggravated in the same degree.
22. *Kapha* and *vāta* aggravated in the same degree.

(g) Aggravation of only one *doṣa* is of three types.

23. *Vāta* aggravated.
24. *Pitta* aggravated.
25. *Kapha* aggravated.

The diminution of *doṣas* like aggravation is also of twenty five types (aggravation and diminution are in total of fifty types.)

The twelve other alternant conditions of *doṣas* depend on the aggravation and diminution taken together.

(h) When one *doṣa* is aggravated, the second *doṣa* is in normal condition and the third *doṣa* is in the state of diminution.

51. *Vāta* aggravated, *pitta* in normal condition and *kapha* in the state of diminution.
52. *Pitta* aggravated, *kapha* in normal condition and *vāta* in state of diminution.

53. *Kapha* aggravated, *pitta* in normal condition and *vāta* in the state of diminution.
54. *Vāta* aggravated, *kapha* in the normal condition and *pitta* in the state of diminution.
55. *Pitta* aggravated, *vāta* in the normal condition and *kapha* in the state of diminution.
56. *Kapha* aggravated, *vāta* in the normal condition and *pitta* in the state of dminution.

(i) When two *doṣas* are aggravated and one *doṣa* is in the state of diminution.

57. *Vāta* and *pitta* aggravated, and *kapha* in the state of diminution.
58. *Pitta* and *kapha* aggravated, and *vāta* in the state of diminution.
59. *Kapha* and *vāta* aggravated and *pitta* in the state of diminution.

(j) When one *doṣa* is aggravated and two are in a state diminution.

60. *Vāta* aggravated, *pitta* and *kapha* in the state of diminution.
61. *Pitta* aggravated, *vāta* and *kapha* in the state of diminution.
62. *Kapha* aggravated, *vāta* and *pitta* in the state of diminution. [41–44]

Clinical features of different types of combination of doṣas :

प्रकृतिस्थं यदा पित्तं मारुतः श्लेष्मणः क्षये ।
स्थानादादाय गात्रेषु यत्र यत्र विसर्पति ॥ ४५ ॥
तदा भेदश्च दाहश्च तत्र तत्रानवस्थितः ।
गात्रदेशे भवत्यस्य श्रमो दौर्बल्यमेव च ॥ ४६ ॥
प्रकृतिस्थं कफं वायुः क्षीणे पित्ते यदा बली ।
कर्षेत् कुर्यात्तदा शूलं सशैत्यस्तम्भगौरवम् ॥ ४७ ॥
यदाऽनिलं प्रकृतिगं पित्तं कफपरिक्षये ।
संरुणद्धि तदा दाहः शूलं चास्योपजायते ॥ ४८ ॥
श्लेष्माणं हि समं पित्तं यदा वातपरिक्षये ।
सन्निरुन्ध्यात्तदा कुर्यात् सतन्द्रागौरवं ज्वरम् ॥ ४९ ॥
प्रवृद्धो हि यदा श्लेष्मा पित्ते क्षीणे समीरणम् ।
रुन्ध्यात्तदा प्रकुर्वीत शीतकं गौरवं रुजम् ॥ ५० ॥
समीरणे परिक्षीणे कफः पित्तं समत्वगम् ।
कुर्वीत सन्निरुन्धानो मृद्वग्नित्वं शिरोग्रहम् ॥ ५१ ॥

निद्रां तन्द्रां प्रलापं च हृद्रोगं गात्रगौरवम् ।
नखादीनां च पीतत्वं ष्ठीवनं कफपित्तयोः ॥ ५२ ॥
हीनवातस्य तु श्लेष्मा पित्तेन सहितश्चरन् ।
करोत्यरोचकापाकौ सदनं गौरवं तथा ॥ ५३ ॥
हृल्लासमास्यस्रवणं पाण्डुतां दूयनं मदम् ।
विरेकस्य च वैषम्यं वैषम्यमनलस्य च ॥ ५४ ॥
हीनपित्तस्य तु श्लेष्मा मारुतेनोपसंहितः ।
स्तम्भं शैत्यं च तोदं च जनयत्यनवस्थितम् ॥ ५५ ॥
गौरवं मृदुतामग्नेर्भक्ताश्रद्धां प्रवेपनम् ।
नखादीनां च शुक्लत्वं गात्रपारुष्यमेव च ॥ ५६ ॥
मारुतस्तु कफे हीने पित्तं च कुपितं द्वयम् ।
करोति यानि लिङ्गानि शृणुतानि समासतः ॥ ५७ ॥
भ्रममुद्वेष्टनं तोदं दाहं स्फुटनवेपने ।
अङ्गमर्दं परीशोषं दूयनं धूपनं तथा ॥ ५८ ॥
वातपित्तक्षये श्लेष्मा स्रोतांस्यपिदधद्भृशम् ।
चेष्टाप्रणाशं मूर्च्छां च वाक्सङ्गं च करोति हि ॥ ५९ ॥
वातश्लेष्मक्षये पित्त देहौजः स्रंसयच्चरेत् ।
ग्लानिमिन्द्रियदौर्बल्यं तृष्णां मूर्च्छां क्रियाक्षयम् ॥ ६० ॥
पित्तश्लेष्मक्षये वायुर्मर्माण्यतिनिपीडयन् ।
प्रणाशयति संज्ञां च वेपयत्यथवा नरम् ॥ ६१ ॥

When the *kapha* is in the state of diminution, the aggravated *vāta* displaces the *pitta* in normal condition and carries it to different parts of the body, then wherever they move in the body, there is cracking and burning sensation which are not constant; there is also exhaustion and weakness all over the body.

when the *pitta* is in the state of diminution, the aggravated *vāta* displaces the *kapha* in its normal condition causing thereby pain, coolness, stiffness and heaviness.

When *khapha* is in the state of diminution, the *pitta* obstructs the path of *vāta* (when latter is in its normal condition) causing thereby burning sensation and pain.

When *vāta* is in the state of diminution and *pitta* in equilibrious state, the latter blocks the path of *kaphā* causing thereby drowsiness, heaviness and fever.

When *pitta* is in the state of diminution, the aggravated *kapha* obstructs the channel of *vāta* causing thereby coolness, heaviness and pain.

When *vāta* is in the state of diminution, the *kapha* obstructs the path of *pitta* in normal condition causing thereby the weakness of the digestive power, stiffness of head, sleepiness, drowsiness, delirium, heart diseases, heaviness in the body, yellowness of the nails, etc. and expectoration of phlegm and bile.

When *vāta* is in the state of diminution, the *kapha* moving together with *pitta* causes anorexia, indigestion, prostration, heaviness, nausea, salivation, anemia, burning sensation, intoxication, irregularity in purgation and digestion.

When *pitta* is in the state of diminution, the *kapha* together with *vāta* causes an unstable stiffness, cold, pain, heaviness, weakness of digestive power, dislike for food, trembling, pallor of nails, etc. and roughness in the body.

When *kapha* is in the state of diminution, the *vāta* and *pitta* aggravated together give rise to various signs and symptoms which are explained in brief below: Giddiness, pain, cramps, burning and cracking sensation, trembling, feeling of dryness, heating and steaming sensation.

When *vāta* and *pitta* are in the state of diminution, the *kapha* obstructs the channels and gives rise to loss of activity, fainting and loss of speech.

When *vāta* and *kapha* are in the state of diminution, the *pitta* while eliminating *ojas* in the body causes depression, weakness of senses, thirst, fainting and loss of action.

When *pitta* and *kapha* are in the state of diminution, the *vāta* afflicts the vital organs, does away with consciousness and causes trembling in the patient.

These are the examples of the signs and symptoms produced by the twelve alternant conditions of *doṣas* depending on the aggravation and diminution taken together.

When *pitta* is in its normal condition (- vide verses 45–46), how could there be a burning sensation ? A *doṣa*, in its natural state does never cause any ailment. Moreover, the *vāta* is incapable of causing any burning sensation by itself. It may, however, be noted that even though *pitta* is in its normal condition, its displacement by the *vāta* causes all sorts of complications attributable to *pitta*. So long as *pitta* is in its natural condition and located in its own place, there would certainly not arise any occasion for any disease being caused by it; but as the *pitta* of one place is added with the *pitta* of another place which

latter is carried by *vāta*, this certainly amounts to aggravation. The same principle applies to similar other symptoms.

This can also be explained in another way when *doṣas*, in normal condition, come in contact with those in the vitiated condition, the former also behaves like vitiated *doṣas*; for example *rakta*, etc.

General features of vitiated doṣas :

दोषाः प्रवृद्धाः स्वं लिङ्गं दर्शयन्ति यथाबलम् ।
क्षीणा जहति लिङ्गं स्वं, समाः स्वं कर्म कुर्वते ॥ ६२ ॥

Doṣas when aggravated manifest their signs and symptoms in accordance with the degree of aggravation; those in the state of diminution give up their normal signs and symptoms; and those in a state of equilibrium operate properly.

The signs and symptoms of aggravation, diminution and equilibrious states of the *doṣas* are being explained in the present verse. *Doṣas* in the state of aggravaiton manifest the signs and symptoms of their vitiation in accordance with the degree of aggravation. That is to say, excessive, moderate and slight aggravation of the *doṣas* reflects itself in the form of excessiveness, mediocrity or triffleness of the signs and symptoms. *Daṣas*, while in the state of diminution, cease to manifest even their normal signs and symptoms. As a matter of fact, *doṣas* in the state of diminution do not vitiate other *dhātus* (tissue elements) to cause diseases like *jvara*, etc., because they are themselves weak. They just represent a deviation from the normal state of *doṣas* in the sense that they cease to manifest their normal signs and symptoms. *Doṣas* in their equilibrious state operate properly.

These sixty-two permutations and combinations of *doṣas* are only those which are most commonly manifested. There might be other types of *doṣa*-combinations depending upon their permutation and combination in different ratios.

The question arises, how could there be different types of *doṣa* combinations ? It is not normally possible to combine two mutually contradictory elements. When two mutually contradictory elements combine, they generally destroy each other, e.g., fire and water. So due to their mutually contradictory qualities, *vāta* etc. in combination with other *doṣas* are bound to destroy themselves automatically. So combination, itself, of the *doṣas* does not appear to be a reality. But this argument is not based on facts. A mutual contradiction between two objects is to be determined by their own action rather than the citing of other illustrations. We cannot say, for example, that as water and fire are in contradiction with each other they will not allow the combination of five *mahābhūtas*; similarly sour taste is said to be caused by the domination of the combined qualities of *jala* and *agni*. This will also

be not possible if the inferential contradistinction does not allow mutually contradictory elements to combine. Thus in the absence of similar examples, it is not correct to refute the combination of *doṣas* with mutually contradictory qualities.

It has been stated elsewhere that in the event of the combination of two objects having mutually contradictory qualities, the stronger one overpowers the weaker one and also that the distinctive feature of a thing is responsible for the diminution of another substance when combined with it (*Sūtra* 1 : 44). This statement would not stand valid if it is argued that there is no contradistinction between the *doṣas* having mutually opposite qualities. But this statement applies only to cases other than *doṣas* having specific properties. This statement does not apply to substances having specific properties, e. g., the attributes of *nicuca* (*Artocarpus lakoocha* Roxb.) aggravate all the three *doṣas* due to their homologatory property but these attributes do not alleviate the *doṣas* because of the specificity of their action, whereas sour taste of *āmalaka* (*Emblica officinalis* Gaertn.) alleviates *vāta*, its sweetness and coldness alleviate *pitta*, and its acrid and bitter tastes alleviate *kapha*. On the other hand, this sourness of *nicuca* being dominated by astringent taste and coldness, does not allevaiate *vāta* ; so also the sweetness and coldness being dominated by sourness do not alleviate *pitta*. Thus it is the specificity of *doṣas* that plays an important role in bringing about their combination having mutually codtradictory properties. This specificity in the *doṣas* is caused by their *adṛṣṭas* (invisible factors). Added to this are the *adṛṣṭas* of individuals capable of causing miseries. It is due to these *adṛṣṭas* that *doṣas* combine together inspite of their mutually contradictory properties. As it will be said, "Inspite of their mutually contradictory qualities, *doṣas* do not destroy each other because of their natural power of co-existence. Even the most dangerous poison in the body of the snake does not kill it." –cf. *Cikitsā* 26 : 293. This natural power of co-existence is not something which can occur any where. This exists only when it is pre-ordained. So one cannot say that as *doṣas* do not destroy themselves, they will not destroy or vitiate even the *rasa*, *rakta*, etc.

If the *doṣas* are homologous with the time, *dhātu* and bodily constitution, they cause the *santata* (continuous) type of fever which is incurable (*Cikitsā* 3 : 55). If this view is accepted, the bodily constitution (*prakṛti*) may have to be taken as something which might go in. contradistinction with *doṣas*. The bodily constitution is nothing but a specific *doṣa*, congenitally aggravated, (*Sūtra* 7 : 40). So how could there be any contradistinction between one set of *doṣas* that are responsible for the constitution of the body (that is *prakṛti*) and the other set of *doṣas* which are responsible for causing diseases ? This contradistinction can be explained like this : The contradistinction is nothing but something that does not favour the aggravation of the disease causing *doṣas*. These *daṣas* on the other hand get aggravated if they come across a homologous bodily

constitution, i.e. *prakṛti*. If *doṣas* lose their strength to a very great extent and come across a heterologous bodily constitution there will be no aggravation strong enough to produce a disease. This, however, does not mean that a *doṣa* is destroyed by a heterologous bodily constitution. If *vāta* is aggravated in excess, it may cause the diminution of *kapha*, but it does not impair the possibility of the combination of two or three *doṣas*.

Signs and symptoms of vitiation of dhatus (tissues) and malas (excreta):

वातादीनां रसादीनां मलानामोजसस्तथा ।
क्षयास्तत्रानिलादीनामुक्तं संक्षीणलक्षणम् ॥ ६३ ॥
घट्टते सहते शब्दं नोच्चैर्द्रवति शूल्यते ।
हृदयं ताम्यति स्वल्पचेष्टस्यापि रसक्षये ॥ ६४ ॥
परुषा स्फुटिता म्लाना त्वग्रूक्षा रक्तसंक्षये ।
मांसक्षये विशेषेण स्फिग्ग्रीवोदरशुष्कता ॥ ६५ ॥
सन्धीनां स्फुटनं ग्लानिरक्ष्णोरायास एव च ।
लक्षणं मेदसि क्षीणे तनुत्वं चोदरस्य च ॥ ६६ ॥
केशलोमनखश्मश्रुद्विजप्रपतनं श्रमः ।
ज्ञेयमस्थिक्षये लिङ्गं सन्धिशैथिल्यमेव च ॥ ६७ ॥
शीर्यन्त इव चास्थीनि दुर्बलानि लघूनि च ।
प्रततं वातरोगीणि क्षीणे मज्जनि देहिनाम् ॥ ६८ ॥
दौर्बल्यं मुखशोषश्च पाण्डुत्वं सदनं श्रमः ।
क्लैब्यं शुक्राविसर्गश्च क्षीणशुक्रस्य लक्षणम् ॥ ६९ ॥
क्षीणे शकृति चान्त्राणि पीडयन्निव मारुतः ।
रूक्षस्योन्नमयन् कुक्षिं तिर्यगूर्ध्वं गच्छति ॥ ७० ॥
मूत्रक्षये मूत्रकृच्छ्रं मूत्रवैवर्ण्यमेव च ।
पिपासा बाधते चास्य मुखं च परिशुष्यति ॥ ७१ ॥
मलायनानि चान्यानि शून्यानि च लघूनि च ।
विशुष्काणि च लक्ष्यन्ते यथास्वं मलसंक्षये ॥ ७२ ॥

Diminution occurs in *doṣas* (*vāta*, *pitta* and *kapha*), *dhātus* (*rasa*, *rakta*, *māṁsa*, *medas*, *asthi*, *majjā* and *śukra*), *malas* (excreta of seven types) and *ojas* (?). Out of them signs and symptoms of diminution of *doṣas* have already been explained.

It the case of diminution of *rasa* the patient becomes restless, he does not stand loud sounds; there is palpitation, cardiac pain, exhaustion even with the slightest exertion.

Signs and symptoms of diminution of *rakta* are : roughness, dryness and cracks in the skin and loss of its lusture.

In the event of the diminution of *māṁsa*, there is emaciation, specially of the buttock, neck and abdomen.

In the event of the diminution of *medas,* there is cracking of the joints, lassitude of the eyes, exhaustion and thinness of the abdomen.

Signs and symptoms of the diminution of *asthi* are falling of hair, nails, hair of the beard including mustaches and teeth, exertion and looseness of joints.

The sign and symptoms of the diminution of *majjā* (marrow) are : thinness, weakness, and lightness of the bones, and the bones are always afflicted with the diseases due to *vāta.*

In the event of diminution of *śukra* (semen) the patient suffers from weakness, dryness of mouth, pallor, lassitude, exertion, impotency and non-ejaculation of semen.

In the event of the diminution of faeces, the *vāta* afflicts the intestines and due to the dryness caused thereby, the abdomen is swollen; the *vāta* moves upwards and sidewards in it.

Diminution of urine causes dysurea, decoloration of the urine. thirst and dryness in the mouth.

The sings and symptoms of the diminution of other *malas* are the feeling of emptiness, lightness and dryness in the excretory organs.

Malas (excretas) here include the faeces, urine and the excreta of the five sense organs like eyes tongue and skin including mucus membranes. Skin here, includes the hairfolicles (sweat glands) and genital organs (excreta like smegma etc.). Jatūkarṇa has also described these 18 types of *kṣayas* (diminutions).

Properties of ojas :

बिभेति दुर्बलोऽभीक्ष्णं ध्यायति व्यथितेन्द्रियः ।
दुश्छायो दुर्मना रूक्षः क्षामश्चैवौजसः क्षये ॥ ७३ ॥
हृदि तिष्ठति यच्छुद्धं रक्तमीषत्सपीतकम् ।
ओजः शरीरे संख्यातं तन्नाशान्ना विनश्यति ॥ ७४ ॥
प्रथमं जायते ह्योजः शरीरेऽस्मिञ्छरीरिणाम् ।
सर्पिर्वर्णं मधुरसं लाजगन्धि प्रजायते ॥ ७५ ॥
(भ्रमरैः फलपुष्पेभ्यो यथा संभ्रियते मधु ।
तद्वदोजः स्वकर्मभ्यो गुणैः संभ्रियते नृणाम् ॥ १ ॥)

Signs and symptoms of the diminution of *ojas* is the fear complex, constant weaknesss, worry, affliction of sense organs with pain, loss of complexion, cheerlessness, roughness and emaciation.

The one which dwells in the heart and is predominantly white, yellowish and reddish in colour is known as *ojas* of the body; if the *ojas* is destroyed, the human beings will also perish. The form in which the ojas is produced in the body of the human beings for the first time is of the colour of ghee; in taste it is like that of honey, in smell it is like that of fried paddy (*lāja*).

(As the bees collect honey from the fruits and flowers, so the *ojas* it maintains the body of human being by virtue of its properties and actions.

It is very difficult to comprehend the exact nature af *ojas.* By definition, *ojas* is said to be predominantly white, reddish and yellowish in colour. The *ojas* of superior quality is only of eight drops in quantity. The other type of *ojas* on the other hand is half an *añjali** in quantity. This is the quantity of the *ślaiṣmika* type of *ojas* cf *Śarīra* 7 : 15,

The *ojas* is of two types—the superior type and the other ordinary type. Heart is the dwelling place for the superior type of *ojas.* The vessels attached to the heart are the site of other ordinary type of *ojas.* As regards the first category of *ojas,* its volume is fixed. Any diminution in the volumes (that is eight drops) would amount to instantaneous death, Diminution is, however, possible in other type of *ojas* as it happens in the case of diabetes mellitus.

Ojas constitutes the essence of all the seven *dhātus* taken together. So there is no point] in treating it the eighth *dhātu*—cf. *Suśruta Sūtra* 15 : 19.)

The eighteen varieties of diminution are just an illustration of the most commonly manifested types. There are many other varieties of diminution, viz., diminution of water, diminution of voice, etc. which are also intended to be included under diminution—cf. *Vimāna* 5 : 8.

Causes of emaciation :

व्यायामोऽनशनं चिन्ता रूक्षाल्पप्रमिताशनम् ।
वातातपौ भयं शोको रूक्षपानं प्रजागरः ॥ ७६ ॥
कफशोणितशुक्राणां मलानां चातिवर्तनम् ।
कालो भूतोपघातश्च ज्ञातव्याः क्षयहेतवः ॥ ७७ ॥

*One *añjali* just represents the volume equal to that of two hand joined in the form of a cup. This is equal to two *palas* or eight *tolās* (approximatelty 96 cc.). In the present context, however, the measurement of the volume is to be determined by the volume of ones own hand. Thus the actual measurement of *ardhāñjali*, that is half an *añjali*, will vary from person to person.

The following are the causes of the diminution of *dhātus*: Physical exercise, fasting, anxiety, intake of ununctuous food and food in small quantity or habitual intake of food having one taste only, exposure to the wind and sun, fear, grief, intake of ununctuous drinks, vigil, excessive elimination of phlegm, blood, semen and other excreta, old age and period of *ādāna* (absorption) and demoniac seizures.

The factors stated above relate to the diminution of all the *doṣas* except *vāta*. The causes of the diminution of *vāta* are inadequate thinking, day sleep, etc. The diminution of *vāta* may be caused even by fasting because fasting is responsible for the lack of excreta and unless there are excreta, the required quantity of *vāta* cannot be produced.

Aetiopathology of diabetes mellitus :

गुरुस्निग्धाम्ललवणान्यतिमात्रं समश्नताम् ।
नवमन्नं च पानं च निद्रामास्यासुखानि च ॥ ७८ ॥
त्यक्तव्यायामचिन्तानां संशोधनमकुर्वताम् ।
श्लेष्मा पित्तं च मेदश्च मांसं चातिप्रवर्धते ॥ ७९ ॥
तैरावृतगतिर्वायुरोज आदाय गच्छति ।
यदा बस्तिं तदा कृच्छ्रो मधुमेहः प्रवर्तते ॥ ८० ॥
स मारुतस्य पित्तस्य कफस्य च मुहुर्मुहुः ।
दर्शयत्याकृतिं गत्वा क्षयमाप्यायते पुनः ॥ ८१ ॥
उपेक्षयाऽस्य जायन्ते पिडकाः सप्त दारुणाः ।
मांसलेष्ववकाशेषु मर्मस्वपि च संधिषु ॥ ८२ ॥

There is an excessive increase in *kapha, pitta, medas* (adipose tissue) and *māṁsa* (muscle tissue) in the cases of those who take in excess, heavy unctuous food and food having sour and saline tastes, rice from newly harvested crop and fresh wine; those who sleep (too much), and have sedentary habits; those who have given up physical and mental exercises and also those who do not adopt elimination therapies.

The path of *vāta* is obstructed thereby and so the *vāta* together with the *ojas* comes down to reach the *basti* (urinary bladder including kidneys.) causing an obstinate type of disease called *madhumeha* (diabetes mellitus). In this disease, signs and symptoms pertaining to *vāta, pitta* and *kapha* are manifested quite frequently—they vanish at times and appear again (in the more vehement form). If neglected, this disease causes serious types of carbuncles in subcutaneous and muscular areas, vital parts and joints of the body.

Types of Carbuncles :

शराविका कच्छपिका जालिनी सर्षपी तथा ।
अलजी विनताख्या च विद्रधी चेति सप्तमी ॥ ८३ ॥
अन्तोन्नता मध्यनिम्ना श्यावा क्लेदरुगन्विता ।
शराविका स्यात् पिडका शरावाकृतिसंस्थिता ॥ ८४ ॥
अवगाढार्तिनिस्तोदा महावास्तुपरिग्रहा ।
श्लक्ष्णा कच्छपपृष्ठाभा पिडका कच्छपी मता ॥ ८५ ॥
स्तब्धा सिराजालवती स्निग्धास्रावा महाशया ।
रुजानिस्तोदबहुला सूक्ष्मच्छिद्रा च जालिनी ॥ ८६ ॥
पिडका नातिमहती क्षिप्रपाका महारुजा ।
सर्षपी सर्षपाभाभिः पिडकाभिश्चिता भवेत् ॥ ८७ ॥
दहति त्वचमुत्थाने तृष्णामोहज्वरप्रदा ।
विसर्पत्यनिशं दुःखाद्दहत्यग्निरिवालजी ॥ ८८ ॥
अवगाढरुजाक्लेदा पृष्ठे वाऽप्युदरेऽपि वा ।
महती विनता नीला पिडका विनता मता ॥ ८९ ॥

The seven types of carbuncles are *śarāvikā, kacchapikā, jālinī, sarṣapī, alajī, vinatā* and *vidradhī*.

The *śarāvikā* type of carbuncle elevated in the border and depressed in the centre, grey in colour and associated with slough and pains. Because of its appearance as a *śarāva* that is earthen saucer, it is known as *śarāvikā*.

The *kacchapikā* type of carbuncle is deep seated and painful combined with a splitting type of pain; it has very big base, it is smooth and resembling the back of tortoise.

The *jālinī* type of carbuncle is hard; it has net-work of vessels in its surface; its discharge is sticky; it has a very big base; it is very painful with splitting type of pain and having subtle openings.

The carbuncle which is not very big, which suppurates quickly, which is very painful and associated with carbuncles of the size of mustard seeds is known as *sarṣapī*.

Alajī type of carbuncle causes burning sensation during eruption; when fully manifested, it causes thirst, unconsciousness fever, it always spreads and is very painful due to burning sensation like fire.

The pain in *vinatā* type of carbuncle is also deep-seated; it is associated with slough; it occurs either in the back or abdomen;

it is big in size, blue in colour and having depression in the centre.

The seven varieties of *piḍakas* (carbuncles) as mentioned above are just by way of illustrating the most common types of such diseases. The possibility of other varieties is not therefore ruled out. In fact, in the *Suśruta*, some other varieties have also been described.

External and internal abscesses :

विद्रधिं द्विविधामाहुर्बाह्यामाभ्यन्तरीं तथा ।
बाह्या त्वक्स्नायुमांसोत्था कण्डराभा महारुजा ॥ ९० ॥
शीतकान्नविदाह्युष्णरूक्षशुष्कातिभोजनात् ।
विरुद्धाजीर्णसंक्लिष्टविषमासात्म्यभोजनात् ॥ ९१ ॥
व्यापन्नबहुमद्यत्वाद्वेगसंधारणाच्छ्रमात् ।
जिह्मव्यायामशयनादतिभाराध्वमैथुनात् ॥ ९२ ॥
अन्तःशरीरे मांसासृगाविशन्ति यदा मलाः ।
तदा संजायते ग्रन्थिर्गम्भीरस्थः सुदारुणः ॥ ९३ ॥
हृदये क्लोम्नि यकृति प्लीह्नि कुक्षौ च वृक्कयोः ।
नाभ्यां वंक्षणयोर्वाऽपि बस्तौ वा तीव्रवेदनः ॥ ९४ ॥
दुष्टरक्तातिमात्रत्वात् स वै शीघ्रं विदह्यते ।
ततः शीघ्रविदाहित्वाद्विद्रधीत्यभिधीयते ॥ ९५ ॥
व्यधच्छेदभ्रमानाहशब्दस्फुरणसर्पणैः ।
वातिकीं, पैत्तिकीं तृष्णादाहमोहमदज्वरैः ॥ ९६ ॥
जृम्भोत्क्लेशारुचिस्तम्भशीतकैः श्लैष्मिकीं विदुः ।
सर्वासु च महच्छूलं विद्रधीषूपजायते ॥ ९७ ॥
शस्त्रैर्भिद्यत इव चोल्मुकैरिव दह्यते ।
विद्रधी व्यम्लतां याता वृश्चिकैरिव दश्यते ॥ ९८ ॥
तनु रूक्षारुणं श्यावं फेनिलं वातविद्रधी ।
तिलमाषकुलत्थोदसन्निभं पित्तविद्रधी ॥ ९९ ॥
श्लैष्मिकी स्रवति श्वेतं पिच्छिलं बहलं बहु ।
लक्षणं सर्वमेवैतद्भजते सान्निपातिकी ॥ १०० ॥

Abscess is of two types—the external and the internal. The external one arises out of the skin, ligaments and muscles. In shape and size it resembles tendons and it is exceedingly painful.

The internal abscess is caused by the excessive intake of food which is staled, irritant, hot, rough, dry of having mutually contradictory qualities, undigestible, and which is *doṣa*-aggravating and unwholesome; by taking meals irregularly by taking excessivelly strong wines, suppression of natural urges,

excessive physical exertion, physical exercise and sleep in wrong postures, carrying excessive load, walking long distance and excessive sexual intercourse. These factors are responsible for the affliction of *māṁsa* and *rakta dhātus* of the interior of the body by the *doṣas*, thereby causing deep-seated abscesses which are very painful. This causes excessive pain in heart, *kloman*, liver, spleen, sides of the abdomen kidney navel and sides of the lower abdomen or bladder. Due to an excessive vitiation of *rakta*, these abscesses get suppurated quickly. This is called '*vidradhī*' because of *vidāha* (suppuration).

Vidradhī (abscess) is of four types, viz. *vātika, paittika, ślaiṣmika* and *sāṁnipātika.* The signs and symptoms of *vātika* type of *vidradhī* are piercing and cutting pain, giddiness, constipation, sounding and throbbing sensation, and spreading tendency; those of *paittika* type are thirst, burning sensation, unconsciousness, intoxication and fever, and those of the *ślaiṣmika* type are yawning, nausea, stiffness and cold. The *sāṁnipātika* type of *vidradhī* is marked by excruciating pain.

In the event of the abscess being ripened the patient feels as if being assaulted by weapons, burnt by fire brands and being bitten by scorpions.

The discharge from the *vātika* type of *vidradhī* is thin, ununctuous, reddish, gray and foamy, that from the *paittika* type of *vidradhī* can be likened to the decoction of *tila (Sesamum indicum* Linn. *), māṣa (Phaseolus radiatus* Linn *)* and *kulathha* (*Dolichos biflorus* Linn.), and that of the *ślaiṣmika* type is white, slimy, thick and profuse. The discharge from the *sāṁnipātika* type of *vidraḍhī* shares all these characteristics.

Prognosis of internal abscesses :

अथासां विद्रधीनां साध्यासाध्यत्वविशेषज्ञानार्थं स्थानकृतं लिङ्गविशेषमुपदेक्ष्यामः—तत्र प्रधानमर्मजायां विद्रध्यां हृद्घट्टनतमकप्रमोहकासश्वासाः, क्लोमजायां पिपासामुखशोषगलग्रहाः, यकृज्जायां श्वासः, प्लीहजायामुच्छ्वासोपरोधः, कुक्षिजायां कुक्षिपार्श्वान्तरांसशूलं, वृक्कजायां पृष्ठकटिग्रहः, नाभिजायां हिक्का, वंक्षणजायां सक्थिसादः, बस्तिजायां कृच्छ्रपूतिमूत्रवर्चस्त्वं चेति ॥ १०१ ॥

पक्वप्रभिन्नास्वूर्ध्वजासु मुखात् स्रावः स्रवति, अधोजासु गुदात्, उभयतस्तु नाभिजासु ॥ १०२ ॥

आसां हृन्नाभिबस्तिजाः परिपक्वाः सान्निपातिकी च मरणाय;शेषाः पुनः कुशलमाशुप्रतिकारिणं चिकित्सकमासाद्योपशाम्यन्ति। तस्मादचिरोत्थितां विद्रधीं शस्त्रसर्पविद्युदग्नितुल्यां स्नेहविरेचनैराश्वेवोपक्रमेत् सर्वशो गुल्मवच्चेति ॥ १०३ ॥

Now we shall explain the local signs and symptoms indicating the curability or otherwise of the various type of *vidradhīs* (carbuncles and abscesses). If the disease occurs in the heart, there will be palpitation, fainting, unconsciousness, coughing and dyspnoea; if it is in *kloman* (?) there will be thirst, dryness in mouth and obstruction in throat; if it is in the liver, there will be dyspnoea; if in spleen, there will be obstruction to expiration; if in the sides of abdomen, there will be pain in both the sides of the abdomen, in the middle of the abdomen and in the shoulder (referred pain). In the event of abscess in the kidney, there will be stiffness in the back and waist. If the abscess is in the *nābhi*, this causes hiccup, if in the groin, this will impair the movement of the thighs; if it occurs in the urinary bladder, urine and stool will pass with difficulty and there will be putrification.

When ripened and ruptured, the discharge from the internal abscess in the upper portion of the body comes out through the mouth, whereas from the lower part of the body it comes out through the anus. When the abscess in the *nābhi* (?) region, ruptures, the discharge may come out through both mouth and anus.

The ripened abscess located in the heart, *nābhi* and urinary bladder and those of the *sāṁnipātika* type are fatal. The other varieties of abscesses can be cured if treated immediately by a qualified physician. So, as soon as one is afflicted by abscess, he should immediately get himself treated by oleation and elimination therapies.

This disease is as dangerous as a weapon, snake, lightening and fire. The principle of treatment as mentioned for *gulma* should be adopted here.

The abscess located in the heart, *nābhi* (?) and urinary bladder are fatal only when ripened; the *sāṁnipātika* type of abscess is however fatal irrespective of its being ripened or otherwise. The abscess is likened to weapons, snakes, lightening and fire. it can pierce through vital

organs like a weapon; it can immediately cause unconsciousness like snake bite and it can cause instantaneous death like lightening and fire.

Prognosis of carbuncles :

भवन्ति चात्र—

विना प्रमेहमप्येता जायन्ते दुष्टमेदसः ।
तावच्चैता न लक्ष्यन्ते यावद्वास्तुपरिग्रहः ॥ १०४ ॥
शराविका कच्छपिका जालिनी चेति दुःसहाः ।
जायन्ते ता ह्यतिबलाः प्रभूतश्लेष्ममेदसः ॥ १०५ ॥
सर्षपी चालजी चैव विनता विद्रधी च याः ।
साध्याः पित्तोल्बणास्तास्तु संभवन्त्यल्पमेदसः ॥ १०६ ॥
मर्मस्वंसे गुदे पाण्योः स्तने सन्धिषु पादयोः ।
जायन्ते यस्य पिडिकाः स प्रमेही न जीवति ॥ १०७ ॥

Thus it is said :—

Abscesses may occur due to the vitiation of *medas* even without the disease *prameha* (that is diabetes mellitus). They are, however, not visible until they take a definite shape and size.

Śarāvikā, kacchapikā and *jālinī* types of carbuncles are intolerably painful and of very serious nature. They occur in such of the patients who have excessive *kapha* and *medas.*

Sarṣapī, alajī, vinatā and *vidradhī* types of carbuncles are on the other hand dominated by *pitta* and occur in the cases of such patients who have *medas* in less quantity. These are curable.

A diabetic patient who suffers from abscesses occuring in vital organs, shoulder, anus, hands, breasts, joints and feet seldom survive.

Complications of carbuncles :

तथाऽन्याः पिडकाः सन्ति रक्तपीतासितारुणाः ।
पाण्डुराः पाण्डुवर्णाश्च भस्माभामेचकप्रभाः ॥ ११८ ॥
मृद्व्यश्च कठिनाश्चान्याः स्थूलाः सूक्ष्मास्तथाऽपराः ।
मन्दवेगा महावेगाः स्वल्पशूला महारुजः ॥ १०९ ॥
ता बुद्ध्वा मारुतादीनां यथास्वैर्हेतुलक्षणैः ।
ब्रूयादुपचरेच्चाशु प्रागुपद्रवदर्शनात् ॥ ११० ॥
तृट्श्वासमांससंकोथमोहहिक्कामदज्वराः ।
वीसर्पमर्मसंरोधाः पिडाकानामुपद्रवाः ॥ १११ ॥

There are other varieties of abscesses having red, yellow, black, reddish, grey, yellowish, white, unctuous black and ash colour. Some of them are soft, some are hard, some are of big size, some are of small size, some of them develop slowly, some of them develop quickly, some of them have dull pain and some of them have excruciating pain—they should be diagnosed as *vātika* etc. considering their aetiology, signs and symptoms it should be treated immediately, before any complication arises. The complications of an abscess are thirst, dyspnoea, sloughing unconsciousness, hiccup, toxaemia, fever, cellulitis and impediment of the functions of the vital organs. [108–111]

Different courses of doṣas in the pathogenesis of diseases :

क्षयः स्थानं च वृद्धिश्च दोषाणां त्रिविधा गतिः ।
ऊर्ध्वं चाधश्च तिर्यक्च विज्ञेया त्रिविधाऽपरा ॥ ११२ ॥
त्रिविधा चापरा कोष्ठशाखामर्मास्थिसन्धिषु ।
इत्युक्ता विधिभेदेन दोषाणां त्रिविधा गतिः ॥ ११३ ॥
चयप्रकोपप्रशमाः पित्तादीनां यथाक्रमम् ।
भवन्त्येकैकशः षट्सु कालेष्वभ्रागमादिषु ॥ ११४ ॥
गतिः कालकृता चैषा चयाद्या पुनरुच्यते ।

Diminution, normal state and aggravation these are the three conditions of *doṣas;* the three more types are upward, downward and sideward movement of *doṣas*. The *doṣas* have another threefold movement according as they move in the *koṣṭha* or alimentary tract, *śākhā* or exterior *dhātus* and *marmāsthisandhi* or vital organs, bones and joints. Thus, these are the threefold conditions of *doṣas*.

Pitta and other *doṣas* are accumulated, aggravated and alleviated respectively in the six seasons like rains, etc. This aspect of the *doṣas* is stated to be seasonal in nature. [112–114]

Piita, vāta and *kapha* are accumulated, and alleviated in the respective seasons as follows.

Table showing the State of *doṣas* in various seasons

Doṣas / States	*Vāta*	*Pitta*	*Kapha*
Accumulation	*Grisma* (April to June)	*Varṣā* (August to October)	*Hemanta* (December to February)

Aggravation	*Prāvṛṭ* (June to August)	*Śarat* (October to December)	*Vasanta* (February to April)
Alleviation	*Śarat* (October to December)	*Hemanta* (December to February)	*Grīṣma* (April to June)

The above statement only shows the predominance of various aspects (accumulation etc.) of the *doṣas* in the respective seasons. It does not, however, rule out the possibility of minor accumulation, aggravation, etc. of the *doṣas* in the other seasons. So it is possible that there might be minor aggravation of *kapha* and *pitta* even in the *prāvṛṭ* season or such an aggravation of *vāta* and *pitta* in the spring season.

Physiological and Pathological Concepts of doṣas :

गतिश्च द्विविधा दृष्टा प्राकृती वैकृती च या ॥ ११५ ॥
पित्तादेवोष्मणः पक्तिर्नराणामुपजायते ।
तच्च पित्तं प्रकुपितं विकारान् कुरुते बहून् ॥ ११६ ॥
प्राकृतस्तु बलं श्लेष्मा विकृतो मल उच्यते ।
स चैवौजः स्मृतः काये स च पाप्मोपदिश्यते ॥११७ ॥
सर्वा हि चेष्टा वातेन स प्राणः प्राणिनां स्मृतः ।
तेनैव रोगा जायन्ते तेन चैवोपरुध्यते ॥ ११८ ॥

There are two aspects of the *doṣas*, viz. natural and morbid. In the natural state, *pitta* helps in the digestion and metabolism of living beings. In its morbid state, it causes various diseases.

The *kapha* in its natural state promotes strength in the form of *ojas*. When in morbid condition, it takes the form of excreta and causes misery.

Similarly, *vāta* in its natural state is responsible for all activities of the body. *Vāta,* in fact constitutes the very life of living beings. When in morbid state, it causes diseases and death. [115–118]

Among the *doṣas, pitta* plays a very important role in the maintenance of human life. That is why, it comes first in the list of *doṣas* described above. *Ojas* of the second variety, that is *apara ojas* is indeed a direct product of *kapha.*

Preservation of health :

नित्यं सन्निहितामित्रं समीक्ष्यात्मानमात्मवान् ।
नित्यं युक्तः परिचरेदिच्छेन्नायुरनित्वरम् ॥ ११९ ॥

One desirous of ensured longevity for himself, should always make an attempt for his well-being as if surrounded by opponents (for his health). [119]

तत्र श्लोकौ—
शिरोरोगाः सहृद्रोगा रोगा मानविकल्पजाः ।
क्षयाः सपिडकाश्चोक्ता दोषाणां गतिरेव च ॥ १२० ॥
कियन्तःशिरसीयेऽस्मिन्नध्याये तत्त्वदर्शिना ।
ज्ञानार्थं भिषजां चैव प्रजानां च हितैषिणा ॥ १२१ ॥

To sum up :—

Head diseases, heart diseases, the states of *doṣas* in different permutations and combinations, diminutions, abscesses, the course of movement of *doṣas* have beeen explained by the sage in this chapter on "The Enumeration of Diseases relating to the Head". The sage has done this with a view to enlightening the physicians about it as well as for the well-being of subjects. [120–21]

इत्यग्निवेशकृते तन्त्रे चरकप्रतिसंस्कृते श्लोकस्थाने
कियन्तःशिरसीयो नाम सप्तदशोऽध्यायः ॥१७॥

Thus ends the seventeenth chapter on "The Enumeration of diseases relating to the Head" of the *Sūtra* section of Agniveśa's work as redacted by Caraka.



अष्टादशोऽध्यायः

CHAPTER XVIII

अथातस्त्रिशोथीयमध्यायं व्याख्यास्यामः ॥ १ ॥
इति ह स्माह भगवानात्रेयः ॥ २ ॥

We shall now expound the chapter on "The three types of Swelling."

Thus, said Lord Ātreya. [1–2]

In the seventeenth chapter, abscesses have been fully explained. The abscesses are nothing but a form of swelling. So swellig in general is being described in this chapter.

Classification of swellings :

त्रयः शोथा भवन्ति वातपित्तश्लेष्मनिमित्ताः, ते पुनर्द्विविधा निजागन्तुभेदेन ॥ ३ ॥

Swellings are of three types viz.; *vātika*, *paittika* and *ślaṣimika*. They are again of two types—endogenous and exogenous. [3]

There are two types of classification of swellings—(1) the one based on the vitiation of respective *doṣas* responsible for the swelling; (2) the other related to whether the swelling has been caused by internal or external factors. According to the former classification, the swelling of the three types viz., *vātika, paittika* and *ślaiṣmika.* According to the latter classification swellings are of two types viz., endogenous and exogenous. This chapter is however, named after the former type of classification because the main factor responsible for swellings is the vitiation of any of the three *doṣas*.

Aetiology of exogenous swellings :

तत्रागन्तवश्छेदनभेदनक्षणनभञ्जनपिच्छनोत्पेषणप्रहारवधबन्धनवेष्टनव्यधनपीडनादिभिर्वा भल्लातकपुष्पफलरसात्मगुप्ताशूकक्रिमिशूकाहितपत्रलतागुल्मसंस्पर्शैर्वा स्वेदनपरिसर्पणावमूत्रणैर्वा विषिणां सविषप्राणिदंष्ट्रादन्तविषाणनखनिपातैर्वा सागरविषवातहिमदहनसंस्पर्शैर्वा शोथाः समुपजायन्ते ॥ ४ ॥

The exogenous type of swelling is caused by excision, incision, comminution, fracture, exposure to excessive pressure, grinding, assault, grievous hurt, trying by rope act., twisting by a snake, etc., piercing, comperssion, contact of the fruit and flower

of *bhallātaka* (*Semecarpus anacardium* Linn.), *ātmaguptā* (*Mucuna prurita* Hook), bristles of poisonous insects, harmful leaves, creepers and shrubs, sweat, crawling or urine of poisonous creatures, injury by fangs, teeth, horns, nails, etc. of poisonous animals and coming in contact with the sea, poisonous, snow wind and fire. [4]

Exogenous and endogenous swellings :

ते पुनर्यथास्वं हेतुव्यञ्जनैरादावुपलभ्यन्ते निजव्यञ्जनैकदेशविपरीतैः; बन्धमन्त्रागदप्रलेपप्रतापनिर्वापणादिभिश्चोपक्रमैरुपक्रम्यमाणाः प्रशान्तिमापद्यन्ते ॥५॥

The exogenous swellings are diagnosed by the characteristic etiology, signs and symptoms. Even though, ultimately the exogenous swelling may share the characteristic signs and symptoms of endogenous swellings, the difference lies in the priority or posteriority of certain features common to both types of swellings. The endogenous swelling starts with the vitiation of *doṣas* and then brings about pain. The exogenous swelling, on the other hand, starts with pain and then brings about the vitiation of *doṣas*. Such swellings are cured when treated with such therapies as bandages including talisman, incantations, administration of medicines, application of ointments, fomentation and cold sponging. [5]

Aetiology of endogenous swellings :

निजाः पुनः स्नेहस्वेदवमनविरेचनास्थापनानुवासनशिरोविरेचनानामयथावत्प्रयोगान्मिथ्यासंसर्जनाद्वा छर्द्यलसकविसूचिकाश्वासकासातिसारशोषपाण्डुरोगोदरज्वरप्रदरभगन्दरार्शोविकारातिकर्शनैर्वा कुष्ठकण्डूपिडकादिभिर्वा छर्दिक्षवथूद्गारशुक्रवातमूत्रपुरीषवेगधारणैर्वा कर्मरोगोपवासाध्वकर्शितस्य वा सहसाऽतिगुर्वम्ललवणपिष्टान्नफलशाकरागदधिहरितकमद्यमन्दकविरूढनवशूकशमीधान्यानूपौदकपिशितोपयोगान्मृत्पङ्कलोष्टभक्षणाल्लवणातिभक्षणाद्गर्भसंपीडनादामगर्भप्रपतनात् प्रजातानां च मिथ्योपचारादुदीर्णदोषत्वाच्च शोफाः प्रादुर्भवन्ति; इत्युक्तः सामान्यो हेतुः ॥ ६ ॥

Endogenous swellings are caused by improper administration of oleation, fomentation, emesis, purgation, *āsthāpana* and *anuvāsana* types of enema, elimination of *doṣas* from the head, adoption of improper post-therapeutic dietetic programme, excessive emaciation due to vomiting, intestinal torpor, choleric diarrhoea, dyspnoea, coughing, diarrhoea, consumption, anemia, abdominal diseases, fever menorrhagia, fistula-in-ano and piles,

obstinate skin diseases including leprosy, pruritus, abscess, suppression of natural urges relating to vomiting, sneezing, eructation, the discharge of semen, flatus, urine and stool; sudden intake of exceedingly heavy, sour, and salty food, pestry, fruit pickles, salad, alcohal, immature curd, germinated and fresh corn with or without bristles, meat of marshy or aquatic animals by an individual when he is emaciated due to the administration of five elimination therapies, diseases, fasting or walking for long distance; intake of earth, mud, clod of earth, excessive intake of salt, pressure on gravid uterus, abortion, adoption of improper regimen after delivery and excitation of *doṣas*. These are the etiological factors in general. [6]

Clinical features of different types of swellings :

अयं त्वत्र विशेषः शीतरूक्षलघुविशदश्रमोपवासातिकर्शनक्षपणादिभिर्वायुः प्रकुपितस्त्वङ्मांसशोणितादीन्यभिभूय शोफं जनयति; स क्षिप्रोत्थानप्रशमो भवति, श्यामारुणवर्णः प्रकृतिवर्णो वा, चलः स्पन्दनः खरपरुषभिन्नत्वग्रोमा छिद्यत इव भिद्यत इव पीड्यत इव सूचीभिरिव तुद्यते पिपिलिकाभिरिव संसृप्यते सर्षपकल्कावलिप्त इव चिमिचिमायते संकुच्यत आयम्यत इवेति वातशोथः (१);

उष्णतीक्ष्णकटुकक्षारलवणाम्लजीर्णभोजनैरग्न्यातपप्रतापैश्च पित्तं प्रकुपितं त्वङ्मांसशोणितान्यभिभूय शोथं जनयति; स क्षिप्रोत्थानप्रशमो भवति, कृष्णपीतनीलताम्रावभास उष्णो मृदुः कपिलताम्ररोमा उष्यते दूयते धूप्यते ऊष्मायते स्विद्यते क्लिद्यते न च स्पर्शमुष्णं च सुषूयत इति पित्तशोथः (२);

गुरुमधुरशीतस्निग्धैरतिस्वप्नाव्यायामादिभिश्च श्लेष्मा प्रकुपितस्त्वङ्मांसशोणितादीन्यभिभूय शोथं जनयति; स कृच्छ्रोत्थानप्रशमो भवति, पाण्डुश्वेतावभासो गुरुः स्निग्धः श्लक्ष्णः स्थिरः स्त्यानः शुक्लाग्ररोमा स्पर्शोष्णसहश्चेति श्लेष्मशोथः (३);

यथास्वकारणाकृतिसंसर्गाद्विदोषजास्त्रयः शोथा भवन्ति; यथास्वकारणाकृतिसन्निपातात् सान्निपातिक एकः; एवं सप्तविधो भेदः ॥ ७ ॥

प्रकृतिभिस्ताभिस्ताभिर्भिद्यमानो द्विविधस्त्रिविधश्चतुर्विधः सप्तविधोऽष्टविधश्च उपलभ्यते, पुनश्चैक एवोत्सेधसामान्यात् ॥ ८ ॥

The following are the special features :—

By the intake of cold, ununctuous light and non–slimy food; exertion, fasting, excessive emaciation and elimination, the *vāta* gets aggravated and afflicts the *tvak* (skin), *māṁsa* (flesh) *rakta*, etc., and causes swellings. The swellings thus caused appear and disappear abruptly. They are either of blue or reddish colour or of the natural colour of the organ affected;

they are mobile and they throb. The skin and hair over the swellings are rough, hard and broken; the resultant pain resemble, cutting, splitting, pressing, pinching by needles, carwling by ants, ete. There is tingling sensation as if covered with mustard paste. They contract and expand. These are the *vātika* types of swellings.

By the intake of hot, pungent, bitter, alkaline, saline, sour and heavy food and exposure to heat of fire and sun, the *pitta* gets aggravated and affects the *tvak* (skin), *māṁsa* (flesh) and *rakta* (blood) and thus swelling caused. It appears and disappears abruptly, it is black, yellow, blue and coppery in colour; it is hot and soft in touch; the hair over the swelling becomes light-gray and coppery; there is a feeling of hot sensation, pain, emission of smoke, high temperature, steaming and sloughing. It does not stand hot touch. This is *paittika* type of swelling.

Due to the intake of heavy, sweet, cold and unctuous diet, excessive sleep, lack of exercise, etc., the *kapha* gets aggravated and it effects the skin, muscles, blood, etc. to cause *ślaiṣmika* type of swellings. Suce swellings take a long time to manifest themselves and cure. They are of apparently pale white colour, heavy unctuous, smooth, immobile, compact and having white hair in the border. They stand pressure and heat.

According to the etiology, signs and symptoms, there are three more types of swellings due to the combined morbidity of two *doṣas* (viz., *vātapaittika*, *vātaślaiṣmika* and *pittaślaiṣmika*). There is only one *sānnipātika* type of swelling arising out of the combined morbidity and it manifests the signs and symptoms of all the three *doṣas*. Thus, there are seven varieties of swellings caused by the vitiation of *doṣas*.

There are characteristic differences amongst the various types of swellings. They are of two types (exogenous and endo genous), three types (*vātika*, *paittika* and *ślaiṣmika*), four types (*vātika*, *paittika*, and *ślaiṣmika*, types of endogenous variety and the exogenous variety), seven types (*vātika*, *paittika*, *ślaismika*, *vātapaittika*, *vātaślaiṣmika*, *śleṣma-paittika* and *sānnipātika*) and eight types (seven types of endogenous and one type of exogenous). But on an ultimate analysis, *śotha* is only of one type having the swelling as a characteristic sign in common. [7–8]

भवन्ति चात्र—

शूयन्ते यस्य गात्राणि स्वपन्तीव रुजन्ति च ।
पीडितान्युन्नमन्त्याशु वातशोथं तमादिशेत् ॥ ९ ॥
यश्चाप्यरुणवर्णाभः शोथो नक्तं प्रणश्यति ।
स्नेहोष्णमर्दनाभ्यां च प्रणश्येत् स च वातिकः ॥ १० ॥
यः पिपासाज्वरार्तस्य दूयतेऽथ विदह्यते ।
स्विद्यति क्लिद्यते गन्धी स पैत्तः श्वयथुः स्मृतः ॥ ११ ॥
यः पीतनेत्रवक्त्रत्वक् पूर्वं मध्यात् प्रशूयते ।
तनुत्वक् चातिसारी च पित्तशोथः च उच्यते ॥ १२ ॥
शीतः सक्तगतिर्यस्तु कण्डूमान् पाण्डुरेव च ।
निपीडितो नोन्नमति श्वयथुः स कफात्मकः ॥ १३ ॥
यस्य शस्त्रकुशच्छिन्नाच्छोणितं न प्रवर्तते ।
कृच्छ्रेण पिच्छा स्रवति स चापि कफसंभवः ॥ १४ ॥
निदानाकृतिसंसर्गाच्छ्वयथुः स्याद्विदोषजः ।
सर्वाकृतिः सन्निपाताच्छोथो व्यामिश्रहेतुजः ॥ १५ ॥

Thus it is said :—

The *vātika* type of *śotha* is characterised by swelling, numbness and pain in the limbs and it regains its normal position immediately after it is pressed (and the pressure is withdrawn). The swelling which is reddish in colour, which disappears during the night and gets cured by the application of unctuous and hot massage is also of *vātika* type.

In the *paittika* type of swelling, the patient feels thirsty and feverish; there is pain and burning sensation in the swelling; there is sweating; sloughing and foul smell; the eyes, face and skin of the patient become yellow and the swelling starts from middle part of the body; the skin becomes thin and there is diarrhoea.

The *ślaiṣmika* type of swelling is cold in touch, it does not spread, it causes itching; it is pale in colour; and it pits on pressure. Moreover, the *ślaiṣmika* type of swelling does not bleed even if it is cut with a weapon or sharp edged grass; there is oozing after a long time.

The swellings due to the combination of two *doṣas* may be diagnosed on the basis of the combined etiology, signs and symptoms. Similarly, the *sānnipātika* type of swelling can also be diagnosed from the combination of etiological factors. [9–15]

Prognosis of Śotha roga :

यस्तु पादाभिनिर्वृत्तः शोथः सर्वाङ्गगो भवेत् ।
जन्तोः स च सुकष्टः स्यात् प्रसृतः स्त्रीमुखाच्च यः ॥ १६ ॥
यश्चापि गुह्यप्रभवः स्त्रिया वा पुरुषस्य वा ।
स च कष्टतमो ज्ञेयो यस्य च स्युरुपद्रवाः ॥ १७ ॥

In the case of male patients, if the swelling starts from the feet and spreads all over the body, and in the case of female patients if it starts from the mouth and spreads, it is difficult to cure. In both male and female patients, if the swelling starts from the perenium and is associated with complications, it is exceedingly difficult to cure. [16–17]

The lower part of the male is lighter than the upper part. So if the swelling occurs in the lower part and it is not cured while limited to that part only, it would be too difficult to cure it when it spreads to the upper part of the body which is heavier in weight. As to the females, the lower part is heavier than the upper part; so if swelling occurs in her face and then spreads to the lower part of the body which is heavier in weight, it will be equally difficult to cure it cf. *Suśruta* : *Sutra* 46 ; 132.

Complications of Śotha roga :

छर्दिः श्वासोऽरुचिस्तृष्णा ज्वरोऽतीसार एव च ।
सप्तकोऽयं सदौर्बल्यः शोफोपद्रवसंग्रहः ॥ १८ ॥

The seven complications of *śotharoga* (swelling) are, vomiting, dyspnoea, anorexia, thirst, fever, diarrhoea and general weakness. [18]

Localised inflammatory usions :

यस्य श्लेष्मा प्रकुपितो जिह्वामूलेऽवतिष्ठते ।
आशु संजनयेच्छोथं जायतेऽस्योपजिह्विका ॥ १९ ॥
यस्य श्लेष्मा प्रकुपितः काकले व्यवतिष्ठते ।
आशु संजनयेच्छोफं करोति गलशुण्डिकाम् ॥ २० ॥
यस्य श्लेष्मा प्रकुपितो गलबाह्येऽवतिष्ठते ।
शनैः संजनयेच्छोफं गलगण्डोऽस्य जायते ॥ २१ ॥
यस्य श्लेष्मा प्रकुपितस्तिष्ठत्यन्तर्गले स्थिरः ।
आशु संजनयेच्छोफं जायतेऽस्य गलग्रहः ॥ २२ ॥
यस्य पित्तं प्रकुपितं सरक्तं त्वचि सर्पति ।
शोफं सरागं जनयेद्विसर्पस्तस्य जायते ॥ २३ ॥
यस्य पित्तं प्रकुपितं त्वचि रक्तेऽवतिष्ठते ।
शोथं सरागं जनयेत् पिडका तस्य जायते ॥ २४ ॥

यस्य प्रकुपितं पित्तं शोणितं प्राप्य शुष्यति ।
तिलका पिप्लवो व्यङ्गा नीलिका तस्य जायते ॥ २५ ॥
यस्य पित्तं प्रकुपितं शङ्खयोरवतिष्ठते ।
श्वयथुः शङ्खको नाम दारुणस्तस्य जायते ॥ २६ ॥
यस्य पित्तं प्रकुपितं कर्णमूलेऽवतिष्ठते ।
ज्वरान्ते दुर्जयोऽन्ताय शोथस्तस्योपजायते ॥ २७ ॥
वातः प्लीहानमुद्धूय कुपितो यस्य तिष्ठति ।
शनैः परितुदन् पार्श्वं प्लीहा तस्याभिवर्धते ॥ २८ ॥
यस्य वायुः प्रकुपितो गुल्मस्थानेऽवतिष्ठते ।
शोफं सशूलं जनयन् गुल्मस्तस्योपजायते ॥ २९ ॥
यस्य वायुः प्रकुपितः शोफशूलकरश्चरन् ।
वङ्क्षणाद्वृषणौ याति वृद्धिस्तस्योपजायते ॥ ३० ॥
यस्य वातः प्रकुपितस्त्वङ्मांसान्तरमाश्रितः ।
शोथं संजनयेत् कुक्षावुदरं तस्य जायते ॥ ३१ ॥
यस्य वातः प्रकुपितः कुक्षिमाश्रित्य तिष्ठति ।
नाधो व्रजति नाप्यूर्ध्वमानाहस्तस्य जायते ॥ ३२ ॥
रोगाश्चोत्सेधसामान्यदधिमांसार्बुदादयः ।
विशिष्टा नामरूपाभ्यां निर्देश्याः शोथसंग्रहे ॥ ३३ ॥
वातपित्तकफा यस्य युगपत् कुपितास्त्रयः ।
जिह्वामूलेऽवतिष्ठन्ते विदहन्तः समुच्छ्रिताः ॥ ३४ ॥
जनयन्ति भृशं शोथं वेदनाश्च पृथग्विधाः ।
तं शीघ्रकारिणं रोगं रोहिणीति विनिर्दिशेत् ॥ ३५ ॥
त्रिरात्रं परमं तस्य जन्तोर्भवति जीवितम् ।
कुशलेन त्वनुक्रान्तः क्षिप्रं संपद्यते सुखी ॥ ३६ ॥

If the aggravated *kapha* is located at the root of the tongue, it causes instantaneous swelling which is known as *upajihvikā*.

When the aggravated *kapha* is located in the root of the palate, it causes instaneous swelling; this is known as *galaśuṇḍikā*.

If the aggravated *kapha* is located outside the throat it causes swelling by and by. This is known as *galagaṇḍa*.

When the aggravated *pitta* together with *rakta* spreads within the skin, it causes red swelling which is known as *visarpa*.

When the aggravated *pitta* is located in the *tvak* (skin) and *rakta*, this will also cause red swelling which in known as *piḍakā* (abscess).

When the aggravated *pitta* gets dried up in combination with *rakta*, this causes skin diseases like *tilakā* (black moles),

piplu (port wine mark), *vyaṅga* (red moles) and *nīlikā* (blue moles).

When aggravated in both the temples, the *pitta* causes a serious type of swelling there known as *śaṅkhaka.* When the aggravated pitta localises in the root of the ears specially after fever, it causes a swelling which is difficult to cure and may lead to death.

When the aggravated *vāta* disturbs the spleen and causes pain in the sides of abdomen by and by, it leads to the enlargement of the spleen.

When the aggravated *vāta* is localised in the abdomen this causes swelling together with pain there resulting in the formation of *gulma* (tumour) there.

When the aggravated *vāta* moves from the sides of the lower abdomen to testicles and there by causes swelling and pain there, it is known as *vṛddhi.*

When the aggravated *vāta* is localised within the skin and muscles, it causes swelling in the abdomen. This is known as *udararoga.*

When the aggravated *vāta* is localised in the abdomen but does neither move downwards nor upwards, this is known as *ānāha* (constipation).

Besides such swellings as *adhimāṁsa, arbuda,* etc., though having distinctive features of their own both by their name and form, they are all to be included under *śotha* because swelling is the common feature.

When *vāta, pitta* and *kapha*–all the three *doṣas* in morbid condition, are simultaneously aggravated and they are localised in the root of the tongue causing burning sensation and swelling, this results in swelling all the more and causes various types of pain. This acute disease is known as *rohiṇī.* The patient suffering from this disease can hardly survive for three nights. If however, he is quickly treated by a skilled physician, he can be cured. [19–36]

The *doṣas* leading to the disease "*galagaṇḍa* have their effect a little slowly; those causing *galagraha*, etc. on the other hand are quick to show their effect.

Even though, the factors leading to the causation of *visarpa* and *piḍakā* are the same, the *doṣas* in the case of *visarpa* spread from one

place to another while those in the case of *piḍakā*, are localised and static in nature.

If the swelling occurs at the root of the ears during the time of remission of the fever, it is very difficult to cure. It can, however, be cured when adequate precaution is taken and properly treated. Even the slightest carelessness may lead to death. As it has been stated elsewhere, if swelling occurs at the root of the ears during the remission of *sannipāta* type of fever, patients hardly survive.

Diseases like *gulma*, etc., will be explained in greater details; they are mentioned here in brief according as they have swelling in common with other diseases described here.

Even though *rohiṇi* type of swelling can cause death of a patient in three nights, the patient can recover if timely action on his treatment is taken. It also depends upon the nature of the disease itself that the patient survives or dies. There are diseases which by nature cause instantaneous death; there are others which can even automatically be cured–cf. *Cikitsā* 3 : 55.

Prognosis of diseases in general :

सन्ति ह्येवंविधा रोगाः साध्या दारुणसंमताः ।
ये हन्युरनुपक्रान्ता मिथ्याचारेण वा पुनः ॥ ३७ ॥
साध्याश्चाप्यपरे सन्ति व्याधयो मृदुसंमताः ।
यत्नायत्नकृतं येषु कर्म सिध्यत्यसंशयम् ॥ ३८ ॥
असाध्याश्चापरे सन्ति व्याधयो याप्यसंज्ञिताः ।
सुसाध्वपि कृतं येषु कर्म यात्राकरं भवेत् ॥ ३९ ॥
सन्ति चाप्यपरे रोगा येषु कर्म न सिध्यति ।
अपि यत्नकृतं बालैर्न तान् विद्वानुपाचरेत् ॥ ४० ॥
साध्याश्चैवाप्यसाध्याश्च व्याधयो द्विविधाः स्मृताः ।
मृदुदारुणभेदेन ते भवन्ति चतुर्विधाः ॥ ४१ ॥

There are diseases of serious type which even though curable with difficulties can cause death if not properly treated or treated wrongly. There are other diseases of mild nature which are definitely cured by treatment with or without any special care. There is another category of palliable diseases which are not curable but even the most effective treatment will only enable the patient to stand the disease. There are other diseases where no treatment can succeed. Only ignorant physicians will attempt to treat such cases; wise physicians will not.

Diseases are of two types-curable and incurable. Each of them is again of two types, viz., mild or serious. Thus, taken together, there are four types of diseases. [37–41]

Even the incurable diseases may be mild or serious according as they are palliable or fatal or they are capable of causing death after some time or instantaneously respectively.

Innumerability of diseases :

त एवापरिसंख्येया भिद्यमाना भवन्ति हि ।
रुजावर्णसमुत्थानसंस्थाननामभिः ॥ ४२ ॥
व्यवस्थाकरणं तेषां यथास्थूलेषु संग्रहः ।
तथा प्रकृतिसामान्यं विकारेषूपदिश्यते ॥ ४३ ॥

In fact diseases are of innumerable varieties depending upon their distinctive features like pain, colour (signs), etiology, site of origin and manifestation (like abdomen, *rasadhātu*, etc.,), symptoms (like *gulma* or tumour, etc.), and nomenclature (like *rājayakṣmā*, *śoṣa*, etc.) Only important diseases have, however, been enumerated (in *Sūtra* 19). Other diseases are classified similarly according to the factors involved in their manifestation. [42–43]

Factors responsible for the vitiation of *doṣas* have also to be taken into account while treating the disease, e.g. each of the conditions of *vāta* vitiated due to the intake of coarse food, vigil during night, etc. is to be differently treated.

Correct approach to the diagnosis and treatment of diseases :

विकारनामाकुशलो न जिह्रीयात् कदाचन ।
न हि सर्वविकाराणां नामतोऽस्ति ध्रुवा स्थितिः ॥ ४४ ॥
स एव कुपितो दोषः समुत्थानविशेषतः ।
स्थानान्तरगतश्चैव जनयत्यामयान् बहून् ॥ ४५ ॥
तस्माद्विकारप्रकृतीरधिष्ठानान्तराणि च ।
समुत्थानविशेषांश्च बुद्ध्वा कर्म समाचरेत् ॥ ४६ ॥
यो ह्येतत्त्रितयं ज्ञात्वा कर्माण्यारभते भिषक् ।
ज्ञानपूर्वं यथान्यायं स कर्मसु न मुह्यति ॥ ४७ ॥

If a physician is not able to name a particular disease, he should not feel ashamed on that account because it is not always possible to name all types of diseases in definite terms. When aggravated, one and the same *doṣa* may cause manifold diseases depending upon the various etiological factors and the sites of manifestation.

So a physician should try to comprehend the nature of the disease (doṣa), the site of its manifestation and etiological factors and should then initiate the treatment. A physician who so ini-

tiates the treatment after having full knowledge of the therapeutic properties of these three aspects and paying due regard to scriptural instructions would never fail in his attempt to cure the disease. [44–47]

It is the thorough knowedge of etiological factors rather than the names of diseases which counts for the purpose of their treatment. The acquaintance with the names of diseases is important for the purpose of description only. So a physician is required to be well acquainted *inter alia* with the sites of manifestation. Even if located in one place, the *doṣas* are likely to cause various diseases. For example, *vāta* located in the neck may cause *kaṇṭhadhvaṁsa* (irritation of the throat), coughing, hoarseness of voice and anorexia.

Relation of doṣas with body :

नित्याः प्राणभृतां देहे वातपित्तकफास्त्रयः ।
विकृताः प्रकृतिस्था वा तान् बुभुत्सेत पण्डितः ॥ ४८ ॥

The three *doṣas,* viz. *vāta, pitta* and *kapha* are already present in the body of all creatures. A physician should try to know whether they are in normal or morbid condition. [48]

Functions of normal Vāta, Pitta and Kapha :

उत्साहोच्छ्वासनिःश्वासचेष्टा धातुगतिः समा ।
समो मोक्षो गतिमतां वायोः कर्माविकारजम् ॥ ४९ ॥
दर्शनं पक्तिरूष्मा च क्षुत्तृष्णा देहमार्दवम् ।
प्रभा प्रसादो मेधा च पित्तकर्माविकारजम् ॥ ५० ॥
स्नेहो बन्धः स्थिरत्वं च गौरवं वृषता बलम् ।
क्षमा धृतिरलोभश्च कफकर्माविकारजम् ॥ ५१ ॥

When *vāta* is in its normal state, it reflects itself in the form of enthusiasm, inspiration, expiration, movements, normal metabolic transformation of tissues and proper elimination of excreta.

The actions of *pitta* in its normal state are good vision, good digestion, normal temperature, normal hunger, thirst, bodily softness, lustre, happiness and intelligence.

Effects of *kapha* in its normal state are unctuousness, cohesion, steadiness, heaviness, virility, strength, forbearance, patience and greedlessness. [49–51]

Functions of abnormal doṣas :

वाते पित्ते कफे चैव क्षीणे लक्षणमुच्यते ।
कर्मणः प्राकृताद्धानिर्वृद्धिर्वाऽपि विरोधिनाम् ॥ ५२ ॥

The diminution of *vāta*, *pitta*, and *kapha* is indicated by the decrease in their respective normal actions or increase in their respective opposite actions. [52]

When *vāta*, *pitta* or *kapha* is deficient, this is indicated by the corresponding deficiency in its respective action. For example, when *vāta* is deficient, then comes the corresponding deficiency in the enthusiasm of the persons affected. Sometimes, even an increase in the respective opposite actions is indicative of the deficiency in the *doṣas*. For example, in the event of the deficiency of *vāta*, there is aggravation of grief that stands in juxtaposition with morale which latter represents the normal action of *vāta*. Similarly, non-vision and indigestion are aggravated in the event of the deficiency of *pitta*; roughness of the skin is aggravated in the case of the deficiency in *kapha*.

Deficiency in the normal action of *doṣas* does not necessarily lead to the aggravation of opposite action. If the enthusiasm goes down, it does not mean that grief would necessarily be in excess or if there is decrease in greedlessness, it does not necessarily follows that there will be slight aggravation of greediness.

Or there are the two ways in which the deficiency of *doṣas* reflect itself—the one is negative and the other is positive. The negative aspect is indicated by the decrease in the respective normal actions of the *dośas* and the positive one by an increase in the actions of opposite qualities.

Some hold the view that in the event of deficiency in one *doṣa*, the *doṣa* of opposite qualities gets aggravated. That is to say, in the event of the deficiency in *kapha*, *pitta* would get aggravated and *vice-versa*. But this is not correct. The aggravation or deficiency of one *doṣa* does not necessarily cause deficiency or aggravation of the other *doṣas* respectively. If it were so, the *kapha* would always get diminished in the event of the aggravation of *pitta*. As stated earlier, the *doṣas* are not in juxtaposition, with each other. In fact, the main symptom of the deficiency in a given *doṣa* is the decrease in its respective action cf. *Sūtra* 17 : 62.

दोषप्रकृतिवैशेष्यं नियतं वृद्धिलक्षणम् ।
दोषाणां प्रकृतिर्हानिर्वृद्धिश्चैवं परीक्ष्यते ॥ ५३ ॥

The aggravation of *doṣas* is invariably indicated by something in excess of their respective normal action. Thus, one can examine the normal condition, deficiency or aggravation of *doṣas* as the case may be. [35]

If there is an increase in the normal action of a *doṣa*, this would indicate that the given *doṣa* is aggravated. For example, the aggravation

of *kapha* would reflect itself in excessive unctuousness, coolness and sweetness.

तत्र श्लोकाः—

संख्यां निमित्तं रूपाणि शोथानां साध्यतां न च ।
तेषां तेषां विकाराणां शोथांस्तांस्तांश्च पूर्वजान् ॥ ५४ ॥
विधिभेदं विकाराणां त्रिविधं बोध्यसंग्रहम् ।
प्राकृतं कर्म दोषाणां लक्षणं हानिवृद्धिषु ॥ ५५ ॥
वीतमोहरजोदोषलोभमानमदस्पृहः ।
व्याख्यातवांस्त्रिशोथीये रोगाध्याये पुनर्वसुः ॥ ५६ ॥

To sum up :—

Lord Punarvasu who is free from attachment, *rajas*, greed, ego, pride and desire, has explained in this chapter on "The Three Types of Swellings" the following : types, etiology, signs and symptoms, curability or otherwise of swellings, the swellings that appear as premonitory signs of various diseases, different types of diseases, the important points which are to be kept in view during treatment, the normal functions of *doṣas* and signs and symptoms of diminished or aggravated *doṣas*. [54–56]

Swelling might be curable or incurable. For example, the swelling of the *vātika* type is cured by unctuous and hot massage. Conversely swellings spreading from the leg are said to be incurable.

इत्यग्निवेशकृते तन्त्रे चरकप्रतिसंस्कृते श्लोकस्थाने
त्रिशोथीयो नामाष्टादशोऽध्यायः ॥ १८ ॥

Thus ends the eighteenth chapter on "The Three Types of Swelling" of the *Sūtra* section of Agniveśa's work as redacted by Caraka.



एकोनविंशोऽध्यायः

CHAPTER XIX

अथातोऽष्टोदरीयमध्यायं व्याख्यास्यामः ॥ १ ॥

इति ह स्माह भगवानात्रेयः ॥ २ ॥

We shall now expound the chapter on "Eight Abdominal Diseases" (dealing with the classification of diseases).

Thus said Lord Ātreya. [1–2]

As indicated in verse 43 of the preceding chapter, the various types of abdominal and other diseases are now being enumerated.

Number of the various types of diseases :

इह खल्वष्टावुदराणि, अष्टौ मूत्राघाताः, अष्टौ क्षीरदोषाः, अष्टौ रेतोदोषाः; सप्त कुष्ठानि, सप्त पिडकाः, सप्त वीसर्पाः; षडतीसाराः, षडुदावर्ताः; पञ्च गुल्माः, पञ्च प्लीहदोषाः, पञ्च कासाः, पञ्च श्वासाः, पञ्च हिक्काः, पञ्च तृष्णाः, पञ्च छर्दयः, पञ्च भक्तस्यानशनस्थानानि, पञ्च शिरोरोगाः, पञ्च हृद्रोगाः, पञ्च पाण्डुरोगाः, पञ्चोन्मादाः; चत्वारोऽपस्माराः, चत्वारोऽक्षिरोगाः, चत्वारः कर्णरोगाः, चत्वारः प्रतिश्यायाः, चत्वारो मुखरोगाः, चत्वारो ग्रहणीदोषाः, चत्वारो मदाः, चत्वारो मूर्च्छायाः, चत्वारः शोषाः, चत्वारि क्लैब्यानि; त्रयः शोफाः, त्रीणि किलासानि, त्रिविधं लोहितपित्तं; द्वौ ज्वरौ, द्वौ व्रणौ, द्वावायामौ, द्वे गृध्रस्यौ, द्वे कामले, द्विविधमामं, द्विविधं वातरक्तं, द्विविधान्यर्शांसि; एक ऊरुस्तम्भः, एकः संन्यासः, एको महागदः; विंशतिः क्रिमिजातयः, विंशतिः प्रमेहाः, विंशतिर्योनिव्यापदः; इत्यष्टचत्वारिंशद्रोगाधिकरणान्यस्मिन् संग्रहे समुद्दिष्टानि ॥ ३ ॥

There are eight types of abdominal diseases, eight types of urinary suppressions, eight types of milk diseases and eight types of semenal disorders; there are seven types of leprosy seven types of carbuncles and seven types of cellulitis; There are six types of diarroheas and six types of constipations. There are five types of abdominal lumps, five types of spleen diseases, five types of cough, five types of dyspnoea, five types of hiccup, five types of thirst, five types of vomiting, five types of anorexia, five types of the diseases of head, five types of the diseases of heart and five types of anemias. There are four types of eplepsy, four types of eye diseases, four types of ear diseases, four types of rhinitis, four types of buccal diseases, four

types of sprue syndrome, four types of intoxication, four types of fainting, four types of consumption and four types of sterility. There are three types of oedema, three types of leucoderma and three types of haemorrhagic diseases. There are two types of fever, two types of ulcers, two types of body bending, two types of sciatica, two types of jaundice, two types of indigestion disordes, two types of gout and two types of piles. There is one type of ūrusthambha, one type of coma, and one type of pshyco-neurosis.

There are twenty types of worms and parasites, twenty types of prameha (a kind of urinary disorder) and twenty types of gynecological disorders. Classification of those forty eight diseases have been described in this chapter. [3]

Classification of diseases having eight types :

अष्टावुदराणीति वातपित्तकफसन्निपातप्लीहबद्धच्छिद्रदकोदराणि, अष्टौ मूत्राघाता इति वातपित्तकफसन्निपाताश्मरीशर्कराशुक्रशोणितजाः, अष्टौ क्षीरदोषा इति वैवर्ण्यं वैगन्ध्यं वैरस्यं पैच्छिल्यं फेनसङ्घातो रौक्ष्यं गौरवमतिस्नेहश्च, अष्टौ रेतोदोषा इति तनु शुष्कं फेनिलमश्वेतं पूत्यतिपिच्छलमन्यधातूपहित-मवसादि च' (१);

1. Eight abdominal diseases *Vātika, paittika, ślaiṣmika, sānni-pātika, plīhodara,* (due to splenic disorder), *baddhodara* (due to intestinal obstruction), *chidrodara* (due to intestinal perforation) and *dakodara* (ascitis).

2. Eight *mutrāghātas* (Urinary disorder) *Vātika, paittika, ślaiṣmika, sānnipātika, aśmarīja* (due to stone in urinary tract), *śarkarāja* (due to gravels in urinary tract), *śukraja* (due to semen) and *śoṇitaja* (due to blood).

3. Eight k*ṣīra doṣas* (Vitiation of milk), Discoloration, bad smell, bad taste, sliminess, foaminess, ununctuousness, heaviness and over unctuousness.

4. Eight *Retodoṣas* (seminal disorder) Thinness, dryness, foaminess, absence of whiteness, putrid smell, oversliminess, combination with other *dhātus* (tissue elements) and high specific gravity.

Classification of diseases having seven types :

सप्त कुष्ठानीति कपालोदुम्बरमण्डलर्ष्यजिह्वपुण्डरीकसिध्मकाकणानि, सप्त पिडका इति शराविका कच्छपिका जालिनी सर्षप्यलजी विनता विद्रधी च, सप्त विसर्पा इति वातपित्तकफाग्निकर्दमकग्रन्थिसन्निपाताख्याः (२);

5. Seven *kuṣṭhas* (obstinate) skin diseases including leprosy. *Kapāla, udumbara, maṇḍala, ṛṣyajihva, puṇḍarīka, sidhma* and *kākaṇa*.

6. Seven *piḍakās* (abscess or carbuncle) *Śarāvikā, kacchapikā, jālinī, sarṣapī, alajī, vinatā* and *vidradhī*.

7. Seven *visarapas* (skin diseases characterised by an acute spread) *Vātika, paittika, ślaiṣmika-agnivisarpa, kardamaka, granthi visarpa* and *sānnipātika visarpa*.

Classification of diseases having six types :

षडतीसारा इति वातपित्तकफसन्निपातभयशोकजाः, षडुदावर्ता इति वातमूत्रपुरीषशुक्रच्छर्दिक्षवथुजाः (३);

8. Six diarrhoeas *Vātika, paittika, ślaiṣmika. sānnipātika, bhayaja* (due to fear) and *śokaja* (due to grief).

9. Six *udāvartas* (abdominal diseases characterised by retention of faeces), *Vātaja* (due to flatus), *mūtraja* (due to urine), *purīṣaja* (due to faeces), *śukraja* (due to semen), *chardija* (due to vomiting) and *kṣavathuja* (due to sneezing).

Classification of diseases having five types :

पञ्च गुल्मा इति वातपित्तकफसन्निपातशोणितजाः; पञ्च प्लीहदोषा इति गुल्मैर्व्याख्याताः, पञ्च कासा इति वातपित्तकफक्षतक्षयजाः, पञ्च श्वासा इति महोर्ध्वच्छिन्नतमकक्षुद्राः, पञ्च हिक्का इति महती गम्भीरा व्यपेता क्षुद्राऽन्नजा च, पञ्च तृष्णा इति वातपित्तामक्षयोपसंसर्गात्मिकाः, पञ्च छर्दय इति द्विष्टार्थसंयोगजा वातपित्तकफसन्निपातोद्रेकोत्थाश्च, पञ्च भक्तस्यानशनस्थानानीति वातपित्तकफसन्निपातद्वेषाः, पञ्च शिरोरोगा इति पूर्वोद्देशमभिसमस्य वातपित्तकफसन्निपातक्रिमिजाः, पञ्च हृद्रोगा इति शिरोरोगैर्व्याख्याताः, पञ्च पाण्डुरोगा इति वातपित्तकफसन्निपातमृद्भक्षणजाः; पञ्चोन्मादा इति वातपित्तकफसन्निपातागन्तुनिमित्ताः (४);

10. Five *gulmas* (abdominal tumour) *Vātika, paittika, ślaiṣmika, sānnipātika* and *raktaja* (due to blood).

11. Five Splenic disorders (as above)

12. Five *Kāsas* (coughing), *Vātika, paittika, ślaiṣmika kṣataja* (due to ulceration) and *kṣayaja* (due to wasting).

13. Five *Śvāsas* (dyspnoea), *Mahāśvāsa, ūrdhvaśvāsa, chinnaśvāsa, tamaka śvāsa* and *kṣudra śvāsa*.

14. Five *Hikkās* (hiccup), *Mahāhikkā, gambhīrahikkā, vyapetā* (intermittent), *kṣudra* and *annaja* (due to food).

15. Five *Tṛṣṇās* (Thirst), *Vātika*, *paittika*, *āmja* (due to improper digestion), *kṣayaja* (due to consumption) and *upasargātmikā* (as a secondary development).

16. Five *Chardis* (Vomiting), *Dviṣṭārtha saṁyogaja* (by coming in contact with abnoxious articles). *vātika*, *paittika*, *ślaiṣmika* and *sānnipātika*.

17. Five Anorexias, *Vātika*, *paittika*, *ślaiṣmika*, *sānnipātika* and *dveṣaja* (due to repugnance).

18. Five Head diseases, *Vātika*, *paittika*, *ślaiṣmika*, *sānnipātika* and *krimija* (due to infection).

19. Five Heart diseases (as above).

20. Five *Pāṇḍu* (anemias), *Vātika*, *paittika*, *ślaiṣmika*, *sānnipātika* and *mṛdbhakṣaṇaja* (due to the intake of earth).

21. Five *uamādas* (insanity), *Vātika*, *paittika*, *ślaiṣmika*, *sānnipātika* and *āgantuja* (due to exogenous causes).

Classification of diseases having four types :

चत्वारोऽपस्मारा इति वातपित्तकफसन्निपातनिमित्ताः, चत्वारोऽक्षिरोगाश्चत्वारः कर्णरोगाश्चत्वारः प्रतिश्यायाश्चत्वारो मुखरोगाश्चत्वारो ग्रहणीदोषाश्चत्वारो मदाश्चत्वारो मूर्च्छाया इत्यपस्मारैर्व्याख्याताः, चत्वारः शोषा इति साहससन्धारणक्षयविषमाशनजाः, चत्वारि क्लैब्यानीति बीजोपघाताद्ध्वजभङ्गाज्जरायाः शुक्रक्षयाच्च (५);

22. Fore *Apasmāras* (epilepsy), *Vātika*, *paittika*. *ślaiṣmika* and *sānnipātika*.

23. Four Eye diseases, *Vātika*, *paittika*, *ślaiṣmika*, and *sānnipātika*.

24. Four Ear diseases, *Vātika*, *paittika*, *ślaiṣmika* and *sānnipātika*.

25. Four *Pratiśyāyas* (coryza), *Vātika*, *paittika*, *ślaiṣmika* and *sānnnipātika*.

26. Four Mouth diseases, *Vātika*, *paittika*, *ślaiṣmika* and *sānnipātika*.

27. Four *Grahaṇīs*, *Vātika*, *paittika*, *ślaiṣmika* and *sānnipātika*.

28 Four *Madas* (intoxication), *Vāttika*, *paittika*, *ślaiṣmika* and *sānnipātika*.

29. Four *Mūrchās* (fainting), *Vātika*, *paittika*, *ślaiṣmika* and *sānnipātika*.

30. Four *Śoṣas* (consumption), Due to overstrain, suppression of natural urges, wasting and irregular dieting.

31. Four Sterilities, *Bījopaghātaja*, (due to the affliction of sperm), *dhvajabhaṅgaja* (due to atonic condition of the genital organ), *jarāja* (due to old age) and *śukrakṣayaja* (due to diminution of semen).

Classification of diseases having three types :

त्रयः शोथा इति वातपित्तश्लेष्मनिमित्ताः, त्रीणि किलासानीति रक्तताम्रशुक्लानि, त्रिविधं लोहितपित्तमिति ऊर्ध्वभागमधोभागमुभयभागं च (६);

32. Three *Śothas* (oedema), *Vātika, paittika* and *ślaiṣmika.*

33. Three *Kilāsas* (an obstinate skin disease) leucoderma, Red, coppery and white coloured.

34. Three *Raktapittas* (a disease characterised by bleeding from various parts of the body). *Ūrdhvabhāga* (affecting the upper channel), *adhobhāga* (affecting the lower channel) and *ubhayabhāga* (affecting both upper and lower channels).

Classification of diseases having two types :

द्वौ ज्वराविति उष्णाभिप्रायः शीतसमुत्थश्च शीताभिप्रायश्चोष्णसमुत्थः, द्वौ व्रणाविति निजश्चागन्तुजश्च, द्वावायामाविति बाह्यश्चाभ्यन्तरश्च, द्वे गृध्रस्याविति वाताद्वातकफाच्च, द्वे कामले इति कोष्ठाश्रया शाखाश्रया च, द्विविधमाममिति अलसको विसूचिका च, द्विविधं वातरक्तमिति गम्भीरमुत्तानं च, द्विविधान्यर्शांसीति शुष्काण्यार्द्राणि च (७);

35. Two *Jvaras* (fever) (1) Arising out of cold where the patient is desirous of hot substance, (2) arising out of heat where the patient is desirous of cold substance.

36. Two *Vraṇas* (ulcer) Endogenous and exogenous.

37. Two *Āyāmas* (body bending) Opisthotonous and emprosthotonous.

38. Two *Gṛdhrasīs* (sciatica) *Vātika* and *vātaślaiṣmika.*

39. Two *Kāmala* (Jaundice) *Koṣṭhāśraya* (Hepatic and prehepatic) and *śākhāśraya* (obstructive).

40. Two *Āmas* (disorders due to improper digestion and metabolism) *Alasaka* (intestinal torper) and *visūcikā* (choleric diarrhoea).

41. Two *Vātaraktas* (gout) *Gambhīra* (deep) and *uttāna* (superficial).

42. Two *Arśas* (piles) *Śuṣka* (non-bleeding) and *ārdra* (bleeding).

Diseases having only one type :

एक ऊरुस्तम्भ इत्यामत्रिदोषसमुत्थः, एकः संन्यास इति त्रिदोषात्मको मनःशरीराधिष्ठानः, एको महागद इति अतत्त्वाभिनिवेशः (८);

43. One *Urustambha* (caused by), *Āmatridoṣaja.*

44. One *Saṁnyāsa* (Coma) *Sāṁnipātika.*

45. One *Mahāgada* (psychic perversion) Due to mental and moral perversion.

Classification of diseases having twenty types :

विंशतिः कृमिजातय इति यूका पिपीलिकाश्चेति द्विविधा बहिर्मलजाः, केशादा लोमादा लोमद्वीपाः सौरसा औदुम्बरा जन्तुमातरश्चेति षट् शोणितजाः, अन्त्रादा उदरावेष्टा हृदयादाश्चुरवो दर्भपुष्पाः सौगन्धिका महागुदाश्चेति सप्त कफजाः, ककेरुका मकेरुका लेलिहाः सशूलकाः सौसुरादाश्चेति पञ्च पुरीषजाः; विंशतिः प्रमेहा इत्युदकमेहश्चेक्षुबालिकारसमेहश्च सान्द्रमेहश्च सान्द्रप्रसादमेहश्च शुक्लमेहश्च शुक्रमेहश्च शीतमेहश्च शनैर्मेहश्च सिकतामेहश्च नीलमेहश्च लोहितमेहश्च मञ्जिष्ठामेहश्च हरिद्रामेहश्चेति षट् पित्तनिमित्ताः, वसामेहश्च मज्जामेहश्च हस्तिमेहश्च मधुमेहश्चेति चत्वारो वातनिमित्ताः, इति विंशतिः प्रमेहाः; विंशतिर्योनिव्यापद इति वातिकी पैत्तिकी श्लैष्मिकी सान्निपातिकी चेति चतस्रो दोषजाः, दोषदूष्यसंसर्गप्रकृतिनिर्देशैरवशिष्टाः षोडश निर्दिश्यन्ते, तद्यथा—रक्तयोनिश्चारजस्का चाचरणा चातिचरणा च प्राक्चरणा चोपप्लुता च परिप्लुता चोदावर्तिनी च कर्णिनी च पुत्रघ्नी चान्तर्मुखी च सूचीमुखी च शुष्का च वामिनी च षण्ढयोनिश्च महायोनिश्चेति विंशतिर्योनिव्यापदो भवन्ति (९);

46. Twenty *Krimis* (germs including parasites), *Yūka* and *pipīlikā* both reside outside the body in the excreta, *Keśāda, lomāda, lomadvīpa, saurasa, audumbara* and *jantumātṛ*—these six reside in the blood.

Antrādā, udarāveṣṭā, hṛdayādā, curu, darbhapuṣpa, saugandhika and *mahāguda*—these seven are due to *kapha.*

Kakerukā, makerukā, lelihā, saśūlakā, and *sausurāda*—these five inhabit faeces.

47. Twenty *Pramehas* (a kind of urinary disorder), *Udakameha, ikṣubālikārasameha, Sāndrameha, sāndraprasādameha, śuklameha, śukrameha, śītameha, śanairmeha, sikatāmeha,* and *lālāmeha*—these ten are due to *śleṣma.*

Kṣārameha, kālameha, nīlameha, lohitameha, mañjiṣṭhāmeha and *haridrāmeha*—these six are due to *pitta.*

Vasāmeha, majjāmeha, hastimeha and *madhumeha*—these four types are due to *vāta.*

48. Twenty *Yonirogas* (diseases of the female genital tract), *Vātika, paittika, ślaiṣmika, sāṁnipātika, raktayoni* (menorrhagia) *arajaskā* (amenorrhoea), *acaraṇā* (colpitis mycotica), *aticaraṇā* (chronic vaginitis), *prākcaraṇā* (deflorative vaginitis), *upaplutā* (sceondary dysmenorrheoa), *pariplutā* (acute vaginitis), *udāvartinī* (primary dysmenorrhoea), *karṇinī* (endo-cervicitis), *putraghnī* (abortive tendency), *antarmukhī* (inversion of uterus), *sūcīmukhī* (pin hole os), *śuṣkā* (colo-xerosis), *vāminī* (profluvium seminis), *ṣaṇḍhayoni* (undeveloped female sex organs) and *mahāyoni* (prolapse of the uterus)—

केवलश्चायमुद्देशो यथोद्देशमभिनिर्दिष्टो भवति ॥ ४ ॥

The above are the forty-eight diseases described in brief. Details thereof will be enumerated subsequently. [4]

Diseases having eight varieties have been explained first because being of 8 varieties such diseases are very important. There after, diseases, having seven, six, five, four, three, two and one varieties have been explained in order. Then comes the description of diseases having twenty types. As it will be seen, the enumeration of diseases have been done in regressive order from eight to one. For want of diseases having 19 to 9 varieties in regressive order, diseases having twenty varieties are enumerated at the end rather than in the beginning. Even though there are eighteen types of obstinate skin diseases including leprosy, only the most obstinate ones of seven types are enumerated here.

Six types of *udāvarta* (abdominal diseases characterized by retention of faeces) refer to such diseases arising out of the suppression of the urge for purgation, etc., as explained in the seventh chapter of this section.

Thirst is of six types; even the one arising out of the intake of sumptuous and unctuous diet is covered by the types explained here.

The head diseases as described in the seventeenth chapter of this section are all included in the five-fold classification of this disease as furnished here.

Fever is of two types :

(1) arising out of cold when the patient develops a liking for hot things ; and

(2) arising out of heat when the patient develops a liking for cold things.

A patient suffering from fever arising out of cold or heat as the case may be as a rule develops a liking for something which is in contradistinction with the quality of the cause, i.e. cold or hot substance. So apparently, there was no occasion to specify these symptoms viz., desire for hot and cold substance in the cases of fever arising out of cold and heat. But this has been specified in order to exclude the cases like *paittika* fever which even though arising out of heat might occur in winter. If the clause regarding the desire for heat or cold is omitted, such a fever will be classified as the one arising of cold, simply because it has occurred during the cold season.

Diseases due to indigestion (*āma*) are of two types viz; *alasaka* (intestinal torpor) and *visūcikā* (choleric diarrhoea). There is, however, another variety of this diseases known as *āmaviṣa* (poisonous effect of indigestion and improper metabolism) which will be described in the second chapter of *Vimāna* section. In fact it has been included there under *alasaka* (intestinal torpor) and as such it has not been separately enumerated in this chapter. Some scholars are of the view that being related to poison, it is a separate subject matter pertaining to another specialised branch of the science, for which it is not included here.

The mental diseases include psychic indulgence in sinful acts (*atattvābhiniveśa*) as all living beings are afflicted with the miseries arising out of such psychic perversions. Names of germs are conventional rather than etymological.

The diseases mentioned above may be classified in different ways. For example, according to another classification, fever is of eight types (rather than two); insainty is of two types viz., exogenous and endogenous (instead of five). But the present classification is based on predominent distinctive features of the various types included. Details about other possible types may be seen in respective chapters in other sections.

Simile regarding the role of doṣas in aetio-pathogenesis of diseases :

सर्व एव निजा विकारा नान्यत्र वातपित्तकफेभ्यो निर्वर्तन्ते, यथाहि-शकुनिः सर्वं दिवसमपि परिपतन् स्वां छायां नातिवर्तते, तथा स्वधातुवैषम्यनिमित्ताः सर्वे विकारा वातपित्तकफान्नातिवर्तन्ते। वातपित्तश्लेष्मणां पुनः स्थानसंस्थान-प्रकृतिविशेषानभिसमीक्ष्य तदात्मकानपि च सर्वविकारांस्तानेवोपदिशन्ति बुद्धिमन्तः ॥ ५ ॥

All the endogenous diseases occur invariably due to the vitiation of *vāta*, *pitta* and *kapha*. As the bird can not transgress its own shadow even though flying throughout the day, so also no endogenous disease caused by the disturbance of the equilibrium

of *dhātus* can occur without the vitiation of *vāta, pitta* and *kapha.* So, considering the location, signs, symptoms and causes of vitiation of *vāta, pitta,* and *kapha,* all the diseases caused by them are diagnosed on the basis of the vitiation of respective *doṣas.* [5]

The *vāta, pitta* and *kapha* alone, either separately or jointly constitute the causative factors of all diseases mentioned in this and the next chapter as well as of other endogenous diseases whether mentioned in this work or not. Even though exogenous diseases may also be accompanied by the vitiation of any of these *doṣas,* still so far as their treatment is concerned, *doṣas* are generally not taken into account. So it is only with regard to the endogenous diseases that their close relationship with the *doṣas* has been established in the above passage as a guiding principle for their treatment. For this purpose, the disturbance of the equilibrium of *dhātus* caused by external factors is not taken into account.

Now the question arises, if all the endogenous diseases are caused by the *doṣas* what about *plīhodara,* i.e. the disease causd by the morbidity of the spleen ? Reply is that even such diseases are ultimately caused by the Vitiation of the *doṣas.* The various names given to such diseases are of course according to the site of manifestation like *rasa,* urinary bladder, etc., the characteristic symptoms and etiology. For example, *urustambha* (paraplegia of thigh), *raktayoni* (menorrhagia) *kāmalā* (jaundice), etc., derive their names from the site of their manifestation; *piḍakā, gulma,* etc., from characteristic symptoms; *śleṣmodara, plīhodara,* etc., from their cause.

Difference in the exogenous and endogeneous diseases :

भवतश्चात्र—

स्वधातुवैषम्यनिमित्तजा ये विकारसंघा बहवः शरीरे ।
न ते पृथक् पित्तकफानिलेभ्य आगन्तवस्त्वेव ततो विशिष्टाः ॥ ६ ॥

Thus, it is said :

All the bodily diseases arising out of the disturbance of the equilibrium of dhātus are ultimately caused by nothing else but by the disorder of *pitta, kapha* and or *vāta.* It is only the exogenous diseases which are caused otherwise. [6]

It is the bodily diseases which occur due to the disturbance of the equilibrium of the *dhātus.* Mental diseases are not included under this category. It may be noted that the *dhātus* in themselves are not responsible for any disease. It is only when their equilibrium is disturbed, they bring about diseases.

It is true that even the exogenous diseases like fevers from assult (*abhighātaja*) are at a certain stage caused by the disturbance in the equilibrium of *dhātus* but in such cases, is the external cause like assault, etc. which is predominantly responsible for causing the diseases.

The disturbance in the equilibrium of the *dhātus* is but too subsidiary a factor to be designated as even an intermediary causative factor, and for the purpose of treatment, the external factor like assult rather than the disturbance in the equilibrium of *dhātus* is required to be taken into account in all such cases.

In fact, even the disturbance in the equilibrium of *dhātus* is not to be taken as a disease in itself. It is the outcome of such disturbance (for example, fever, etc.) which constitute the bodily diseases. To sum up : all bodily diseases arising out of the disturbance in the equilibrium of *dhātus* are ultimately caused by the vitiation of *doṣas* and nothing else.

Coexistence of exogenous and endogenous disease :

आगन्तुरन्वेति निजं विकारं निजस्तथाऽऽगन्तुमपि प्रवृद्धः ।
तत्रानुबन्धं प्रकृतिं च सम्यग् ज्ञात्वा ततः कर्म समारभेत ॥ ७ ॥

The endogenous diseases are at times followed by the exogenous ones and even the exogenous ones are followed by the endogenous ones of the most vehement type. One should accordingly start the treatment paying due regard to the secondary development *(anubandha)* and the primary nature of the disease. [7]

There is an occasional overlapping in the endogenous and the exogenous types of diseases. Even if a disease is primarily caused as an endogenous one, it may subsequently develop the features of the exogenous diseases. For example, fever or insanity is primarily caused by the vitiation of *doṣas* but it may subsequently be combined with the features of demoniac seizure which is regarded as an exogenous disease. Similarly fever from assault or insanity caused by the demoniac seizure which is regarded as an exogenous disease may subsequently develop features of endogenous diseases depending on certain other factors.

Even in the primary stage the endogenous diseases are responsible for the aggravation of *doṣas,* let alone the stage in which such diseases develop the features of the endogenous diseases. In that stage the *doṣas* are excessively aggravated.

The process of development of the secondary stage from the primary one is equally applicable to the development of another endogenous disease in the case of endogenous diseases and to another exogenous disease in the case of exogenous diseases.

तत्र श्लोकौ—

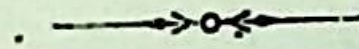
विंशकाश्चैककाश्चैव त्रिकाश्चोक्तास्त्रयस्त्रयः ।
द्विकाश्चाष्टौ, चतुष्काश्च दश, द्वादश पञ्चकाः ॥ ८ ॥
चत्वारश्चाष्टका वर्गाः, षट्कौ द्वौ, सप्तकास्त्रयः ।
अष्टोदरीये रोगाणां रोगाध्याये प्रकाशिताः ॥ ९ ॥

Summing up the contents :—

In the chapter on "Eight types of Abdominal Diseases," three diseases in each having twenty varieties, one variety and three varieties, eight diseases having two varieties, ten diseases having four varieties, twelve diseases having five varieties, four diseases having eight varieties, two diseases having six varieties and three diseases having seven varieties are described. [8–9]

इत्यग्निवेशकृते तन्त्रे चरकप्रतिसंस्कृते श्लोकस्थाने-
ऽष्टोदरीयो नामोनविंशोऽध्यायः ॥ १९ ॥

Thus ends the nineteenth chapter on "Eight Types of Abdominal Diseases" dealing with the classification of diseases, of the *Sūtra* section of Agniveśa's work as redacted by Caraka. [19]



CHAPTER XX

विंशोऽध्यायः

अथातो महारोगाध्यायं व्याख्यास्यामः ॥ १ ॥
इति ह स्माह भगवानात्रेयः ॥ २ ॥

Now we shall expound the "Major Chapter on the (Enumeration of) Diseases." [1–2]

Thus said Lord Ātreya—

In the previous chapter, the diseases manifested due to the vitiation of *vāta, pitta* and *kapha* in general have been enumerated. The present chapter, however, represents enumeration of specific diseases caused by *vāta, pitta* or *kapha.*

General classifications of diseases :

चत्वारो रोगा भवन्ति—आगन्तुवातपित्तश्लेष्मनिमित्ताः; तेषां चतुर्णामपि रोगाणां रोगत्वमेकविधं भवति, रुक्सामान्यात्; द्विविधा पुनः प्रकृतिरेषाम्, आगन्तुनिजविभागात्; द्विविधं चैषामधिष्ठानं, मनःशरीरविशेषात्; विकाराः पुनरपरिसंख्येयाः, प्रकृत्यधिष्ठानलिङ्गायतनविकल्पविशेषपरिसंख्येयत्वात् ॥ ३ ॥

There are four types of dseases viz., exogenous, *vāitka, paittika* and *ślaiṣmika.* Pain being common to all, diseases are (ultimately) of one type. They are again of two types depending on their nature, that is exogenous and endogenous. They are again of two types somatic and psychic-depending on the sites of their manifestation viz., body and mind. Diseases are in fact innumerable inasmuch as the immediate causes, (*dhātu*s afflicted, signs and symptoms), distant causes (like improper diet and regimen), and permutation and combination of various fractions of *doṣas* are innumerable. [3]

Exogenous diseases have already been described in the chapter on "Three types of Swellings" (*Sūtra* 18). They are again being explained here in order to specify their signs and symptoms. Mind and body as the sites of manifestation of diseases are common to both viz., exogenous and endogenous diseases. Mental diseases include diseases like passion, etc. They all come under the category of exogenous diseases. By permutation and combination, the three *doṣas* and seven *dhātus* may form innumerable entities. It is only the diseases that are most commonly manifested, are described in the texts.

General aetiological factors :

मुखानि तु खल्वागन्तोर्नखदशनपतनाभिचाराभिशापाभिषङ्गाभिघातव्यध-बन्धनवेष्टनपीडनरज्जुदहनशस्त्राशनिभूतोपसर्गादीनि, निजस्य तु मुखं वातपित्त-श्लेष्मणां वैषम्यम् ॥ ४ ॥

The exogenous diseases are caused by nails, teeth, fall, spell, curse, psychic afflictions including demoniac seizure, assault, piercing, bandage, rapping, application of pressure, binding by rope, fire, weapon, thunderbolt, demoniac seizure, natural calamities, etc. Endogenous diseases on the other hand are caused by the disturbance in the equilibrium of *vāta, pitta* and *kapha*. [4]

Four aetiological factors, basis of all diseases :

द्वयोस्तु खल्वागन्तुनिजयोः प्रेरणमसात्म्येन्द्रियार्थसंयोगः, प्रज्ञापराधः, परिणामश्चेति ॥ ५ ॥

Unwholesome contacts between the sense organs and their objects, intellectual blasphemy and effects of time constitute the common causative factors for both the exogenous and endogenous types of diseases. [5]

सर्वेऽपि तु खल्वेतेऽभिप्रवृद्धाश्चत्वारो रोगाः परस्परमनुबध्नन्ति, न चान्योन्येन सह सन्देहमापद्यन्ते ॥ ६ ॥

All these four types of diseases when aggravated do share the symptoms of each other. Even then, the distinetive features of each one of them are too clearly manifested to allow any confusion. [6]

Role of doṣas in the pathogenesis of exogenous and endogenous diseases :

आगन्तुर्हि व्यथापूर्वं समुत्पन्नो जघन्यं वातपित्तश्लेष्मणां वैषम्यमापादयति; निजे तु वातपित्तश्लेष्माणः पूर्वं वैषम्यमापद्यन्ते जघन्यं व्यथामभिनिर्वर्तयन्ति ॥७॥

The exogenous diseases begin with pain and then they bring about the disturbance in the equilibrium of *doṣas*. The endogenous diseases on the other hand begin with the disturbance in the equilibrium of *doṣas* and then bring about pain. [7]

Physiological sites of doṣas in the body :

तेषां त्रयाणामपि दोषाणां शरीरे स्थानविभाग उपदेक्ष्यते; तद्यथा—बस्तिः पुरीषाधानं कटिः सक्थिनी पादावस्थीनि पक्वाशयश्च वातस्थानानि, तत्रापि पक्वाशयो विशेषेण वातस्थानं; स्वेदो रसो लसीका रुधिरमामाशयश्च पित्तस्थानानि,

तत्राप्यामाशयो विशेषेण पित्तस्थानम्; उरः शिरो ग्रीवा पर्वाण्यामाशयो मेदश्च श्लेष्मस्थानानि, तत्राप्युरो विशेषेण श्लेष्मस्थानम् ॥ ८ ॥

The important sites of location of these three *doṣas* are as below :

Urinary bladder, rectum, waist, thighs, legs, bones and colon are the sites of *vāta*; amongst them colon is the most important site.

Sweat, *rasa*, *lasikā* (lymph), *rakta* and small intestine (lower part of *āmāśaya*) are the sites of *pitta*; amongst them, small intestine (lower part of *āmāśaya* is the most important site.

Chest, head, neck, joint, stomach (upper part of *āmāśaya*) and fat are the sites of *śleṣma;* amongst them chest is the most important site. [8]

Vāta in fact is divided into various categories like *prāṇa*, etc., with its different sites for each division—cf. *Cikitsā* 28 : 6-11. The sites mentioned in the above passage are, however, those where the vitiation of *vāta* generally manifests itself and the diseases caused by the vitiation of *vāta* in these places are difficult to cure. So if *vāta* is controlled in these sites, all types of *vātika* diseases can be prevented.

Types of diseases caused by different doṣas :

सर्वशरीरचरास्तु वातपित्तश्लेष्माणः सर्वस्मिञ्छरीरे कुपिताकुपिताः शुभाशुभानि कुर्वन्ति—प्रकृतिभूताः शुभान्युपचयबलवर्णप्रसादादीनि, अशुभानि पुनर्विकृतिमापन्ना विकारसंज्ञकानि ॥ ९ ॥

तत्र विकाराः सामान्यजाः, नानात्मजाश्च । तत्र सामान्यजाः पूर्वमष्टोदरीये व्याख्याताः नानात्मजांस्त्विहाध्यायेऽनुव्याख्यास्यामः । तद्यथा—अशीतिर्वातविकाराः चत्वारिंशत् पित्तविकाराः, विंशतिः श्लेष्मविकाराः ॥ १० ॥

The entire body is in fact the abode of all the three *doṣas* viz., *vāta*, *pitta* and *kapha* and as such these *doṣas* bring about good and bad results according as they are in normal and abnormal states respectively. When in a normal state, they bring about good results like growth, strength, complexion, happiness, etc. When, in an abnormal state, they, cause various types of diseases. [9]

Endogenous diseases again are of two types viz., diseases caused by *vāta*, *pitta* and *kapha* in general and the specific diseases caused by the vitiation of the *vāta*, *pitta* and *kapha*. Diseases of the former type have been explained in the preceding

chapter and those of the latter type are being explained in the present chapter. Diseases caused by *vāta* are of eighty types, those by *pitta* of forty types and those by *kapha* of twenty types. [10]

Eighty diseases caused by vāta :

तत्रादौ वातविकाराननुव्याख्यास्यामः। तद्यथा—नखभेदश्च, विपादिका च, पादशूलं च, पादभ्रंशश्च, पादसुप्तता च, वातखुड्डता च, गुल्फग्रहश्च, पिण्डिकोद्वेष्टनं च, गृध्रसी च, जानुभेदश्च, जानुविश्लेषश्च, ऊरुस्तम्भश्च, ऊरुसादश्च, पाङ्गुल्यं च, गुदभ्रंशश्च, गुदार्तिश्च, वृषणाक्षेपश्च, शेफस्तम्भश्च, वङ्क्षणानाहश्च, श्रोणिभेदश्च, विड्भेदश्च, उदावर्तश्च, खञ्जत्वं च, कुब्जत्वं च, वामनत्वं च, त्रिकग्रहश्च, पृष्ठग्रहश्च, पार्श्वावमर्दश्च, उदरावेष्टश्च, हृन्मोहश्च, हृद्द्रवश्च, वक्षउद्धर्षश्च, वक्षउपरोधश्च, वक्षस्तोदश्च, बाहुशोषश्च, ग्रीवास्तम्भश्च, मन्यास्तम्भश्च, कण्ठोद्ध्वंसश्च, हनुभेदश्च, ओष्ठभेदश्च, अक्षिभेदश्च, दन्तभेदश्च, दन्तशैथिल्यं च, मूकत्वं च, वाक्सङ्गश्च, कषायास्यता च, मुखशोषश्च, अरसज्ञता च, घ्राणनाशश्च, कर्णशूलं च, अशब्दश्रवणं च, उच्चैःश्रुतिश्च, बाधिर्यं च, वर्त्मस्तम्भश्च, वर्त्मसङ्कोचश्च, तिमिरं च, अक्षिशूलं च, अक्षिव्युदासश्च, भ्रूव्युदासश्च, शङ्खभेदश्च, ललाटभेदश्च, शिरोरुक् च, केशभूमिस्फुटनं च, अर्दितं च, एकाङ्गरोगश्च, सर्वाङ्गरोगश्च, पक्षवधश्च, आक्षेपकश्च, दण्डकश्च, तमश्च, भ्रमश्च, वेपथुश्च, जृम्भा च, हिक्का च, विषादश्च, अतिप्रलापश्च, रौक्ष्यं च, पारुष्यं च, श्यावारुणावभासता च, अस्वप्नश्च, अनवस्थितचित्तत्वं च; इत्यशीतिर्वातविकारा वातविकाराणामपरिसंख्येयानामाविष्कृततमा व्याख्याताः ॥ ११ ॥

To begin with we shall explain the diseases caused by *vāta*. Even though, such diseases are innumerable, the following eighty [1] diseases are the most commonly manifested ones :

1. *nakhabheda* (cracking of nails),
2. *vipādikā* (cracking of feet).
3. *pādaśūla* (pain in foot)
4. *pādabhraṁśa* (foot drop),
5. *pādasuptatā* (numbness of foot)
6. *vātakhuḍḍatā* (club foot)
7. *gulphagraha* (stiff ankle)
8. *piṇḍikodveṣṭana* (cramps in the calf)
9. *gṛdhrasī* (sciatica)
10. *jānubheda* (genu varum)
11. *jānuviśleṣa* (genu valgum)
12. *ūrustambha* (stiffness of thigh)

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1. Actually eighty one diseases are enumerated; there appears to be wrong interpolation.

13. *ūrusāda* (pain in the thigh)
14. *pāṅgulya* (paraplegia)
15. *gudabhraṁśa* (prolapse rectum)
16. *gudārti* (tenasmus)
17. *vṛṣaṇākṣepa* (pain in scrotum)
18. *śephastambha* (stiffness of penis)
19. *vaṅkṣaṇānāha* (tension of groin)
20. *śroṇibheda* (pain around the pelvic girdle)
21. *viḍbheda* (diarrhoea)
22. *udāvarta* (misperistalsis)
23. *khañjatva* (lameness)
24. *kubjatva* (kyphosis)
25. *vāmanatva* (dwarfism)
26. *trikagraha* (arthritis of sacroillac joint)
27. *pṛṣṭhagraha* (stiffness of back)
28. *pārśvāvamarda* (pain in chest)
29. *udarāveṣṭa* (griping pain in abdomen)
30. *hṛnmoha* (brady cardia)
31. *hṛddrava* (tachycardia)
32. *vakṣa-uddharṣa* (rubbing pain in chest)
33. *vakṣa-uparodha* (impairment of thorasic movement)
34. *vakṣastoda* (stabbing pain in chest)
35. *bāhuśoṣa* (atrophy of arm)
36. *grivāstambha* (stiffness of the neck)
37. *manyāstambha* (torticollis)
38. *kaṇṭhoddhvaṁsa* (hoarseness of voice)
39. *hanubheda* (pain in jaw)
40. *oṣṭhabheda* (pain in lip)
41. *akṣibheda* (pain in eye)
42. *dantabheda* (toothache)
43. *dantaśaithilya* (looseness of tooth)
44. *mūkatva* (aphasia)
45. *vākṣaṅga* (lalling speech)
46. *kaṣāyāsyatā* (astringent taste in mouth)
47. *mukhaśoṣa* (dryness of the mouth)
48. *arasajñatā* (ageusia)
49. *ghrāṇanāśa* (anosmia)
50. *karṇaśūla* (ear ache)

51. *aśabdaśravaṇa* (tinitus)
52. *uccaiḥśruti* (hard of hearing)
53. *bādhirya* (deafness)
54. *vartmastambha* (ptosis of eye lid)
55. *vartmasaṁkoca* (entropion)
56. *timira* (amaurosis)
57. *akṣiśūla* (pinching pain in eye)
58. *akṣivyudāsa* (ptosis of eye ball)
59. *bhrūvyudāsa* (ptosis of eye brow)
60. *śaṅkhabheda* (pain in temporal region)
61. *lalāṭabheda* (pain in frontal region)
62. *śiroruk* (headache)
63. *keśabhūmisphuṭana* (dandruff)
64. *ardita* (facial paralysis)
65. *ekāṅgaroga* (monoplegia)
66. *sarvāṅgaroga* (polyplegia)
67. *pakṣavadha* (hemiplegia)
68. *akṣepaka* (clonic convulsion)
69. *daṇḍaka* (tonic convulsion)
70. *tama* (fainting)
71. *bhrama* (giddiness)
72. *vepathu* (tremor)
73. *jṛmbhā* (yawning)
74. *hikkā* (hiccup)
75. *viṣāda* (asthenia)
76. *atipralāpa* (delirium)
77. *raukṣya* (dryness)
78. *pāruṣya* (hardness)
79. *śyāvāruṇāvadhāsatā* (dusky red appearance)
80. *asvapna* (sleeplessness)
81. *anavasthitacittatva* (unstable mentality). [9–11]

Endogenous diseases of the general type (*sāmānyaja*) are caused by the combination of two or more *doṣas*. The endogenous diseases of the specific type (*nānātmaja* = *na* + *anātmaja* = *ātmaja*) are on the other hand, caused by only one of the *doṣas* without being combined with any other *doṣa*. Even if some of the *vātika* type of diseases are caused by other *doṣas* besides *vāta*, it is the *vāta* which is actually responsible for the transmission or otherwise of the vitiated *doṣas* to a specific organ of the body as it has been said "*kapha*, *pitta* and *dhātus*, left to

themselves are immobile in nature. Wherever, they are carried by the *vāta*, they cause diseases as the cloud carried by the wind causes rain in a particular area.

In the above passage pain in foot, eye and ear are enumerated as diseases caused by the *vāta* inasmuch as they are the most commonly manifested types of pain of the *vātika* type. Pain in other parts of the body, for example, hand, foot, etc., are in fact also included under the innumerable varieties of *vātika* diseases.

Pathophysiology of vātika diseases :

सर्वेष्वपि खल्वेतेषु वातविकारेषूक्तेष्वन्येषु चानुक्तेषु वायोरिदमात्मरूपम-परिणामि कर्मणश्च स्वलक्षणं यदुपलभ्य तदवयवं वा विमुक्तसन्देहा वातविकार-मेवाध्यवस्यन्ति कुशलाः; तद्यथा—रौक्ष्यं शैत्यं लाघवं वैशद्यं गतिरमूर्तत्वमन-वस्थितत्वं चेति वायोरात्मरूपाणि; एवंविधत्वाच्च वायोः कर्मणः स्वलक्षणमिदमस्य भवति; तं तं शरीरावयवमाविशतः; तद्यथा—स्रंसभ्रंसव्याससङ्गभेदसादहर्षतर्ष-कम्पवर्तचालतोदव्यथाचेष्टादीनि, तथा खरपरुषविशदसुषिरारुणवर्णकषायविरस-मुखत्वशोषशूलसुप्तिसङ्कोचनस्तम्भनखञ्जतादीनि च वायोः कर्माणि तैरन्वितं वातविकारमेवाध्यवस्येत् ॥ १२ ॥

In all the *vātika* type of diseases enumerated or implied, the inherent natural qualities and actions of *vāta* are quite obviously manifested wholly or partially and as such it is not difficult for a competent physician to correctly diagnose the *vātika* type of diseases; for example, roughness, coolness, lightness non-sliminess, movement, shapelessness, unstability—these are the inherent qualities of *vāta*

The natural action of *vāta* moving from one part of the body to the other are looseness, dislocation, expansion, obstruction, separation, depression, excitation, thirst, trembling, circular movement, motion, piercing pain, aching pain, action, etc. coarseness, harshness, non-sliminess, porousness, reddishness, astringent taste and tastelessness in the mouth, wasting, pain, numbness, contraction, rigidity and lameness, etc.—these are the actions that help a competent physician to diagnose the *vātika* type diseases. [12]

Even though the *vāta* is devoid of any taste or complexion, it brings about certain taste or complexion due to its specific action.

General principles of treatment of vātika diseases :

तं मधुराम्ललवणस्निग्धोष्णैरुपक्रमैरुपक्रमेत, स्नेहस्वेदास्थापनानुवासननस्तः-कर्मभोजनाभ्यङ्गोत्सादनपरिषेकादिभिर्वातहरैर्मात्रां कालं च प्रमाणीकृत्य; तत्रास्था-

पनानुवासनं तु खलु सर्वत्रोपक्रमेभ्यो वाते प्रधानतमं मन्यते भिषजः, तद्ध्यादित एव पक्काशयमनुप्रविश्य केवलं वैकारिकं वातमूलं छिनत्ति; तत्रावर्जितेऽपि वाते शरीरान्तर्गताः वातविकाराः प्रशान्तिमापद्यन्ते, यथा वनस्पतेर्मूले छिन्ने स्कन्धशाखाप्ररोहकुसुमफलपलाशादीनां नियतो विनाशस्तद्वत् ॥ १३ ॥

The vitiated *vāta* should be treated by drugs having sweet sour and saline taste and unctuous and hot qualities and by such devices as oleation, fomentation, *āsthāpana* and *anuvāsana* types of enema, inhalation, diet, massage, unction, affusion—which should all contain materials having anti-*vātika* properties. This is of course to be done with due regard to the dosage and the season. Of all the devices stated above, the *āsthāpana* and *anuvāsana* types of enema or the treatment par excellence for the cure of *vātika* diseases because immediately after entering the colon, they strike at the very root of the vitiated *vāta* and when it is overcome in the colon, even the entire vitiated *vāta* dwelling in other parts of the body is automatically alleviated. This can be likened to the cutting of the root of a tree which results in the automatic destruction of the trunk, branches, sprouts, flowers, fruits, leaves, etc. [13]

Forty specific diseases of pitta :

पित्तविकारांश्चत्वारिंशतमत ऊर्ध्वमनुव्याख्यास्यामः—ओषश्च, प्लोषश्च, दाहश्च, दवथुश्च, धूमकश्च, अम्लकश्च, विदाहश्च, अन्तर्दाहश्च, अंसदाहश्च, ऊष्माधिक्यं च, अतिस्वेदश्च (अङ्गस्वेदश्च), अङ्गगन्धश्च, अङ्गावदरणं च, शोणितक्लेदश्च, मांसक्लेदश्च, त्वग्दाहश्च, (मांसदाहश्च,), त्वगवदरणं च, चर्मदलनं च, रक्तकोठश्च, रक्तविस्फोटश्च, रक्तपित्तं च रक्तमण्डलानि च, हरितत्वं च, हारिद्रत्वं च, नीलिका च, कक्षा(क्ष्या)च, कामला च, तिक्तास्यता च, लोहितगन्धास्यता च, पूतिमुखता च, तृष्णाधिक्यं च, अतृप्तिश्च, आस्यविपाकश्च, गलपाकश्च, अक्षिपाकश्च, गुदपाकश्च, मेढ्रपाकश्च, जीवादानं च, तमःप्रवेशश्च, हरितहारिद्रनेत्रमूत्रवर्चस्त्वं च; इति चत्वारिंशत्पित्तविकाराः पित्तविकाराणामपरिसंख्येयानामाविष्कृततमा व्याख्याताः ॥ १४ ॥

Now we shall explain the forty varieties of diseases due to the vitiation of *pitta*. Even though the diseases due to the vitiation of *pitta* are innumerable, the following are the forty varieties which are most commonly manifested.

1. *oṣa* (heating)
2. *ploṣa* (scorching)

3. *dāha* (burning)
4. *davathu* (boiling)
5. *dhūmaka* (fuming)
6. *amlaka* (acid eructation)
7. *vidāha* (pyrosis)
8. *antardāha* (burning sensation inside the body)
9. *aṁsadāha* (burning sensation in shoulder)
10. *ūṣmādhikya* (excessive temperature)
11. *atisveda* (excessive sweating)
12. *aṅgagandha* (foetid odour of the body)
13. *aṅgāvadāraṇa* (cracking pain in the body)
14. *śoṇitakleda* (sloughing of the blood)
15. *māṁsakleda* (sloughing of the muscle)
16. *tvagdāha* (burning sensation in the skin)
17. *tvagavadaraṇa* (cracking of the skin)
18. *carmadalana* (itching of the skin)
19. *raktakoṣṭha* (urticaria)
20. *raktavisphoṭa* (red vesicle)
21. *raktapitta* (bleeding tendency)
22. *raktamaṇḍala* (red wheals)
23. *haritatva* (greenishness)
24. *hāridratva* (yellowishness)
25. *nīlikā* (blue moles)
26. *kakṣā* (herpes)
27. *kāmalā* (jaundice)
28. *tiktāsyatā* (bitter taste in mouth)
29. *lohitagandhāsyatā* (smell of blood from the mouth)
30. *pūtimukhatā* (foetid odour of mouth)
31. *tṛṣṇādhikya* (excessive thirst)
32. *atṛpti* (non–satisfaction)
33. *āsyavipāka* (stomatitis)
34. *galapāka* (pharyngitis)
35. *akṣipāka* (conjunctivitis)
36. *gudapāka* (proctitis)
37. *meḍhrapāka* (inflammation of the penis)
38. *jīvādāna* (haemorrhage)
39. *tamaḥpraveśa* (fainting)
40. *haritahāridra netra mūtra varcastva* (greenish & yellowish colouration of eyes, urine & faeces) [14]

Pathophysiology of paittikka diseases :

सर्वेष्वपि खल्वेतेषु पित्तविकारेषूक्तेष्वन्येषु चानुक्तेषु पित्तस्येदमात्मरूपमपरिणामि कर्मणश्च स्वलक्षणं, यदुपलभ्य तदवयवं वा विमुक्तसंदेहाः पित्तविकारमेवाध्यवस्यन्ति कुशलाः; तद्यथा—औष्ण्यं तैक्ष्ण्यं द्रवत्वमनतिस्नेहो वर्णश्च शुक्लारुणवर्जो गन्धश्च विस्रो रसौ च कटुकाम्लौ सरत्वं च; पित्तस्यात्मरूपाणि; एवंविधत्वाच्च पित्तस्य कर्मणः स्वलक्षणमिदमस्य भवति तं तं शरीरावयवमाविशतः; तद्यथा–दाहौष्ण्यपाकस्वेदक्लेदकोथकण्डूस्रावरागायथास्वं च गन्धवर्णरसाभिनिर्वर्तनं पित्तस्य कर्माणि; तैरन्वितं पित्तविकारमेवाध्यवस्येत् ॥ १५ ॥

In all the *paittika* type of diseases enumerated or implied, the inherent natural qualities and actions of *pitta* are quite obviously maifested wholly or partially and as such it is not difficult for a competent physician to correctly diagnose the *paittika* type of diseases. The inherent natural qualities of *pitta* are heat, sharpness, liquidity, slight unctuousness, all colours except white and red, fishy smell, acrid and sour tastes and fluidity.

The natural actions of *pitta* moving from one part of the body to the other are burning sensation, heat, suppuration, perspiration, sloughing, putrifaction, itching, discharge, redness, and the exhibition of its inherent smell, colour and taste—these are the actions that help a competent physician to diagnose *paittika* type of diseases.

General principles of treatment for paittika diseases :

तं मधुरतिक्तकषायशीतैरुपक्रमैरुपक्रमेत स्नेहविरेकप्रदेहपरिषेकाभ्यङ्गादिभिः पित्तहरैर्मात्रां कालं च प्रमाणीकृत्य; विरेचनं तु सर्वोपक्रमेभ्यः पित्ते प्रधानतमं मन्यन्ते भिषजः; तद्ध्यादित एवामाशयमनुप्रविश्य केवलं वैकारिकं पित्तमूलमपकर्षति, तत्रावजिते पित्तेऽपि शरीरान्तर्गताः पित्तविकाराः प्रशान्तिमापद्यन्ते, यथाऽग्नौ व्यपोढे केवलमग्निगृहं शीतीभवति तद्वत् ॥ १६ ॥

This should be treated by drugs having sweet, bitter, astringent and cooling qualities and such devices as oleation, purgation, unction, affusion, massage, etc., which should all contain material having *anti-paittika* properties. This is of course to be done with due regard to the dosage and season. Of all the devices stated above, the purgation is the treatment par excellence for curing the *paittika* diseases because immediately after it is administered, it eliminates the vitiated *pitta* from its very root. When it is overcome in the *āmāśaya* (small intestine), it alleviates the entire vitiated *pitta* dwelling in other parts of the body. This

can be likened to a hot chamber being cooled by removing the fire from inside it. [16]

Twenty types of kaphaja diseases :

श्लेष्मविकारांश्च विंशतिमत ऊर्ध्वं व्याख्यास्यामः; तद्यथा—तृप्तिश्च, तन्द्रा च, निद्राधिक्यं च, स्तैमित्यं च, गुरुगात्रता च, आलस्यं च, मुखमाधुर्यं च, मुखस्रावश्च, श्लेष्मोद्गिरणं च, मलस्याधिक्यं च, बलासकश्च, अपक्तिश्च, हृदयोपलेपश्च, कण्ठोपलेपश्च, धमनीप्रति(वि)चयश्च, गलगण्डश्च, अतिस्थौल्यं च, शीताग्निता च, उदर्दश्च, श्वेतावभासता च, श्वेतमूत्रनेत्रवर्चस्त्वं च; इति विंशतिः श्लेष्मविकाराः श्लेष्मविकाराणामपरिसंख्येयानामाविष्कृततमा व्याख्याता भवन्ति ॥ १७ ॥

Now we shall explain the twenty varieties of diseases due to the vitiation of *kapha*. Even though, the diseases due to the vitiation of *kapha* are innumerable; the following are the twenty varieties which are most commonly manifested.

1. *tṛpti* (anorexia nervosa)
2. *tandrā* (drowsiness)
3. *nidrādhikya* (excessive sleep)
4. *staimitya* (timidness)
5. *gurugātratā* (heaviness of the body)
6. *ālasya* (laziness)
7. *mukhamādhurya* (sweet taste in mouth)
8 *mukhasrāva* (salivation)
9. *śleṣmodgīraṇa* (mucus expectoration)
10. *malādhikya* (excessive excretion of excreta)
11. *balāsaka* (loss of strength)
12. *apakti* (indigestion)
13. *hṛdayopalepa* (phlegm adhered in vicinity of heart)
14. *kaṇṭhopalepa* (phlegm adhered to throat)
15. *dhamanīpraticaya* (hardening of vessals)
16. *galagaṇḍa* (goiter)
17. *atisthaulya* (obesitey)
18. *śītāgnitā* (suppression of digestive power)
19. *udarda* (urticaria)
20. *śvetāvabhāsatā* (pallor)
21. *śvetamūtranetravarcastva* (whiteness of urine, eye and faces) [17]

Pathophysiology of kaphaja diseases :

सर्वेष्वपि खल्वेतेषु श्लेष्मविकारेषूक्तेष्वन्येषु चानुक्तेषु श्लेष्मण इदमात्म-

रूपमपरिणामि कर्मणश्च स्वलक्षणं यदुपलभ्य तदवयवं वा विमुक्तसंदेहाः श्लेष्मविकारमेवाध्यवस्यन्ति कुशलाः; तद्यथा—स्नेहशैत्यशौक्ल्यगौरवमाधुर्यस्थैर्यपैच्छिल्यमात्स्नर्यानि श्लेष्मण आत्मरूपाणि; एवंविधत्वाच्च श्लेष्मणः कर्मणः स्वलक्षणमिदमस्य भवति तं तं शरीरावयवमाविशतः; तद्यथा—श्वैत्यशैत्यकण्डूस्थैर्यगौरवस्नेहसुप्तिक्लेदोपदेहबन्धमाधुर्यचिरकारित्वानि श्लेष्मणः कर्माणि; तैरन्वितं श्लेष्मविकारमेवाध्यवस्येत् ॥ १८ ॥

In all the *ślaiṣmika* type of diseases enumerated or implied, the inherent natural qualities and actions of *kapha* are quite obviously manifested fully or partly and as such it is not difficult for a competent physician to correctly diagnose the *ślaiṣmika* type of diseases. Unctuousness, coolness, whiteness, heaviness, sweetness, steadiness, sliminess and viscocity—these are the inherent qualities of kapha.

The natural actions of *kapha* moving from one part of the body to the other are whiteness, coolness, itching, stability, heaviness, unctuousness, numbness, stickiness, *upadeha* (act of being covered with bodily excreta), obstruction, sweetness and delay in manifestation—these are the actions that help a competent physician to diagonse diseases caused by *kapha*. [18]

Numbness is ascribed as the action of both *kapha* and *vāta*—in the former due to inaction, in the latter due to loss of sensation.

General principles of treatment for kaphaja diseases :

तं कटुकतिक्तकषायतीक्ष्णोष्णरूक्षैरुपक्रमैरुपक्रमेत स्वेदवमनशिरोविरेचनव्यायामादिभिः श्लेष्महरैर्मात्रां कालं च प्रमाणीकृत्य; वमनं तु सर्वोपक्रमेभ्यः श्लेष्मणि प्रधानतमं मन्यन्ते भिषजः, तद्ध्यादित एवामाशयमनुप्रविश्योरोगतं केवलं वैकारिकं श्लेष्ममूलमूर्ध्वमुत्क्षिपति, तत्रावजिते श्लेष्मण्यपि शरीरान्तर्गताः श्लेष्मविकाराः प्रशान्तिमापद्यन्ते, यथा भिन्ने केदारसेतौ शालियवषष्टिकादीन्यनभिष्यन्द्यमानान्यम्भसा प्रशोषमापद्यन्ते तद्वदिति ॥ १९ ॥

They (diseases due to vitiated *kapha*) should be treated with drugs having pungent, bitter, astringent, sharp, hot and unctuous qualities and by such therapies like fomentation, emesis, elimination of *doṣas* from the head, exercise, etc., which should all contain materials having *anti-ślaiṣmika* properties. This is of course to be done with due regard to the dosage and season. Of all the devices stated above, emetic therapy is the treatment par excellence for the cure of diseases due to *kapha* because immediately after entering the stomach, it strikes at the very root cause of the vitiation of *kapha* and when it is overcome

in the stomach, even the entire vitiated *kapha* dwelling in other parts of the body is automatically alleviated. This can be likened to the withering away of paddy, barly, etc., for want of barrier of the cornfield (full of water) being broken. [19]

As sites of maifestation of *Kapha,* both chest and stomach are equally important—as stated in the above passage and passage 8/ante.

Importance of diagnosis in treatment :

भवन्ति चात्र—

रोगमादौ परीक्षेत ततोऽनन्तरमौषधम् ।
ततः कर्म भिषक् पश्चाज्ज्ञानपूर्वं समाचरेत् ॥ २० ॥
यस्तु रोगमविज्ञाय कर्माण्यारभते भिषक् ।
अप्यौषधविधानज्ञस्तस्य सिद्धिर्यदृच्छया ॥ २१ ॥
यस्तु रोगविशेषज्ञः सर्वभैषज्यकोविदः ।
देशकालप्रमाणज्ञस्तस्य सिद्धिरसंशयम् ॥ २२ ॥

Thus it is said :—

A physician should first of all diagnose the disease and then he should select proper medicine. Thereafter, he should administer the therapy applying the knowledge of the science ot medicine (he had already gained). A physician who initiates treatment without proper diagnosis of the disease can accomplish the desired object only by chance (that is to say he cannot be sure of his success); the fact that he is well-acquainted with the knowledge of application of medicine does not necessarily guarantee his success. On the other hand, the physician who is well-versed in diagnosing diseases, who is proficient in the administration of medicines and who knows about the dosage of the therapy that varies from place to place and season to season, is sure to accomplish the desired object. [20–22]

तत्र श्लोकाः—

संग्रहः प्रकृतिर्देशो विकारमुखमीरणम् ।
असन्देहोऽनुबन्धश्च रोगाणां संप्रकाशितः ॥ २३ ॥
दोषस्थानानि रोगाणां गणा नानात्मजाश्च ये ।
रूपं पृथक् च दोषाणां कर्म चापरिणामि यत् ॥ २४ ॥
पृथक्त्वेन च दोषाणां निर्दिष्टाः समुपक्रमाः ।
सम्यङ्महति रोगाणामध्याये तत्त्वदर्शिना ॥ २५ ॥

To sum up :—

In the major chapter on diseases, the enlightened sage has

fully dealt with the following subjects : classification, nature, sites of manifestation, specific and general causative factors, interchangeability and specific identity of diseases, sites of *doṣas*, enumeration of specific diseases due to *doṣas*, invariable signs and actions of *doṣas* separately alongwith their treatment. [23–25]

इत्यग्निवेशकृते तन्त्रे चरकप्रतिसंस्कृते श्लोकस्थाने
महारोगाध्यायो नाम विंशोऽध्यायः ॥ २० ॥
समाप्तो रोगचतुष्कः ॥ ५ ॥

Thus ends the twentieth "Major Chapter on Disease" of the *Sūtra* section of Agniveśa's work as redacted by Caraka. [20]

Thus ends the "Quadrate on diseases"



एकविंशोऽध्यायः

CHAPTER XXI

अथातोऽष्टौनिन्दितीयमध्यायं व्याख्यास्यामः ॥ १ ॥
इति ह स्माह भगवानात्रेयः ॥ २ ॥

We shall now expound the chapter on "The Eight Types of Undesirable Constitutions".

So said Lord Ātreya. [1–2]

In the quadrate of chapters on diseases (*Sūtra* 17–20) all types of diseases have been described. Similarly drugs have been described in the quadrate (*Sūtra* 1–4) dealing with drugs. The present quadrate deals with the interrelationship of diseases and drugs. This relationship varies depending on the physical constitution of the individual. So the present chapter being the first of the quadrate deals with the eight undesirable types of physical constitutions.

Eight undesirable constitutions :

इह खलु शरीरमधिकृत्याष्टौ पुरुषा निन्दिता भवन्ति; तद्यथा—अतिदीर्घश्च, अतिह्रस्वश्च, अतिलोमा च, अलोमा च, अतिकृष्णश्च, अतिगौरश्च, अतिस्थूलश्च, अतिकृशश्चेति ॥ ३ ॥

From the standpoint of physical constitution, the following are the eight types of undesirable persons—too tall, too short, too hairy, hairless, too black, too white, too corpulent and too emaciated. [3]

The above description of undesirable persons is from the standpoint of physical constitution only. So it does not include psychologically perverted persons like the scoundrel, mean-minded, etc. out of the eight types mentioned above, the first six are not significant for medical purposes, they only present the popular sentiment about undesirable persons. Undesirable persons like hunch-backed (*kubja*) may also be taken here as undesirable.

Aetiopathology of obesity :

तत्रातिस्थूलकृशयोर्भूय एवापरे निन्दितविशेषा भवन्ति। अतिस्थूलस्य तावदायुषो ह्रासो जवोपरोधः कृच्छ्रव्यवायता दौर्बल्यं दौर्गन्ध्यं स्वेदाबाधः क्षुदतिमात्रं पिपासातियोगश्चेति भवन्त्यष्टौ दोषाः। तदतिस्थौल्यमतिसंपूरणाद्गुरुमधुरशीतस्निग्धोपयोगादव्यायामादव्यवायाद्दिवास्वप्नाद्धर्षनित्यत्वादचिन्तनाद्बीजस्वभा-

वाच्चोपजायते। तस्य ह्यतिमात्रमेदस्विनो मेद एवोपचीयते न तथेतरे धातवः, तस्मादस्यायुषो ह्रासः, शैथिल्यात् सौकुमार्याद्गुरुत्वाच्च मेदसो जवोपरोधः, शुक्राबहुत्वान्मेदसाऽऽवृतमार्गत्वाच्च कृच्छ्रव्यवायता, दौर्बल्यमसमत्वाद्धातूनां, दौर्गन्ध्यं मेदोदोषान्मेदसः स्वभावात् स्वेदनत्वाच्च मेदसः श्लेष्मसंसर्गाद्विष्यन्दित्वाद्बहुत्वाद्गुरुत्वाद्व्यायामासहत्वाच्च स्वेदाबाधः, तीक्ष्णाग्नित्वात् प्रभूतकोष्ठवायुत्वाच्च क्षुदतिमात्रं पिपासातियोगश्चेति ॥ ४ ॥

The too corpulent and too emaciated have more of unwanted distinctive features than other undesirable types of persons. Those of the too corpulent category are deficient in longevity, slow in movement; they find it difficult to indulge in sexual intercourse; they are weak; they emit bad smell; they have much of sweating, hunger and thirst. These are the eight defects inherent in them.

Excessive corpulence is caused by over intake; intake of heavy, sweet, cooling and unctuous food, want of physical exercise, abstinence from sexual intercourse, days-leep, uninterrupted cheerfulness, lack of mental exercise and heredity. So in the case of fatty persons, other *dhātus* do not grow to the extent, fat grows. This affacts longevity; the bodily movement is impaired due to the looseness, tenderness and heaviness of fats. This makes sexual act difficult because of the small quantity of semen and also due to the obstruction to the channel of semen by medas; weakness prevails as the equilibrium of *dhātus* is disturbed; bad smell is caused by the inherent defect and nature of the fat tissue and also due to excessive sweating; as the fat is associated with *kapha* and as it is fluid, multitudinous and heavy, as such, it cannot withstand physical exercise and it brings about excessive sweating in the body; because of the sharp digestive power and the presence of *vāyu* in excessive quantity, there is excessive hunger and thirst. [4]

The vitiated fat has a foetid odour. Even by nature, the fat emits fleshy smell.

Pathophysiology of corpulence :

भवन्ति चात्र—

मेदसाऽऽवृतमार्गत्वाद्वायुः कोष्ठे विशेषतः।
चरन् संधुक्षयत्यग्निमाहारं शोषयत्यपि ॥ ५ ॥
तस्मात् स शीघ्रं जरयत्याहारं चातिकांक्षति।
विकारांश्चाश्नुते घोरान् कांश्चित्कालव्यतिक्रमात् ॥ ६ ॥

एतावुपद्रवकरौ विशेषादग्निमारुतौ ।
एतौ हि दहतः स्थूलं वनदावो वनं यथा ॥ ७ ॥
मेदस्यतीव संवृद्धे सहसैवानिलादयः ।
विकारान् दारुणान् कृत्वा नाशयन्त्याशु जीवितम् ॥८॥
मेदोमांसातिवृद्धत्वाच्चलस्फिगुदरस्तनः ।
अयथोपचयोत्साहो नरोऽतिस्थूल उच्यते ॥ ९ ॥
इति मेदस्विनो दोषा हेतवो रूपमेव च ।
निर्दिष्टं,

Due to the obstruction of the passage by the fat, the movement of *vāta* is specially confined to *koṣṭha* (abdominal viscera) resulting in the stimulation of the digestive power and absorption of the food. So the patient digests food quickly and becomes a voracious eater. If he does not get food (as and) when he needs it, he can be subjected to many diseases of serions nature. The *agni* (*pitta* responsible for degestion) and *vāta* are the two most troublesome factors; they burn the corpulent ones as the forest fire burns the forest. In the event of disproportionate increase of fat, diseases of very serious types are caused, all of a sudden, by *vāta*, etc. which may lead to instantaneous death. Owing to an excessive increase of fat and muscle tissue, the buttock, abdomen and breast become pendulous and his strength is rendered disproportionate with his physical growth. Thus, the defects of the corpulent persons, their causes, signs and symptoms have been explained. [5–10]

Aetiopathology and clinical features of emaciation :

वक्ष्यते वाच्यमतिकार्श्यं त्वतः परम् ॥ १० ॥
सेवा रूक्षान्नपानानां लङ्घनं प्रमिताशनम् ।
क्रियातियोगः शोकश्च वेगनिद्राविनिग्रहः ॥ ११ ॥
रूक्षस्योद्वर्तनं स्नानस्याभ्यासः प्रकृतिर्जरा ।
विकारानुशयः क्रोधः कुर्वन्त्यतिकृशं नरम् ॥ १२ ॥
व्यायाममतिसौहित्यं क्षुत्पिपासामयौषधम् ।
कृशो न सहते तद्वदतिशीतोष्णमैथुनम् ॥ १३ ॥
प्लीहा कासः क्षयः श्वासो गुल्मोऽर्शांस्युदराणि च ।
कृशं प्रायोऽभिधावन्ति रोगाश्च ग्रहणीगताः ॥ १४ ॥
शुष्कस्फिगुदरग्रीवो धमनीजालसन्ततः ।
त्वगस्थिशेषोऽतिकृशः स्थूलपर्वा नरो मतः ॥ १५ ॥

Now the etiology, signs, symptons and defects of excessive emaciation are being described. Excessive emaciation is caused

by the intake of unuctuous diets and drinks, fasting, intake of food in inadequate quantity, over admininistration of elimination therapies, grief, suppression of the natural urges, including the urge for sleep, unction with unuctuous material, repeated baths, heredity, old age, continued illness and anger.

An excessively emaciated person does not stand physical exercise, intake of food in large quantity, hunger, thirst, diseases and drugs. They also cannot stand excessive cold, heat and sexual acts. Such emaciated persons are often subjecd to splenic diseases, cough, wasting, dyspnoea, *gulma* (abdominal tumour), piles, obstinate abdominal diseases and diseases of the small intestine (*grahaṇī* = duodenum ?). Their buttocks, abdomen and neck are emaciated, there is vascular net work in the skin; the joints are prominently seen and the man appears to have bone and skin only. [10–15]

Comparative disadvantage of corpulence and emaciation :

सततं व्याधितावेतावतिस्थूलकृशौ नरौ ।
सततं चोपचर्यौ हि कर्शनैर्बृंहणैरपि ॥ १६ ॥
स्थौल्यकार्श्ये वरं कार्श्यं समोपकरणौ हि तौ ।
यद्युभौ व्याधिरागच्छेत् स्थूलमेवातिपीडयेत् ॥ १७ ॥

Both the types—exceedingly corpulent as well as exceedingly emaciated persons suffer from some diseases or the other all the time; they are to be treated by sliming and nourshing therapies respectively. Of the two, emaciation is less harmful than corpulence even though both of them are equally in need of treatment. When subjected to diseases, the volume of suffering in the case of corpulent persons is far greater than in emaciated ones. [16–17]

The main difficulty with the corpulent persons is that if they are given nourshing treatment, they will grow more corpulent, they cannot even stand sliming therapy because of their strong digestive power. This is not the case with emaciated persons who can always be benefited by nourishing therapy.

Importance of good built :

सममांसप्रमाणस्तु समसंहननो नरः ।
दृढेन्द्रियो विकाराणां न बलेनाभिभूयते ॥ १८ ॥
क्षुत्पिपासातपसहः शीतव्यायामसंसहः ।
समपक्ता समजरः सममांसचयो मतः ॥ १९ ॥

Persons having proportionate musculature and compactness

of the body no doubt possess very strong sensory and motor organs and as such they are not overcome by the onslaught of diseases. They can stand hunger, thirst, the heat of the sun, cold and physical exercises. They can digest and assimilate properly. [18–19]

Principles of treatment for obese and emaciated persons :

गुरु चातर्पणं चेष्टं स्थूलानां कर्शनं प्रति।
कृशानां बृंहणार्थं च लघु संतर्पणं च यत् ॥ २० ॥

Heavy and non-nourishing diet is prescribed for sliming in the case of the over corpulent. Light and nourishing diet for the nourishment of the slim. [20]

In order that the over-corpulent ones are brought to normal health, heavy but non-nourishing diet like honey may be given. By virtue of their heaviness such diets would minimise the force of the aggravated power of digestion and due to their non-nourishing nature they would help to reduce fat.

In the cases of emaciated persons light and nourishing diets (like old *śāli* rice) are required to be given so as to bring about proper nourishment in them. Such diets being light, serve as stimulants of digestive power and bring about nourishment due to their nourishing property.

The above mentioned two devices for emaciating and nourishing the over corpulent and the emaciated persons respectively are no doubt the most effective ones. There are diets which are light and non-nourishing like *praśātikā* (*Setaria italica* Beauv.), *priyaṅgu* (*Aglaia roxburghiana* Mig.) which can also be given for reducing over corpulence, provided they are made heavy by means of suitable devices. Similarly, heavy, and nourishing diets like newly harvested rice can also be given for the nourishment of emaciated persons after their heaviness is neutralised by appropriate means.

Management of obesity :

वातघ्नान्यन्नपानानि श्लेष्ममेदोहराणि च।
रूक्षोष्णा बस्तयस्तीक्ष्णा रूक्षाण्युद्वर्तनानि च ॥ २१ ॥
गुडूचीभद्रमुस्तानां प्रयोगस्त्रैफलस्तथा।
तक्रारिष्टप्रयोगश्च प्रयोगो माक्षिकस्य च ॥ २२ ॥
विडङ्गं नागरं क्षारः काललोहरजो मधु।
यवामलकचूर्णं च प्रयोगः श्रेष्ठ उच्यते ॥ २३ ॥
बिल्वादिपञ्चमूलस्य प्रयोगः क्षौद्रसंयुतः।
शिलाजतुप्रयोगश्च साग्निमन्थरसः परः ॥ २४ ॥

प्रशातिका प्रियङ्गुश्च श्यामाका यवका यवाः ।
जूर्णाह्वा कोद्रवा मुद्गाः कुलत्थाश्चक्रमुद्गकाः ॥ २५ ॥
आढकीनां च बीजानि पटोलामलकैः सह ।
भोजनार्थं प्रयोज्यानि पानं चानु मधूदकम् ॥ २६ ॥
अरिष्टांश्चानुपानार्थे मेदोमांसकफापहान् ।
अतिस्थौल्यविनाशाय संविभज्य प्रयोजयेत् ॥ २७ ॥
प्रजागरं व्यवायं च व्यायामं चिन्तनानि च ।
स्थौल्यमिच्छन् परित्यक्तुं क्रमेणाभिप्रवर्धयेत् ॥ २८ ॥

For reducing over corpulence the following are the prescriptions par excellence:

1. Diets and drinks that alleviate *vāta* and *kapha* and which can reduce fat.

2. Enema with drugs that are sharp, unuctuous and hot.

3. Unction with ununctuous drugs.

4. Intake of *guḍūcī* (*Tinspora cordifolia* Miers), *mustā* (*Cyperus rotundus* Linn). *harītakī* (*Terminalia chebula* Linn.), *bibhitaka* (*Terminalia belerica* Roxb.) and *āmalaka* (*Emblica officinalis* Gaertn.)

5. Administration of *takrāriṣṭa*.

6. Administration of honey.

7. Intake of *viḍaṅga* (*Embelia ribes* Burm f.), *nāgara* (*Zingiber officinale* Rose.), *yavakṣāra* (a preparation of barley containing among others sodium and potassium bicarbonate), powder of black iron along with honey and powder of *yava* (*Hordeum vulgarae* Linn.) and *āmalakī* (*Emblica officinalis* Gaertn.)

8. Administration of *bilvapañcamūla* (roots of 1. *Aegle marmelos*) Corr., 2. *Oroxylum indicum* Vent., 3. (*Gmelina arborea* Linn., 4. *Stereospermum suaveolens* Dc., 5. *Clerodendrum phlomidis* Linn. f.)

9. Administration of *śilājatu* (mineral pitch.)

10. Administration of the juice of *Agnimantha* (*Clerodendrum phlomidis* Linn. f.)

11. Intake of *praśātikā* (*Setaria italica* Beauv.), *priyaṅgu* (*Aglaia roxburghiana* Mig.), *śyāmāka* (*Echinochloa frumentaceā* Linn.), *yavaka* (small variety of *Hordeum vulgare* Linn.), *yava* (*Hordeum vulgare* Linn.), *jūrṇāhva* (*Sorghum vulgare* Pers.), *kodrava* (*Paspalum scrobiculatum* Linn.), *mudga* (*Phaseolus mungo* Linn.), *kulattha* (*Dolichos biflorus* Linn.), *cakramudgaka* (?), seeds of *āḍhakī* (*Cajanus cajan* Millsp.) along with *paṭola* (*Trichosanthes cucume-*

rina Linn.) and *āmalaka* (*Emblica officinalis* Gaertn.) as food, followed by honey water.

12. Alchholic preparations that help to reduce fat, muscle and *kapha* may be used as post-prandial drinks.

The above are to be prescribed in proper dosage for the reduction of corpulence. One desirous of reducing overcorpulence should indulge more and more in vigil, sexual act, physical and mental exercises. [21–78]

Honey belongs to that category of drugs which have their effects depending on their combination with other drugs; so honey is nourishing when combined with a nourshing substance; it causes emaciation when combined with another non-nourishing substance. *Viḍaṅga* (*Embelia ribes* Burm. f.) etc., even though not heavy helps to reduce corpulence due to their specific action.

The management of emaciation :

स्वप्नो हर्षः सुखा शय्या मनसो निर्वृतिः शमः ।
चिन्ताव्यवायव्यायामविरामः प्रियदर्शनम् ॥ २९ ॥
नवान्नानि नवं मद्यं ग्राम्यानूपौदका रसाः ।
संस्कृतानि च मांसानि दधि सर्पिः पयांसि च ॥ ३० ॥
इक्षवः शालयो माषा गोधूमा गुडवैकृतम् ।
बस्तयः स्निग्धमधुरास्तैलाभ्यङ्गश्च सर्वदा ॥ ३१ ॥
स्निग्धमुद्वर्तनं स्नानं गन्धमाल्यनिषेवणम् ।
शुक्लं वासो यथाकालं दोषाणामवसेचनम् ॥ ३२ ॥
रसायनानां वृष्याणां योगानामुपसेवनम् ।
हत्वाऽतिकार्श्यमाधत्ते नृणामुपचयं परम् ॥ ३३ ॥
अचिन्तनाच्च कार्याणां ध्रुवं संतर्पणेन च ।
स्वप्नप्रसङ्गाच्च नरो वराह इव पुष्यति ॥ ३४ ॥

Sleep, joy, comfortable bed, contentment, tranquility of mind, abstinence from anxiety, sexual act and physical exercise, pleasant sights, intake of freshly harvested rice, fresh wine, meat soup of domestic, marshy and aquatic animals, well prepared meat, curd, ghee, milk, sugar cane, *śāli* rice, *māṣa* (*Phaseolus radiatus* Linn.), wheat, sugar candy preparations, enema consisting of unctuous and sweet drugs, regular oil massage, unctuous unction bath, use of scents and garlands, use of white apparel, elimination of *doṣas* in time and administration of rejuvenating and aphrodisiac drugs remove emaciation and bring out nourishment in the body.

Freedom from anxiety about any work, intake of nourishing diet and adequate sleep makes the man fatty like a boar. [29–34]

Newlv harvested rice is heavy but nourshing. In order that its heaviness does not suppress the power of digestion, it is required to be neutralised by special methods of cooking. Thus, newly harvested rice has to be made light by special devices in order to be effective in providing nourishment. Such special devices are not necessary in the cases of red variety of *śāli* rice which by nature is light and at the same time nourishing because of its sweetness. Both the newly harvested rice as well as the red variety of *śāli* rice are intended to be included as nourishing diets—the one made light by special devices and the other light by nature.

Physiology of Sleep :

यदा तु मनसि क्लान्ते कर्मात्मानः क्लमान्विताः ।
विषयेभ्यो निवर्तन्ते तदा स्वपिति मानवः ॥ ३५ ॥

When the mind including sensory and motor organs is exhausted and they dissociate themselves from their objects, then the individual sleeps. [25]

When the mind (as well as the soul) gets exhausted or become inactive and the sensory and motor organs become inactive then the individual gets sleep. Sleep is nothing but the location of the mind in a place unconnected with the sensory or motor organs.

In the event of the exnaustion of the mind, the individuals also get exhausted because action of individuals is dependant on that of the mind; so when mind dissociates itself from its objects, individuals also dissociate themselves from their objects. The sensory and motor organs are not active because ot the inaction of individuals.

Effect of Sleep :

निद्रायत्तं सुखं दुःखं पुष्टिः कार्श्यं बलाबलम् ।
वृषता क्लीवता ज्ञानमज्ञानं जीवितं न च ॥ ३६ ॥
अकालेऽतिप्रसङ्गाच्च न च निद्रा निषेविता ।
सुखायुषी पराकुर्यात् कालरात्रिरिवापरा ॥ ३७ ॥
सैव युक्ता पुनर्युङ्क्ते निद्रा देहं सुखायुषा ।
पुरुषं योगिनं सिद्ध्या सत्या बुद्धिरिवागता ॥ ३८ ॥

Happiness, misery, nourishment, emaciation, strength, weakness, virility, sterility, knowledge, ignorance, life and death —all these occur depending on the proper or improper sleep.

Like the night of destructions, untimely and excessive sleep and prolonged vigil take away both happiness and longevity.

The same sleep, if properly enjoyed brings about happiness and longevity in human beings as the real knowledge brings about *Siddhi* (spiritual power) in a *yogin*.

Indications of day sleep :

गीताध्ययनमद्यस्त्रीकर्मभाराध्वकर्शिताः ।
अजीर्णिनः क्षताः क्षीणा वृद्धा बालास्तथाऽबलाः ॥ ३९ ॥
तृष्णातीसारशूलार्ताः श्वासिनो हिक्किनः कृशाः ।
पतिताभिहतोन्मत्ताः क्लान्ता यानप्रजागरैः ॥ ४० ॥
क्रोधशोकभयक्लान्ता दिवास्वप्नोचिताश्च ये ।
सर्व एते दिवास्वप्नं सेवेरन् सार्वकालिकम् ॥ ४१ ॥
धातुसाम्यं तथा ह्येषां बलं चाप्युपजायते ।
श्लेष्मा पुष्णाति चाङ्गानि स्थैर्यं भवति चायुषः ॥ ४२ ॥
ग्रीष्मे त्वादानरूक्षाणां वर्धमाने च मारुते ।
रात्रीणां चातिसंक्षेपाद्दिवास्वप्नः प्रशस्यते ॥ ४३ ॥

Sleeping during the day time in all seasons is prescribed for those who are exhausted by singing, study, alcoholic drinks, sexual acts, elimination therapy, carrying heavy weight, walking long distance; those suffering from phthisis, wasting, thirst, diarrhoea, colic pain, dysponea, hiccup, insanity, those who are too old, too young, weak and emaciated; those injured by fall and assault, those exhausted by journey by a vehicle, vigil, anger, grief and fear, and those who are accustomed to day sleep. By this the equilibrium of *dhātus* and strength are maintained and the *kapha* nourishes the organs and ensures longevity.

In summer season nights become shorter and *vāta* gets aggravated in the body due to the absorption of fluid *(ādāna)*. Therefore, during this season, sleep during day time is prescribed for all. [39–43]

Those exhausted by singing, etc. attain their normal health due to the nourishment of their *dhātus* by sleep during the day time. Sleep during day time is specially useful for those suffering from diarrhoea, etc. Those suffering from indigestion get rid of their ailment if they sleep during the day time because the sleep enhances the digestive power by obstructing the passage of heat out of the body resulting in the quick digestion of food. Those who are accustomed to sleep during day time should not give up this habit all of a sudden as it might lead to undesirable consequences. Those who have remained awake during the night should also sleep in the day time in order to alleviate vitiation of *vāta* caused by the vigil. As it has been stated by Kṣārapāṇi,

"If one does not sleep properly in the night for a specified period, he should make it up by sleeping during the day time for half the period spent in the night vigil". Sleep during the day time is to be enjoyed before taking lunch because as stated by Hārita, "One should not sleep after taking his food, since by so doing, even a healthy person may subject himself to miseries. Even elsewhere, it is stated that one can sleep for any lenght of time in the day time before food.

Contra-indications of day sleep :

ग्रीष्मवर्ज्येषु कालेषु दिवास्वप्नात् प्रकुप्यतः ।
श्लेष्मपित्ते दिवास्वप्नस्तस्मात्तेषु न शस्यते ॥ ४४ ॥
मेदस्विनः स्नेहनित्याः श्लेष्मलाः श्लेष्मरोगिणः ।
दूषीविषार्ताश्च दिवा न शयीरन् कदाचन ॥ ४५ ॥
हलीमकः शिरःशूलं स्तैमित्यं गुरुगात्रता ।
अङ्गमर्दोऽग्निनाशश्च प्रलेपो हृदयस्य च ॥ ४६ ॥
शोफारोचकहृल्लासपीनसार्धावभेदकाः ।
कोठारुः पिडकाः कण्डूस्तन्द्रा कासो गलामयाः ॥ ४७ ॥
स्मृतिबुद्धिप्रमोहश्च संरोधः स्रोतसां ज्वरः ।
इन्द्रियाणामसामर्थ्यं विषवेगप्रवर्त(र्ध)नम् ॥ ४८ ॥
भवेन्नृणां दिवास्वप्नस्याहितस्य निषेवणात् ।
तस्माद्धिताहितं स्वप्नं बुद्ध्वा स्वप्यात् सुखं बुधः ॥ ४९ ॥

Sleeping during the day time in the seasons other than summer is not advisable as it causes vitiation of *kapha* and *pitta*. Persons with excessive fat, those who are addicted to taking unctuous substance, those with *ślaiṣmika* constitution, those suffering from diseases due to the vitiation of *kapha* and those suffering from *dūṣīviṣa* (artificial poisoning) should never sleep during day time. If one violates the prescription regarding sleep during the day time, he would subject himself to *halīmaka* (serious type of jaundice), headache, timidness, heaviness of the body, malaise, loss of digestive power, *hṛdayopalepa* (a feeling as if phlegm adhered to the heart), oedema, anorexia, nausea rhinitis, hemicrania, urticaria, eruption, abscess, pruritus, drowsiness, coughing, diseases of the throat, impairement of the memory and intelligence, obstruction of the circulating channels of the body, fever, weakness of sensory and motor organs and enhancement of the toxic effects of artificial poisons. So one should keep in view the merits and demerits of sleep in various seasons and situations in order that it may bring happiness to him. [44–49]

Persons of the above descripiton should never sleep during the day time even in the summer. The question as to whether those exhausted by singing, etc. should be allowed to sleep during the day time may be decided, depending on the strength or weakness of various factors.

Effect of night awakening :

रात्रौ जागरणं रूक्षं स्निग्धं प्रस्वपनं दिवा।
अरूक्षमनभिष्यन्दि त्वासीनप्रचलायितम् ॥ ५० ॥

Vigil during night causes roughness in the body; sleep during day time causes unctuousness and dosing in sitting posture does neither cause roughness nor unctuousness. [50]

Dosing in sitting posture is mainly seen amongst the monks of monasteries.

The role of sleep in obesity :

देहवृत्तौ यथाऽऽहारस्तथा स्वप्नः सुखो मतः।
स्वप्नाहारसमुत्थे च स्थौल्यकार्श्ये विशेषतः ॥ ५१ ॥

Like proper diet, proper sleep is also essential for the maintenance of the body. Corpulence and emaciation are specially conditioned by proper or improper sleep and diet. [51]

Methods and measures to induce good sleep :

अभ्यङ्गोत्सादनं स्नानं ग्राम्यानूपौदका रसाः।
शाल्यन्नं सदधि क्षीरं स्नेहो मद्यं मनःसुखम् ॥ ५२ ॥
मनसोऽनुगुणा गन्धाः शब्दाः संवाहनानि च।
चक्षुषोस्तर्पणं लेपः शिरसो वदनस्य च ॥ ५३ ॥
स्वास्तीर्णं शयनं वेश्म सुखं कालस्तथोचितः।
आनयन्त्यचिरान्निद्रां प्रनष्टा या निमित्ततः ॥ ५४ ॥

If for some reason or other, one is subjected to sleeplessness, he can be instantaneously cured by massage, unction, bath, intake of soup of domestic marshy and aquatic animals, *śāli* rice with curd, milk, unctuous substance and alcohol, psychic pleasure, smell of scents and hearing of sounds of one's own taste, *saṃvāhana* (rubbing the body by hand), application of soothing ointment to the eyes, head and face, comfortable bed and home and proper time. [52–54]

One can sleep comfortably only at the time when he is accustomed to sleep. The above prescription do not apply to the sleeplessness indicative of *ariṣṭa* or bad prognostic symptoms leading to death.

Causes of Insomnia :

कायस्य शिरसश्चैव विरेकश्छर्दनं भयम् ।
चिन्ता क्रोधस्तथा धूमो व्यायामो रक्तमोक्षणम् ॥ ५५ ॥
उपवासोऽसुखा शय्या सत्त्वौदार्यं तमोजयः ।
निद्राप्रसङ्गमहितं वारयन्ति समुत्थितम् ॥ ५६ ॥
एत एव च विज्ञेया निद्रानाशस्य हेतवः ।
कार्यं कालो विकारश्च प्रकृतिर्वायुरेव च ॥ ५७ ॥

Elimination of *doṣas* from the body and head through purgation and emesis, fear, anxiety, anger, smoke, physical exercise, blood letting, fast, uncomfortable bed, predominance of *sattva* and suppression of *tamas* go a longway towards overcoming the sleep in excess.

The above-mentioned factors alongwith overwork, old age, diseases, specially these due to the vitiation of *vāta* like colic pain, etc. are known to cause sleeplessness even in normal individuals. Some are insomniac even by nature. [55–57]

Old age usually causes sleeplessness. Some people suffer from sleeplessness by nature.

Classification of sleep :

तमोभवा श्लेष्मसमुद्भवा च मनःशरीरश्रमसंभवा च ।
आगन्तुकी व्याध्यनुवर्तिनी च रात्रिस्वभावप्रभवा च निद्रा ॥ ५८ ॥

Sleep is of the following types :—

1. Caused by *tamas ;*
2. Caused by (vitiated) *kapha ;*
3. Caused by mental exertion ;
4. Caused by physical exhaustion ;
5. *Āgantuka* or indicative of bad prognosis leading to imminent death;
6. Caused as a complication of other diseases like *saṁnipāta jvara*, etc.; and
7. Caused by the very nature of the night (physiological sleep). [58]

Mental and physical exertion bring about inactivity of the mind resulting in the dissociation of the mind and the sense organs from their objects which is responsible for sleep. But if there is excessive exertion, this may cause vitiation of *vāta* leading to sleeplessness. Thus, even though, exertion is a causative factor for sleep, excessive exertion is responsible for the aggravation of *vāta* which causes sleeplessness. By nature, the night serves as a causative factor for sleep. Sleep during the day time is caused by *tamas*, etc.

Good and bad sleep :

रात्रिस्वभावप्रभवा मता या तां भूतधात्रीं प्रवदन्ति तज्ज्ञाः।
तमोभवामाहुरघस्य मूलं शेषाः पुनर्व्याधिषु निर्दिशन्ति ॥ ५९ ॥

The sleep caused by the nature of the night is the sleep par excellence; this is known as "*bhūtadhātrī*" (that nurses all the living beings). The one caused by *tamas* is the root cause of all sinful acts. The remaining types are to be treated as diseases. [59]

Tamas always causes excessive sleep. Thus, the individual is unable to perform the virtuous rites and so he subjects himself to sinful behaviour.

The *āgantuki* type of sleep is caused as a complication of an incurable disease and as such it is in itself incurable.

यत्र श्लोकाः—

निन्दिताः पुरुषास्तेषां यौ विशेषेण निन्दितौ।
निन्दिते कारणं दोषास्तयोर्निन्दितभेषजम् ॥ ६० ॥
येभ्यो यदा हिता निद्रा येभ्यश्चाप्यहिता यदा।
अतिनिद्रायानिद्राय भेषजं यद्भवा च सा ॥ ६१ ॥
या या यथाप्रभावा च निद्रा तत् सर्वमत्रिजः।
अष्टौनिन्दितसंख्याते व्याजहार पुनर्वसुः ॥ ६२ ॥

To sum up :

Lord Punarvasu on the chapter on "Eight Types of Undesirable Constitutions" has explained the following.

1. Enumeration of undesirable constitutions ;
2. The two most undesirable types of persons ;
3. Cause of undesirability ;
4. Demerits of undesirable persons ;
5. Their treatment ;
6. Indications and contra-indications of sleep depending upon the nature of the individual and time ;
7. Treatment of excessive sleep and sleeplessness;
8. Factors that are responsible for causation of sleep ; and
9. Types and effects of sleep. [60–62]

इत्यग्निवेशकृते तन्त्रे चरकप्रतिसंस्कृते श्लोकस्थानेऽष्टौनिन्दितीयो नामैकविंशतितमोऽध्यायः ॥ २१ ॥

Thus ends the twenty-first chapter on "Eight Types of Undesirable Constitutions" of the *Sūtra* section of Agniveśa's work as redacted by Caraka.



द्वाविंशोऽध्यायः

CHAPTER XXII

अथातो लङ्घनबृंहणीयमध्यायं व्याख्यास्यामः ॥ १ ॥

इति ह स्माह भगवानात्रेयः ॥ २ ॥

"We shall now expound the chapter on "Reducing and Nourishing Therapies."

Thus said Lord Ātreya.

After describing the object of treatment, i.e. the body, the line of treatment in the form of Reducing and Nourishing therapies is now being explained in all its details in the present chapter.

Questions regarding the six therapies :

तपःस्वाध्यायनिरतानात्रेयः शिष्यसत्तमान् ।
षडग्निवेशप्रमुखानुक्तवान् परिचोदयन् ॥ ३ ॥
लङ्घनं बृंहणं काले रूक्षणं स्नेहनं तथा ।
स्वेदनं स्तम्भनं चैव जानीते यः स वै भिषक् ॥ ४ ॥
तमुक्तवन्तमात्रेयमग्निवेश उवाच ह ॥ ५ ॥
भगवल्लँङ्घनं किंस्विल्लङ्घनीयाश्च कीदृशाः ।
बृंहणं बृंहणीयाश्च रूक्षणीयाश्च रूक्षणम् ॥ ६ ॥
के स्नेहाः स्नेहनीयाश्च स्वेदाः स्वेद्याश्च के मताः ।
स्तम्भनं स्तम्भनीयाश्च वक्तुमर्हसि तद्गुरो ! ॥ ७ ॥
लङ्घनप्रभृतीनां च षण्णामेषां समासतः ।
कृताकृतातिवृत्तानां लक्षणं वक्तुमर्हसि ॥ ८ ॥

With a view to initiating discussion, Lord Ātreya spoke to his six illustrious disciples headed by Agniveśa, who are engaged in penance and studies. One who knows to reduce, to nourish to dry, to oleate, to fomentate and the astringent therapies, is the real physician. After Lord Ātreya had concluded his speech, Agniveśa enjoined "O Lord ! What are the reducing, nourishing, drying, oleating, fomenting and astringent therapies and for whom these therapies are indicated. You may explain it to us, Sir. You may also kindly tell us about the symptoms of proper application, improper application and excessive application of the six therapies. [3–8]

Definition and pharmacology of the six therapies :

तदग्निवेशस्य वचो निशम्य गुरुरब्रवीत्।
यत् किञ्चिल्लाघवकरं देहे तल्लङ्घनं स्मृतम्॥ ९॥
बृहत्त्वं यच्छरीरस्य जनयेत्तच्च बृंहणम्।
रौक्ष्यं खरत्वं वैशद्यं यत् कुर्यात्तद्धि रूक्षणम्॥ १०॥
स्नेहनं स्नेहविष्यन्दमार्दवक्लेदकारकम्।
स्तम्भगौरवशीतघ्नं स्वेदनं स्वेदकारकम्॥ ११॥
स्तम्भनं स्तम्भयति यद्गतिमन्तं चलं ध्रुवम्।
लघूष्णतीक्ष्णविशदं रूक्षं सूक्ष्मं खरं सरम्॥ १२॥
कठिनं चैव यद्द्रव्यं प्रायस्तल्लङ्घनं स्मृतम्।
गुरु शीतं मृदु स्निग्धं बहलं स्थूलपिच्छिलम्॥ १३॥
प्रायो मन्दं स्थिरं श्लक्ष्णं द्रव्यं बृंहणमुच्यते।
रूक्षं लघु खरं तीक्ष्णमुष्णं स्थिरमपिच्छिलम्॥ १४॥
प्रायशः कठिनं चैव यद्द्रव्यं तद्धि रूक्षणम्।
द्रवं सूक्ष्मं सरं स्निग्धं पिच्छिलं गुरु शीतलम्।
प्रायो मन्दं मृदु च यद्द्रव्यं तत्स्नेहनं मतम्॥ १५॥
उष्णं तीक्ष्णं सरं स्निग्धं रूक्षं सूक्ष्मं द्रवं स्थिरम्।
द्रव्यं गुरु च यत् प्रायस्तद्धि स्वेदनमुच्यते॥ १६॥
शीतं मन्दं मृदु श्लक्ष्णं रूक्षं सूक्ष्मं द्रवं स्थिरम्।
यद्द्रव्यं लघु चोद्दिष्टं प्रायस्तत् स्तम्भनं स्मृतम्॥ १७॥

Having thus listened to Agniveśa, Lord Ātreya said, "Whatever is capable to reduce the body is known as *'laṅghana'* or reducing therapy, whatever adds to the corpulence of the body is *'bṛṃhaṇa'* or nourishing therapy; whatever causes dryness, roughness and non-sliminess is *'rūkṣaṇa'* or drying therapy; whatever causes unctuousness, fluidity, softness and moistness is *'snehana'* or oleating therapy ; whatever cures stiffness, heaviness and coldness (of the body) is *'svedana'* or fomentation therapy and the therapy that surely prevents mobility and flow of bodily substances is known as *'stambhana'* or astringent therapy.

The following are characteristic features of the drugs that are mostly employed in the above mentioned therapies :

Therapy	*Characteristic Features of the Drugs*
1. *Laṅghana* or Lightening Therapy	Light, hot, sharp, non-slimy, rough, subtle, dry, fluid and hard.
2. *Bṛṃhaṇa* or Nourishing Therapy	Heavy, cold, soft, unctuous, thick, bulky, slimy, sluggish, stable and smooth.

3. *Rūkṣaṇa* or Drying Therapy	Rough, light, dry, sharp, hot, stable, non-slimy and hard.
4. *Snehana* or Oleation Therapy	Liquid, subtle, fluid, unctuous, slimy, heavy, cold, sluggish and soft.
5. *Svedana* or Fomentation Therapy	Hot, sharp, fluid, unctuous or rough, subtle, liquid, stable and heavy.
6. *Stambhana* or Astringent Therapy	Cold, sluggish, soft, smooth, rough, subtle, liquid, stable and light.

The characteristic feature of astringent therapy is that it surely prevents the out-flow of substances irrespective of the nature of their mobility—slow or fast. The mobility meant here (verse No. 12) relates to diarrhoea, haemorrhage, pain due to poisoning and burn ; it does not relate to *vāta* because the latter gets aggravated by astringent therapy.

The characteristic features of the drugs employed in reducing and drying therapies are stated to be the same. This should not, however, lead to the conclusion that they are one and the same and there is no difference between the two. In the former only the quality of lightness predominates, whereas in the latter, the quality of dryness predominates. Moreover, while lightness can be brougnt about even by such non-material devices like fast, etc., dryness can be brought about only by meterial drugs. So both these therapies are different. It is true that even the signs and symptoms of proper utilisation or over utilisation of both the therapies, i.e. reducing and drying, are one and the same but in fact, the object of drying therapy is to produce dryness whereas that of the reducing therapy is to produce lightness.

Types of laṅghana therapy :

चतुष्प्रकारा संशुद्धिः पिपासा मारुतातपौ ।
पाचनान्युपवासश्च व्यायामश्चेति लङ्घनम् ॥ १८ ॥

The four types of elimination therapies (viz. emesis, purgation, *nirūha* type of enema and inhalation), control of thirst, exposure to the wind and sun, intake of substance that stimulates digestion, fast and physical exercise constitute Reducing Therapy. [18]

All the elimination therapies except the *anuvāsana* type of enema (which helps in nourishment) constitute the Lightening Therapy. Exposure to the wind causes lightness but if it is cold wind, it is not so effective. Drugs that stimulate the digestive power are dominant in *vāyu* and *agni* *mahābhūtas* in their composition.

Indications for ten types of laṅghana therapies :

प्रभूतश्लेष्मपित्तास्रमलाः संसृष्टमारुताः ।
बृहच्छरीरा बलिनो लङ्घनीया विशुद्धिभिः ॥ १९ ॥
येषां मध्यबला रोगाः कफपित्तसमुत्थिताः ।
वम्यतीसारहृद्रोगविसूच्यलसकज्वराः ॥ २० ॥
विबन्धगौरवोद्गारहृल्लासारोचकादयः ।
पाचनैस्तान् भिषक् प्राज्ञः प्रायेणादावुपाचरेत् ॥ २१ ॥
एत एव यथोद्दिष्टा येषामल्पबला गदाः ।
पिपासानिग्रहैस्तेषामुपवासैश्च ताञ्जयेत् ॥ २२ ॥
रोगाञ्जयेन्मध्यबलान् व्यायामातपमारुतैः ।
बलिनां किं पुनर्येषां रोगाणामवरं बलम् ॥ २३ ॥
त्वग्दोषिणां प्रमीढानां स्निग्धाभिस्यन्दिबृंहिणाम् ।
शिशिरे लङ्घनं शस्तमपि वातविकारिणाम् ॥ २४ ॥

For the purpose of reducing the body, *elimination therapy* is to be administered to such of the persons as are having corpulent, strong body and who suffer from diseases due to abundance of *kapha, pitta,* blood and exereta combined with the vitiation of *vāta.*

Diseases like vomiting, diarrhoea, heart diseaes, cholera, intestinal torpor, fever, constipation, heaviness of the body, eructation, nausea and anorexia which are caused by the vitiation of *kapha* and *pitta,* and of moderate nature are to be treated in the beginning by drugs that promote digestion.

If the same diseases are of mild nature, they are to be treated by the control of *thirst* and *hunger* (fasting).

If strong individuals suffer from diseases of moderate nature, such diseases can be cured by *physical exercies* and *exposure to sun and wind.* It goes without saying that diseases of mild nature of these individuals can also be cured by the same devices.

Reducing therapy is to be administered during the winter (in *hemanta* and śiśira—November to February, to such of the patients as are suffering from skin diseases and obstinate urinary disorders and to those who possess corpulent body together with unctuousness and fluidity and even to those who suffer from diseases due to the vitiation of *vāta.* [19–24]

It is at the initial stage that the digestive drugs are to be administered in the diseases like vomiting. At the latter stage (*nirāmāvstha*) alleviation therapy is to be administered for their cure.

Definition and Indications for nourishing therapy :

अदिग्धविद्धमक्लिष्टं वयस्थं सात्म्यचारिणाम् ।
मृगमत्स्यविहङ्गानां मांसं बृंहणमुच्यते ॥ २५ ॥
क्षीणाः क्षताः कृशा वृद्धा दुर्बला नित्यमध्वगाः ।
स्त्रीमद्यनित्या ग्रीष्मे च बृंहणीया नराः स्मृताः ॥ २६ ॥
शोषार्शोग्रहणीदोषैर्व्याधिभिः कर्शिताश्च ये ।
तेषां क्रव्यादमांसानां बृंहणा लघवो रसाः ॥ २७ ॥
स्नानमुत्सादनं स्वप्नो मधुराः स्नेहबस्तयः ।
शर्कराक्षीरसर्पींषि सर्वेषां विद्धि बृंहणम् ॥ २८ ॥

Fresh meat of young animals, fishes and birds moving in their natural surrounding and killed by non-poisonous devices like arrows, etc. is nourishing.

Persons requiring this therepy are those suffering from wasting, phthisis, emaciation, old age, weakness, exertion from long tours, habitual indulgence in sexual act and wine. Such persons need this therapy all the more during summer.

For patients emaciated due to diseases like consumption, piles, and sprue, soup of meat-eating birds and animals (or better soup of the meat of such of the meat-eating birds and animals as are light by nature) rendered light for digestion by special devices is specially useful. This helps in bringing about nourishment.

Bath, unction, sleep, enema with sweet and unctuous drugs, sugar, milk and ghee constitute universal nourishing devices. [25–28]

Definition and Indication of drying therapy :

कटुतिक्तकषायाणां सेवनं स्त्रीष्वसंयमः ।
खलिपिण्याकतक्राणां मध्वादीनां च रूक्षणम् ॥ २९ ॥
अभिष्यण्णा महादोषा मर्मस्था व्याधयश्च ये ।
ऊरुस्तम्भप्रभृतयो रूक्षणीया निदर्शिताः ॥ ३० ॥
स्नेह्याः स्नेहयितव्याश्च स्वेद्याः स्वेद्याश्च ये नराः ।
स्नेहाध्याये मयोक्तास्ते स्वेदाख्ये च सविस्तरम् ॥ ३१ ॥

Intake of pungent, bitter and astringent substances, oil cake of mustard and til, honey, etc. and sexual indulgence constitute drying therapy.

Patients suffering from diseases characterized by the obstruction of bodily channels, domination of the aggravated *doṣa* in excess and manifested in vital organs of the body like 'spasticity

of thighs' (*ūrustambha*), gout and obstinate urinary disorders should be treated by "Drying Therapy".

The oleation and fomentation therapies along with the patients fit to be treated by them have been described in the chapter on Oleation and Fomentation in all their details (*Sūtra* 13th and 41th chapters). [29–31]

Definition and Indication of astringent therapy :

द्रवं तन्वसरं यावच्छीतीरकस्णमौषधम् ।
स्वादु तिक्तं कषायं च स्तम्भनं सर्वमेव तत् ॥ ३२ ॥
पित्तक्षाराग्निदग्धा ये वम्यतीसारपीडिताः ।
विषस्वेदातियोगार्ताः स्तम्भनीया निदर्शिताः ॥ ३३ ॥

The drugs constituting Astringent therapy are characterized by liquidity, thinness, consistency, coldness, sweetness, bitterness and astringency. Patients afflicted with *pitta,* alkalies (*kṣāra*) and fire, and those suffering from vomiting, diarrhoea, poisoning, excessive administration of Fomentation therapy are fit to be treated by "Astringent Therapy." [32–33]

Signs and symptoms of normal and excessive laṅghana :

वातमूत्रपुरीषाणां विसर्गे गात्रलाघवे ।
हृदयोद्गारकण्ठास्यशुद्धौ तन्द्राक्लमे गते ॥ ३४ ॥
स्वेदे जाते रुचौ चैव क्षुत्पिपासासहोदये ।
कृतं लङ्घनमादेश्यं निर्व्यथे चान्तरात्मनि ॥ ३५ ॥
पर्वभेदोऽङ्गमर्दश्च कासः शोषो मुखस्य च ।
क्षुत्प्रणाशोऽरुचिस्तृष्णा दौर्बल्यं श्रोत्रनेत्रयोः ॥ ३६ ॥
मनसः संभ्रमोऽभीक्ष्णमूर्ध्ववातस्तमो हृदि ।
देहाग्निबलनाशश्च लङ्घनेऽतिकृते भवेत् ॥ ३७ ॥

Proper excretion of flatus, urine and feces, lightness of the body, feeling of purity in heart, eructation, throat and mouth, disappearance of drowsiness and exertion, appearance of sweat and taste for food, excessive hunger and thirst and contentment —these are the signs and symptoms of proper administration of "Laṅghana therapy."

Cracking of the skin, malaise, cough, dryness of mouth, loss of appetite, anorexia, thirst, weakness of the ears and eyes (impairment of the power of hearing and sight), loss of memory, frequent upward movement of *vāyu,* bradycardia, emaciation of body, loss of the power of digestion and strength—these are the

signs and symptoms of excessive administration of "Laṅghana Therapy". [34–37]

Signs and symptoms of normal and excessive nourishing therapy :

बलं पुष्ट्युपलम्भश्च कार्श्यदोषविवर्जनम् ।
लक्षणं बृंहिते स्थौल्यमति चात्यर्थबृंहिते ॥ ३८ ॥
कृतातिकृतलिङ्गं यल्लङ्घिते तद्धि रूक्षिते ।

Strength, corpulence, disappearance of the defects of emaciation—these are the symptoms of proper administration of "Nourishing Tharapy".

Over-corpulence is the result of the excessive administration of "Nourishing Therapy".

The signs and symptoms of proper and excessive administration of Drying therapy are the same as those of the "Reducing Therapy" [38]

Signs and symptoms of proper and improper astringent therapy :

स्तम्भितः स्याद्बले लब्धे यथोक्तैश्चामयैर्जितैः ॥ ३९ ॥
श्यावता स्तब्धगात्रत्वमुद्वेगो हनुसंग्रहः ।
हृद्वर्चोनिग्रहश्च स्यादतिस्तम्भितलक्षणम् ॥ ४० ॥

By the proper administration of "Astringent Therapy", the patient gains strength and ailments like affliction with *pitta*, alkalies and fire are overcome.

The signs and symptoms of the excessive utilisation of "Astringent Therapy" are blackish appearance, stiffness of the body, upward movement of *vāta*, rigidity of jaw, bradycardia and non-excretion of feces. [39–40]

Features of effective administration of six types of therapies :

लक्षणं चाकृतानां स्यात् षण्णामेषां समासतः ।
तदौषधानां धातूनामशमो वृद्धिरेव च ॥ ४१ ॥
इति षट् सर्वरोगाणां प्रोक्ताः सम्यगुपक्रमाः ।
साध्यानां साधने सिद्धा मात्राकालानुरोधिनः ॥ ४२ ॥

Signs and symptoms of non-utilisattion of all the six therapies in brief are the non-alleviation, rather aggravation of diseases for which these therapies have been administered. These are the six therapies which if administered properly with due regard to the dosage and the season can cure all the curable diseases. [41–42]

Place of six types of the therapies among the measures of treatment :

भवति चात्र—

दोषाणां बहुसंसर्गात् सङ्कीर्यन्ते ह्युपक्रमाः ।
षट्त्वं तु नातिवर्तन्ते त्रित्वं वातादयो यथा ॥ ४३ ॥

Thus it is said—

Depending upon the permutation and combination of diseases, these therapies are often required to be combined with one another (for example, sometimes Reducing and Fomentation Therapies, sometimes Nourishing and Oleation Therapies are required to be administered jointly). But inspite of this, the number of these therapies is six only as the number of *doṣas* is three only. [43]

तत्र श्लोकाः—

इत्यस्मिँल्लङ्घनाध्याये व्याख्याताः षडुपक्रमाः ।
यथाप्रश्नं भगवता चिकित्सा यैः प्रवर्तते ॥ ४४ ॥

To sum up :—

Thus, as enquired by the disciples, the six therapies which serve as the basis of treatment have been explained by Lord Ātreya in this chapter on "Reducing Therapy". [44]

इत्यग्निवेशकृते तन्त्रे चरकप्रतिसंस्कृते श्लोकस्थाने
लङ्घनबृंहणीयो नाम द्वाविंशोऽध्यायः ॥ २२ ॥

Thus ends the twenty second chapter on "Reducing and Nourishing Therapies" of the *Sūtra* section of Agniveśa's work as redacted by Caraka. [22]



त्रयोविंशोऽध्यायः

CHAPTER XXIII

अथातः संतर्पणीयमध्यायं व्याख्यास्यामः ॥ १ ॥
इति ह स्माह भगवानात्रेयः ॥ २ ॥

We shall now expound the chapter on "the Refreshing Regimen".

Thus said Lord Ātreya. [1–2]

The six devices mentioned in the preceding chapter on "Reducing and Nourishing Therapies" are again to be classified into two groups, viz. refreshing and emaciating. The present chapter deals with this classification.

Disadvantages of taking excessive nourishing diet :

संतर्पयति यः स्निग्धैर्मधुरैर्गुरुपिच्छिलैः ।
नवान्नैर्नवमद्यैश्च मांसैश्चानूपवारिजैः ॥ ३ ॥
गोरसैर्गौडिकैश्चान्नैः पैष्टिकैश्चातिमात्रशः ।
चेष्टाद्वेषी दिवास्वप्नशय्यासनसुखे रतः ॥ ४ ॥
रोगास्तस्योपजायन्ते संतर्पणनिमित्तजाः ।
प्रमेहपिडकाकोठकण्डूपाण्ड्वामयज्वराः ॥ ५ ॥
कुष्ठान्यामप्रदोषाश्च मूत्रकृच्छ्रमरोचकः ।
तन्द्रा क्लैब्यमतिस्थौल्यमालस्यं गुरुगात्रता ॥ ६ ॥
इन्द्रियस्रोतसां लेपो बुद्धेर्मोहः प्रमीलकः ।
शोफाश्चैवंविधाश्चान्ये शीघ्रमप्रतिकुर्वतः ॥ ७ ॥

One who over refreshes himself with unctuous, sweet, heavy and slimy substance, newly harvested rice, fresh wine, meat of marshy and aquatic animals, cow's milk and its preparations and food preparations made of sugar candy and pastry but is averse to physical exertion, indulges in sleep during daytime, and keeps lying on the bed or sitting at ease all the time—falls a victim to the diseases like obstinate urinary disorders including diabetes, carbuncles, urticaria, itching, *pāṇḍu* (anemia), fever, obstinate skin diseases including leprosy, diseases due to *āma* dysuria, anorexia, drowsiness, sterility, excessive corpulence, laziness, heaviness of the body, adhesion of the channels in sensory organs, delusion, wandering, oedema and such other diseases. Unless the effects of refreshing regimen are neutralised by suitable anti-

dotes, these diseases due to refreshing regimen are bound to occur. [3–7]

Refreshing regimen does not necessarily consist of unctuous, sweet, heavy and slimy substances. Even non-unctuous substance like roasted-grain-flour is also refreshing in the sense that it brings about satisfaction but it does not result in over corpulence—vide verse 21 of this chapter. One can take recourse to physical exercise even while lying on the bed or sitting. Even such exercises could help in neutralising the effect of over-refreshing regimen.

Management of the diseases caused by over nutrition :

शस्तमुल्लेखनं तत्र विरेको रक्तमोक्षणम् ।
व्यायामश्चोपवासश्च धूमाश्च स्वेदनानि च ॥ ८ ॥
सक्षौद्रश्चाभयाप्राशः प्रायो रूक्षान्नसेवनम् ।
चूर्णप्रदेहा ये चोक्ताः कण्डूकोठविनाशनाः ॥ ९ ॥
त्रिफलारग्वधं पाठां सप्तपर्णं सवत्सकम् ।
मुस्तं समदनं निम्बं जलेनोत्कथितं पिबेत् ॥ १० ॥
तेन मेहादयो यान्ति नाशमभ्यस्यतो ध्रुवम् ।
मात्राकालप्रयुक्तेन संतर्पणसमुत्थिताः ॥ ११ ॥
मुस्तमारग्वधः पाठा त्रिफला देवदारु च ।
श्वदंष्ट्रा खदिरो निम्बो हरिद्रे त्वक्च वत्सकात् ॥ १२ ॥
रसमेषां यथादोषं प्रातः प्रातः पिबन्नरः ।
संतर्पणकृतैः सर्वैर्व्याधिभिः संप्रमुच्यते ॥ १३ ॥
एभिश्चोद्वर्तनोद्घर्षस्नानयोगोपयोजितैः ।
त्वग्दोषाः प्रशमं यान्ति तथा स्नेहोपसंहितैः ॥ १४ ॥
कुष्ठं गोमेदको हिङ्गु क्रौञ्चास्थि त्र्यूषणं वचा ।
वृषकैले श्वदंष्ट्रा च खराह्वा चाश्मभेदकः ॥ १५ ॥
तक्रेण दधिमण्डेन बदराम्लरसेन वा ।
मूत्रकृच्छ्रं प्रमेहं च पीतमेतद्व्यपोहति ॥ १६ ॥
तक्राभयाप्रयोगैश्च त्रिफलायास्तथैव च ।
अरिष्टानां प्रयोगैश्च यान्ति मेहादयः शमम् ॥ १७ ॥
त्र्यूषणं त्रिफला क्षौद्रं क्रिमिघ्नमजमोदकः ।
मन्थोऽयं सक्तवस्तैलं हितो लोहोदकाप्लुतः ॥ १८ ॥
व्योषं विडङ्गं शिग्रूणि त्रिफलां कटुरोहिणीम् ।
बृहत्यौ द्वे हरिद्रे द्वे पाठामतिविषां स्थिराम् ॥ १९ ॥
हिङ्गु केबुकमूलानि यवानीधान्यचित्रकान् ।
सौवर्चलमजाजीं च हपुषां चेति चूर्णयेत् ॥ २० ॥
चूर्णतैलघृतक्षौद्रभागाः स्युर्मानतः समाः ।
सक्तूनां षोडशगुणो भागः संतर्पणं पिबेत् ॥ २१ ॥

प्रयोगादस्य शाम्यन्ति रोगाः संतर्पणोत्थिताः ।
प्रमेहा मूढवाताश्च कुष्ठान्यर्शांसि कामलाः ॥ २२ ॥
प्लीहा पाण्ड्वामयः शोफो मूत्रकृच्छ्रमरोचकः ।
हृद्रोगो राजयक्ष्मा च कासः श्वासो गलग्रहः ॥ २३ ॥
क्रिमयो ग्रहणीदोषाः श्वैत्र्यं स्थौल्यमतीव च ।
नराणां दीप्यते चाग्निः स्मृतिर्बुद्धिश्च वर्धते ॥ २४ ॥
व्यायामनित्यो जीर्णाशी यवगोधूमभोजनः ।
संतर्पणकृतैर्दोषैः स्थौल्यं मुक्त्वा विमुच्यते ॥ २५ ॥
उक्तं संतर्पणोत्थानामपतर्पणमौषधम् ।

Diseases like obstinate, urinary disorders, etc. arising out of over-nutrition can be definitely cured by the continued administration of the following in suitable dose and in appropriate time : Emesis, purgation, blood-letting, physical exercise, fasting, smoking, fomentation, intake of *Abhayāprāśa, Agastyaharītakī,* etc. with honey, habitual intake of rough and dry food, application of powders and ointments that are mentioned (in the third chapter of this section) for the cure of pruritus, urticaria and intake of the decoction of *triphalā (Terminalia chebula* Linn. *Terminalia belerica* Roxb. and *Emblica officinalis* Gaertn. *), āragvadha (Cassia fistula* Linn. *), pāṭhā (Cissampelos pareira* Linn. *), saptaparṇa (Alstonia scholaris* R. Br *), vatsaka (Holarrhena antidysenterica* Wall. *), mustā (Cyperus rotundus* Linn. *), madna (Randia dumetorum* Lam.*), and nimba (Azadirachta indica* A. Juss.*).*

One can be cured of all diseases by over-refreshing regimen if he takes every morning the juice (decoction) of *mustā (Cyperus rotundus* Linn. *), āragvadha (Cassia fistula* Linn. *), pāṭhā (Cissampelos pareira* Linn. *), triphalā (Terminalia chebula* Linn, *Terminalia belerica* Roxb. and *Emblica officinalis* Gaertn *), devadāru (Cedrus deodara* Loud. *), śvadaṁṣṭrā (Trinbulus terrestris* Linn. *), khadira (Acacia catechu* Willd, *), nimba (Azadirachta indica* A. Juss. *), haridrā (Curcuma longa* Linn. *), dāruharidrā (Berberis aristata* DC.) and the skin of *vatsaka (Holarrhena antidyse-nterica* Wall. *)*

The above mentioned drugs mixed with some unctuous substance and applied as unction with or without massage or as bath cure skin diseases.

Kuṣṭha (Saussurea lappa C. B. Clarke *), gomedaka* (onyx). *hiṅgu (Ferula narthex* Boiss. *),* bone of *krauñca* (domoisella crane),

śuṇṭhi (*Zingiber officinalis* Rosc.), *pippalī* (*Piper longum* Linn.), *marīca* (*Piper nigrum* Linn.), *vacā* (*Acorus calamns* Linn,), *vāsā* (*Adhatoda vasica* Nees), *elā* (*Elettaria cardamomum* Maton.), *gokṣura* (*Tribulus terrestris* Linn.), *kharāhvā* (*Trachyspermum roxburghianum*), *aśmabheda* (*Bergenia ligulata* Engl.)—these drugs mixed with butter milk, whey and the juice of sour type of *badara* (*Zizyphus jujuba* Lam.) when taken, cure dysuria and obstinate urinary disorders including diabetes mellitus.

By the administration of *harītakī* (*Terminalia chebula* Linn.), with butter milk; *triphalā* (*Terminalia chebula* Linn., *Terminalia belerica* Roxb. and *Emblica officinalis* Gaertn.) and *ariṣṭas* (different types of alcoholic preparation), obstinate urinary disorders including disbetes mellitus and such other diseases are cured.

Mantha (thin gruel) prepared of *trikaṭu* (*Zingiber officinale* Rosc., *Piper longum* Linn. and *Piper nigrum* Linn.), *triphalā* (*Terminalia chebula* Linn., *Terminalia belerica* Roxb. and *Emblica officinalis* Gaertn.), honey, *viḍaṅga* (*Embelia ribes* Burm f.), *ajamodā* (*Trachy-spermum roxburghianum*), roasted corn flour, oil and the decoction of *agaru* (*Aquilaria agallocha* Roxb.) help to cure the diseases due to over-nourishment.

Trikaṭu (*Zingiber officinale* Rosc., *Piper longum* Linn. and *Piper nigrum* Linn.), *viḍaṅga* (*Embelia ribes* Burm. f.), varieties of *śigru* (*Moringa olefera* Lam.), *triphalā* (*Terminalia chebula* Linn., *Terminalia belaerica* Roxb., and *Emblica officinalis* Gaertn.), *Kaṭurohiṇī* (*Picrorhiza kurroa* Royle ex Benth.), *bṛhatī* (*Solanum indicum* Linn.), *kaṇṭakārī* (*Solanum xanthocarpum* Schrad. and Wendl.), *haridrā* (*Curcuma longa* Linn.), *dāruharidrā* (*Berberis aristata* D. C.), two varietis of *pāṭhā* (*Cissampelos pareira* Linn.), *ativiṣā* (*Aconitum heterophyllum* Wall.), *śālaparṇī* (*Desmodium gangeticum* DC.), *hiṅgu* (*Ferula narthex* Boiss.), root of *kebuka* (?), *yavānī* (*Trachyspermum ammi* Sprague), *dhānya* (*Coriandrum sativum* Linn.), *citraka* (*Plumbago zeylanica* Linn.), sonchal salt, *ajājī* (*Cuminum cyminum* Linn.), and *hapuṣā* (*Juniperus communis* Linn.)—the receipe prepared with the powder of these drugs along with equal quantity of the each of oil, ghee and honey added with sixteen times of roasted corn flour and water is useful in the treatment of obstinate urinary disorders including diabetes mellitus, *muḍhavāta* (cluaudication of *vāta*), obstinate

skin diseases including leprosy, piles, jaundice, diseases of spleen, anemia, oedema. dysuria, anorexia, heart disease, tuberculosis, cough, dyspnoea, spasmodic obstruction of the throat, parasitic infestation, sprue, leucoderma and over corpulence causea by the nutrition. This also stimulates the power of digestion and enhances memory and intellect.

Individuals desirous of reducing over corpulence should take recourse to habitual exercise, intake of food like barley and wheat only after the digestion of the previous meal.

Thus, the emaciating therapies for the cure of diseases caused by over refreshing regimen have been described. [9–25]

The quantity of the drugs mentioned to be used as antidotes for diseases due to over nutrition is to be determined according to the rules to be described later.

Diseases caused by nutritional deficiency :

वक्ष्यन्ते सौषधाश्चोर्ध्वमपतर्पणजा गदाः ॥ ३६ ॥
देहाग्निबलवर्णौजःशुक्रमांसपरिक्षयः ।
ज्वरः कासानुबन्धश्च पार्श्वशूलमरोचकः ॥ ३७ ॥
श्रोत्रदौर्बल्यमुन्मादः प्रलापो हृदयव्यथा ।
विण्मूत्रसंग्रहः शूलं जङ्घोरुत्रिकसंश्रयम् ॥ ३८ ॥
पर्वास्थिसन्धिभेदश्च ये चान्ये वातजा गदाः ।
ऊर्ध्ववातादयः सर्वे जायन्ते तेऽपतर्पणात् ॥ ३९ ॥
तेषां संतर्पणं तज्ज्ञैः पुनराख्यातमौषधम् ।
यत्तदात्वे समर्थं स्यादभ्यासे वा तदिष्यते ॥ ४० ॥

Diseases caused by the improper use of emaciating regimen alongwith their treatment are as follows :

Emaciation of the body, reduction in the power of digestion, strength, complexion, *ojas* (?), semen and muscle tissue, continuous fever and cough, pain in chest, anorexia, weakness in the power of hearing sounds, insanity, pain in cardiac region, obstruction to the passage of stool and urine, pain in calf, thigh and lumber regions; cracking pain in fingers, bones and joints, and such other diseases due to the vitiation of *vāta* like *ūrdhvavāta* (upward movement of *vāyu*), etc.

For their treatment, therapies resulting in immediate refreshment in the long run by habitual use are to be administerd. [26–30]

Ūrdhvavāta mentioned here represents disease like *śvāsa* (dyspnoea), etc. in which the *vāta* goes up. However, in other texts, *ūrdhvavāta* is described to be a disease as follows :—

The *vāta*, when obstructed in the lower part of the body by the aggravated *kapha*, constantly causes eructations; this is known as *ūrdhvavāta*.

Managament of the patients suffering from nutritional deficiency :

सद्यःक्षीणो हि सद्यो वै तर्पणेनोपचीयते ।
नर्ते संतर्पणाभ्यासाच्चिरक्षीणस्तु पुष्यति ॥ ३१ ॥
देहाग्निदोषभैषज्यमात्राकालानुवर्तिना ।
कार्यमत्वरमाणेन भेषजं चिरदुर्बले ॥ ३२ ॥
हिता मांसरसास्तस्मै पयांसि च घृतानि च ।
स्नानानि बस्तयोऽभ्यङ्गास्तर्पणास्तर्पणाश्च ये ॥ ३३ ॥
ज्वरकासप्रसक्तानां कृशानां मूत्रकृच्छ्रिणाम् ।
तृष्यतामूर्ध्ववातानां वक्ष्यन्ते तर्पणा हिताः ॥ ३४ ॥
शर्करापिप्पलीतैलघृतक्षौद्रैः समांशकैः ।
सक्तुद्विगुणितो वृष्यस्तेषां मन्थः प्रशस्यते ॥ ३५ ॥
सक्तवो मदिरा क्षौद्रं सर्करा चेति तर्पणम् ।
पिबेन्मारुतविण्मूत्रकफपित्तानुलोमनम् ॥ ३६ ॥
फाणितं सक्तवः सर्पिर्दधिमण्डोऽम्लकाञ्जिकम् ।
तर्पणं मूत्रकृच्छ्रघ्नमुदावर्तहरं पिबेत् ॥ ३७ ॥
मन्थः खर्जूरमृद्वीकावृक्षाम्लाम्लीकदाडिमैः ।
परूषकैः सामलकैर्युक्तो मद्यविकारनुत् ॥ ३८ ॥

One suffering from fresh attack of emaciation can soon be cured by the administration of refreshing regimen but one suffering from chronic type of emaciation would require habitual intake of refreshing therapy.

In the cases of patients having chronic type of emaciation, the refreshing therapy should be administered slowly depending upon the physical constitution, power of digestion, *doṣas* vitiated, nature of the therapy, dose, season and time of administration. For such patients, meat-soup, milk and ghee of different animals, dfferent types of bath, enema, massage and nourishing drinks are useful.

For these patients suffering from continuous fever, cough, emaciation, dysuria, thirst and upward movement of *vāta*, the following type of nourishing drink is useful :

Mantha thin gruel prepared of sugar, *pippali* (*Piper longum* Linn.), oil, ghee, honey–all in equal quantity added with dou-

ble the quantity of roasted corn flour is aphrodisiac and useful for such conditions.

These patients may be given drinks prepared of roasted corn flour, alcohol, honey and sugar which help in elimination of faeces, urine, *vāyu*, *kapha* and *pitta*.

The nourishing drink prepared of *phāṇita* (a preparation of sugar candy), roasted corn flour, ghee, whey, sour gruel which cures dysuria and *udāvarta* should be given.

Mantha (thin gruel) prepared of date-palm, dry grapes, *vṛkṣāmla* (*Garcinia indica* Ehois), *amlikā* (*Tamarindus indica* Linn.), *dāḍima* (*Punica granatum* Linn.), *paruṣaka* (*Crewia asiatica* Linn.), and *āmalakī* (*Emblica officinalis* Gaertn.), are useful for curing alcoholism. [31–38]

To the patients suffering from chronic emaciation if refreshing therapy administered all of a sudden, it may suppress the power of digestion. Even though frequently used for nourishing drinks, the word *'tarpaṇa'* may mean at times such of the drinks as are added with *trikaṭu* (*Zingiber officinale* Rosc., *Piper longum* Linn. and *Piper nigrum* Linn.) which may cause emaciation. Such type of drinks should not be used in the present context. Only such of the *'tarpaṇa'* preparations as are nourishing and are detailed in *śloka* No. 35 etc. may be given to the patient. The quantity of ingredients used in *śloka* number 35 may be followed for the preparation of other nourishing drinks as well.

Recipe for nutrition therapy :

स्वादुरम्लो जलकृतः सस्नेहो रूक्ष एव वा ।
सद्यः सन्तर्पणो मन्थः स्थैर्यवर्णबलप्रदः ॥ ३९ ॥

Mantha prepared of water by adding sweet or sour things like *dāḍima* (*Punica granatum* Linn.) with or without unctuous substance refreshes immediately, and promotes steadiness, complexion and strength. [39]

Even without any unctuous substance, the *mantha* (thin gruel) may help immediate nourishment of the body by virtue of its liquidity, coldness and penitrability through all the channels of the body. By adding unctuous substance it may take some time before the refreshing stage is reached.

तत्र श्लोकः—

सन्तर्पणोत्था ये रोगा रोगा ये चापतर्पणात् ।
सन्तर्पणीये तेऽध्याये सौषधाः परिकीर्तिताः ॥ ४० ॥

To sum up :—

Diseases due to over refreshing and emaciating regime alongwith their management are described in this chapter on "Refreshing Regimen" [40]

इत्यग्निवेशकृते तन्त्रे चरकप्रतिसंस्कृते श्लोकस्थाने
सन्तर्पणीयो नाम त्रयोविंशोऽध्यायः ॥ २३ ॥

Thus, ends the twenty-third chapter on "Refreshsing Regimen" of the *Sūtra* section of Agniveśa's work as redacted by Caraka. [23]



चतुर्विंशोऽध्यायः

CHAPTER XXIV

अथातो विधिशोणितीयमध्यायं व्याख्यास्यामः ॥ १ ॥
इति ह स्माह भगवानात्रेयः ॥ २ ॥

We shall now expound the chapter on the "Blood Formation (Haemopoiesis) and the Regimen therefor".

Thus, said Lord Ātreya. [1–2]

The present chapter deals with a detailed description of lightening and nourishing therapies as applied for the cure of the various diseases due to the vitiation of blood.

Factors responsible for normal Haemopoiesis :

विधिना शोणितं जातं शुद्धं भवति देहिनाम् ।
देशकालौकसात्म्यानां विधिर्यः संप्रकाशितः ॥ ३ ॥

By the administration of proper regimen, with due regard to the place, time and habit as described in the sixth chapter of this section, pure blood is formed in human beings. [3]

Some commentators are of the view that even if the normally formed blood gets vitiated due to certain extraneous factors, it is again purified by taking recourse to proper regimen.

Function of normal blood :

तद्विशुद्धं हि रुधिरं बलवर्णसुखायुषा ।
युनक्ति प्राणिनं प्राणः शोणितं ह्यनुवर्तते ॥ ४ ॥

Living creatures are endowed with strength, complexion, happiness and longevity due to pure blood. Blood plays a vital role in the sustenance of *elan vital*. [4]

It is only the pure blood that helps promotion of strength, etc. where there is pure blood, the *elan vital* is well sustained and not otherwise. As it will be said, "There are ten factors which help in sustaining the *elan vital*, viz., temples, three vital organs (heart, head and bladder), throat, (purified) blood, semen, *ojas* and rectum"—c.f. *Sūtra* 29 : 3.

Causes vitiating the Blood :

प्रदुष्टबहुतीक्ष्णोष्णैर्मद्यैरन्यैश्च तद्विधैः ।
तथाऽतिलवणक्षारैरम्लैः कटुभिरेव च ॥ ५ ॥
कुलत्थमाषनिष्पावतिलतैलनिषेवणैः ।
पिण्डालुमूलकादीनां हरितानां च सर्वशः ॥ ६ ॥

जलजानूपबैलानां प्रसहानां च सेवनात् ।
दध्यम्लमस्तुसुक्तानां सुरासौवीरकस्य च ॥ ७ ॥
विरुद्धानामुपक्लिन्नपूतीनां भक्षणेन च ।
भुक्त्वा दिवा प्रस्वपतां द्रवस्निग्धगुरूणि च ॥ ८ ॥
अत्यादानं तथा क्रोधं भजतां चातपानलौ ।
छर्दिवेगप्रतीघातात् काले चानवसेचनात् ॥ ९ ॥
श्रमाभिघातसंतापैरजीर्णाध्यशनैस्तथा ।
शरत्कालस्वभावाच्च शोणितं सम्प्रदुष्यति ॥ १० ॥

Blood gets vitiated by the intake of :—

(a) Unwholesome, hot and sharp wine and food in large quantity ;
(b) exceedingly saline, alkaline, acidic and pungent food ;
(c) *kulattha* (*Dolichos biflorus* Linn.), *māṣa* (*Phaseolus radiatus* Linn.), *niṣpāva* (a type of *simbi*) and til oil ;
(d) *piṇḍālu* (*Dioscorea alata Linu.*), and all green eatables like radish, etc.;
(e) meat of aquatic, marshy and *prasaha* (for details vide *Sūtra* 27 : 53) types of animal and animals living in holes ;
(f) curd, sour whey, vinegar, wine, and *sauvīraka* type of liquor ;
(g) rotten, putrified food articles and those having mutually contradictory qualities ; and
(h) any other type of food in excessive quantity.

Blood also gets vitiated by the following :—

(a) Sleeping during day time after taking liquid, unctuous and heavy food ;
(b) Excessive anger, excessive exposure to the sun and fire ;
(c) Suppression of the urge for vomiting ;
(d) Absence of blood-letting therapy (in the autumn);
(e) Exertion, external injury, heat, taking food before the previous meal is digested ;
(f) By the very nature of the autumn season. [5–10]

Diseases caused by vitiated Blood :

ततः शोणितजा रोगाः प्रजायन्ते पृथग्विधाः ।
मुखपाकोऽक्षिरागश्च पूतिघ्राणास्यगन्धिता ॥ ११ ॥
गुल्मोपकुशवीसर्परक्तपित्तप्रमीलकाः ।
विद्रधी रक्तमेहश्च प्रदरो वातशोणितम् ॥ १२ ॥

वैवर्ण्यमग्निसादश्च पिपासा गुरुगात्रता ।
संतापश्चातिदौर्बल्यमरुचिः शिरसश्च रुक् ॥ १३ ॥
विदाहश्चान्नपानस्य तिक्ताम्लोद्गिरणं क्लमः ।
क्रोधप्रचुरता बुद्धेः संमोहो लवणास्यता ॥ १४ ॥
स्वेदः शरीरदौर्गन्ध्यं मदः कम्पः स्वरक्षयः ।
तन्द्रानिद्रातियोगश्च तमसश्चातिदर्शनम् ॥ १८ ॥
कण्ड्वरुःकोठपिडकाकुष्ठचर्मदलादयः ।
विकाराः सर्व एवैते विज्ञेयाः शोणिताश्रयाः ॥ १६ ॥
शीतोष्णस्निग्धरूक्षाद्यैरुपक्रान्ताश्च ये गदाः ।
सम्यक् साध्या न सिध्यन्ति रक्तजांस्तान् विभावयेत् ॥ १७ ॥

The following diseases occur due to the vitiation of blood: stomatitis, conjunctivitis, rhinitis, foul odour from mouth, abdominal tumour, *upakuśa* type of mouth diseases, *visarpa* (a skin disease characterised by an acute spread), *raktapitta* (a disease characterized by bleeding from different parts of the body), *pramīlaka* (drowsiness), abscess, hematuria, menorrhagia, gout, palor, suppression of the power of digestion, thirst, heaviness of the body, burning sensation, excessive weakness, anorexia, headache, bitter sour eructation specially of the diet and drink that are not properly digested, excessive anger, bewilderment, saline taste in mouth, excessive sweating, foul smell of the body, intoxication, shivering, aphonia, drowsiness, excessive sleep, frequent attack of fainting, pruritus, eruption, urticaria, pimples, obstinate skin diseases including leprosy, dermatoses, etc.

If the curable diseases do not get cured by cold, hot, unctuous, drying and such other therapies, they are to be taken as diseases due to the vitiation of blood.

Upakuśa is a disease of the mouth–vide *Suśruta : Nidāna* 16 : 22. Even though the disease *carmadala* (dermatosis) is a type of *kuṣṭha*, it is separately mentioned for the sake of clarity. It may be noted that unlike the *doṣas* which are capable of producing diseases independently the blood does not have the capacity to produce diseases in itself ; it only represents a secondary factor for the causation of diseases.

Apart from the diseases enumerated in verses 11 to 16 above, there are many other verses which are not described here. The main criteria for diagnosing such diseases are described in verse no. 17 as follows : The diseases which are apparently curable by the administration of drugs having cold, hot, unctuous, dry and such other properties but are not actually cured in spite of the administration of such a therapy it should be understood that such diseases are caused mainly due to the vitiation of *rakta*. The

idea underlying such a diagnosis is that the above mentioned therapy, if properly administered is sure to cure the diseases caused by the vitiation of *doṣas* ; but such of the diseases as are caused by the aggravation of *rakta* cannot be cured simply by the therapy meant for alleviating the diseases due to the vitiation of *doṣas*.

Principles of treatment for the diseases of blood :

कुर्याच्छोणितरोगेषु रक्तपित्तहरीं क्रियाम् ।
विरेकमुपवासं च स्रावणं शोणितस्य च ॥ १८ ॥

Therapies like purgation, fasting and blood-letting indicated for the treatment of *raktapitta* (a disease characterized by bleeding from different parts of the body) are also useful for curing diseases due to the vitiation of blood.

The above mentioned therapies in their entirety are not to be administered in all diseases. They are to be selected with due regard to the nature of the disease caused by the vitiation of blood.

Caution for Blood-letting :

बलदोषप्रमाणाद्वा विशुद्ध्या रुधिरस्य वा ।
रुधिरं स्रावयेज्जन्तोराशयं प्रसमीक्ष्य वा ॥ १९ ॥

Blood-letting is to be done, with due regard to the strength of the patient and nature as well as seriousness of the disease. The quantity of blood that is to be taken out should be commensurate with the purification of blood. [19]

There are three important points to be taken into account in connction with blood-letting. Firstly this therapy is to be administered, with due regard to the strength of the patient and the extent of the manifestation of the concerned disease. If the patient is strong enough and the disease is of a very serious nature, more blood may by taken out. Secondly, it is to be seen that the blood-letting corresponds to the extent of purification of blood, that is to say, the blood may be taken out until the remaining blood is purified. Thirdly even for the patients suffering from the same type of diseases, the blood-letting is to be regulated according to the seriousness of the disease. For example, in the case of patients suffering from minor skin diseases, blood–letting is to be done in small quantity with the help of a scraper whereas in the case of major skin diseases, a large quantity of blood is to be taken out by venesetion c. f. *Cikitsā* 7 : 40.

Changes in blood due to vitiation of different doṣas :

अरुणाभं भवेद्वाताद्विशदं फेनिलं तनु ।
पित्तात् पीतासितं रक्तं स्त्यायत्यौष्ण्याच्चिरेण च ॥ २० ॥
ईषत्पाण्डु कफाद्दुष्टं पिच्छिलं तन्तुमद्घनम् ।
संसृष्टलिङ्गं संसर्गात्त्रिलिङ्गं सान्निपातिकम् ॥ २१ ॥

The *rakta*, vitiated by *vāta* becomes reddish, non-slimy, foamy and thin ; the one vitiated by *pitta* is yellow and black, and it takes a longer time to coagulate bacause of the inherent heat (of *pitta*) ; the one vitiated by *kapha* is slightly pale in colour, slimy, thready and thick ; the one due to vitiation by more than one *daṣa* shares the characteristics of the respective symptoms of all the vitiated *doṣas*. [21–22]

Features of pure blood :

तपनीयेन्द्रगोपाभं पद्मालक्तकसन्निभम् ।
गुञ्जाफलसवर्णं च विशुद्धं विद्धि शोणितम् ॥ २२ ॥

Pure blood can be likened to gold (purified with fire), fire fly (*indragopa*), red lotus, lac, fruit of *guñjā* (*Abrus precatorius* Linn.) in colour (depending upon the individual constitution). [22]

Dietetic management after blood-letting :

नात्युष्णशीतं लघु दीपनीयं रक्तेऽपनीते हितमन्नपानम् ।
तदा शरीरं ह्यनवस्थितासृगग्निर्विशेषेण च रक्षितव्यः ॥ २३ ॥

After blood-letting, intake of food and drink which are neither very hot nor very cold, and are light and stimulants of digestion are recommended. At this stage, because of the instability of the body, the power of digestion and metabolism is specially required to be maintained. [23]

If food and drink are exceedingly cold, they will suppress the power of digestion and metabolism ; if too hot, they will add to the instability of the blood. So the intake of food and drink which are not very hot nor very cold are recommended. Light and easily digestible food may also be given with a view to stimulating the power of digestion.

Features of men having normal blood :

प्रसन्नवर्णेन्द्रियमिन्द्रियार्थानिच्छन्तमव्याहतपक्तृवेगम् ।
सुखान्वितं तु (पु)ष्टिबलोपपन्नं विशुद्धरक्तं पुरुषं वदन्ति ॥ २४ ॥

The signs and symptoms of persons endowed with pure blood are clarity in complexion, normal functioning of sense organs, natural urge for the objects of sense organs, unobstructed digestion and motion, happiness, contentment (nourishment) and strength. [24]

Even without examining the blood as such, one can determine its purity by external signs and symptoms of individuals as indicated in this verse.

Aetiopathology of cerebro-vascular accidents and cerebral symptoms :

यदा तु रक्तवाहीनि रससंज्ञावहानि च ।
पृथक् पृथक् समस्ता वा स्रोतांसि कुपिता मलाः ॥ २५ ॥
मलिनाहारशीलस्य रजोमोहावृतात्मनः ।
प्रतिहत्यावतिष्ठन्ते जायन्ते व्याधयस्तदा ॥ २६ ॥
मदमूर्च्छायसंन्यासास्तेषां विद्याद्विचक्षणः ।
यथोत्तरं बलाधिक्यं हेतुलिङ्गोपशान्तिषु ॥ २७ ॥
दुर्बलं चेतसः स्थानं यदा वायुः प्रपद्यते ।
मनो विक्षोभयञ्जन्तोः संज्ञां संमोहयेत्तदा ॥ २८ ॥
पित्तमेवं कफश्चैवं मनो विक्षोभयन्नृणाम् ।
संज्ञां नयत्याकुलतां विशेषश्चात्र वक्ष्यते ॥ २९ ॥

In the cases of individuals with habitual intake of unwholesome food and with their mind covered with *rajas* and *tamas*, the *doṣas* get vitiated jointly or severally and then they obstruct the channels like arteries including viens, lymphatics including lacteals and nerves resulting in the manifestation of diseases like intoxication, fainting and syncope.

From the point of view of aetiology, symptomatology and cure, syncope is more serious than fainting and the latter is more serious than intoxication.

When the *vāta* attacks the site of mind which has become weak, it disturbs the mind and brings about unconsciousness thereby. Similarly *pitta* and *kapha* as well disturb the mind, resulting in the unconsciousness of the individual. The special features of these conditions will be described later. [25–29]

In the above verses, the cause and pathogenesis of the various mental diseases are described. As usual, the root cause of mental diseases is the vitiation of the three *doṣas* jointly or severally. Mental diseases like intoxication, fainting and syncope occur when these vitiated *doṣas* affect *inter alia* the nerves which are in fact the carriers of consciousness. The degree of unconsciousness progressively increases intoxication, fainting and syncope.

Signs and symptoms of Mada Roga :

सक्तानल्पद्रुताभाषं चलस्खलितचेष्टितम् ।
विद्याद्वातमदाविष्टं रूक्षश्यावारुणाकृतिम् ॥ ३० ॥
सक्रोधपरुषाभाषं संप्रहारकलिप्रियम् ।
विद्यात् पित्तमदाविष्टं रक्तपीतासिताकृतिम् ॥ ३१ ॥
स्वल्पासंबद्धवचनं तन्द्रालस्यसमन्वितम् ।
विद्यात् कफमदाविष्टं पाण्डुं प्रध्यानतत्परम् ॥ ३२ ॥

सर्वाण्येतानि रूपाणि सन्निपातकृते मदे ।

Signs and symptoms of *vātika* type of intoxication (*mada*) are : making incoherent, excessive and fast speeches, instability and incoordination in action, dryness, blackishness and redness in complexion ; those of the *paittika* type of intoxication are : angry and harsh speeches, liking for assaults and quarrels, and redness, yellowness and blackness in complexion ; those of the *ślaiṣmika* type of intoxication are, feeble incoherent speeches, drowsiness, laziness, paleness and wandering. The *sānnipātika* type of intoxication shares all the above mentioned signs and symptoms. [30–32]

Treatment of mada roga :

जायते शाम्यति क्षिप्रं मदो मद्यमदाकृतिः ॥ ३३ ॥

This intoxication which can be likened to the one caused by alcoholic drinks is manifested and cured immediately. [33]

Intoxications and doṣa :

यश्च मद्यकृतः प्रोक्तो विषजो रौधिरश्च यः ।
सर्व एते मदा नर्ते वातपित्तकफत्रयात् ॥ ३४ ॥

Intoxication of all types produced either by alcoholic drinks or by the intake of poison or by the vitiation of blood are, on an ultimate analysis, caused by nothing but the vitiation of *vāta*, *pitta* and or *kapha* (and so all varieties of intoxication are of four types, viz., *vātika paittika*, *ślaiṣmika* and *sānnipātika*). [34]

Signs and symptoms of Mūrchā :

नीलं वा यदि वा कृष्णमाकाशमथवाऽरुणम् ।
पश्यंस्तमः प्रविशति शीघ्रं च प्रतिबुध्यते ॥ ३५ ॥
वेपथुश्चाङ्गमर्दश्च प्रपीडा हृदयस्य च ।
कार्श्यं श्यावारुणा च्छाया मूर्च्छाये वातसंभवे ॥ ३६ ॥
रक्तं हरितवर्णं वा वियत् पीतमथापि वा ।
पश्यंस्तमः प्रविशति सस्वेदः प्रतिबुध्यते ॥ ३७ ॥
सपिपासः ससंतापो रक्तपीताकुलेक्षणः ।
संभिन्नवर्चाः पीताभो मूर्च्छाये पित्तसंभवे ॥ ३८ ॥
मेघसङ्काशमाकाशमावृतं वा तमोघनैः ।
पश्यंस्तमः प्रविशति चिराच्च प्रतिबुध्यते ॥ ३९ ॥
गुरुभिः प्रावृतैरङ्गैर्यथैवार्द्रेण चर्मणा ।
सप्रसेकः सहृल्लासो मूर्च्छाये कफसंभवे ॥ ४० ॥
सर्वाकृतिः सन्निपातादपस्मार इवागतः ।

स जन्तुं पातयत्याशु विना बीभत्सचेष्टितैः ॥ ४१ ॥

To an individual suffering from *vātika* type of fainting the sky appears as blue, black or red and thereafter he becomes unconscious but soon he recovers ; there is trembling, malaise, cardiac pain, emaciation and blackish brown or red complexion. To an individual suffering from *paittika* type of fainting, the sky appears as red, green or yellow, thereafter he becomes unconscious and recovers with sweating ; there is feeling of thirst, heat, there are redness and yellowness in eyes, diarrhoea and yellow complexion.

To an individual suffering from *ślaiṣmika* type of fainting, the sky appears as if raining or as if covered by dark cloud (or darkness and cloud); thereafter he becomes unconscious ; he recovers after a long time; he feels as if his body is covered with a heavy blanket, like a wet hide ; he gets salivation and nausea.

In the case of *sānnipātika* type of fainting all the above signs and symptoms are manifested and the individual is laid down like a patient suffering from epilepsy (*apasmāra*); but unlike epilepsy there is no awkward behaviour such as biting teeth, throwing out limbs, etc. [35–41]

Some commentators are of the view that appearance of blackish complexion represents a bad prognostic sign beause such complexions are caused by *vāta*. In *Indriya* section (chapter 7, verse 13) it has been clearly stated that appearance of such complexions is indicative of death or a great calamity. But this is not tenable here because appearance of such a complexion represents a bad prognostic sign only when it occurs without any morbid cause. In the present context appearance of such complexions is caused by vitiated *vāta*. Eevn the reference to *Indriya* section cited above, is against treating such a complexion as bad prognostic sign in absolute terms because the other alternative indication of such a complexion relates to a great calamity that might befall the individual. If such a complexion were a sure sign of immediate death, there would be no room for calamity whatsoever.

Differential diagnosis and treatment of Coma :

दोषेषु मदमूर्च्छायाः कृतवेगेषु देहिनाम् ।
स्वयमेवोपशाम्यन्ति संन्यासो नौषधैर्विना ॥ ४२ ॥
वाग्देहमनसां चेष्टामाक्षिप्यातिबला मलाः ।
संन्यस्यन्त्यबलं जन्तुं प्राणायतनसंश्रिताः ॥ ४३ ॥

स ना संन्याससंन्यस्तः काष्ठीभूतो मृतोपमः ।
प्राणैर्वियुज्यते शीघ्रं मुक्त्वा सद्यःफलाः क्रियाः ॥ ४४ ॥
दुर्गेऽम्भसि यथा मज्जद्भाजनं त्वरया बुधः ।
गृह्णीयात्तलमप्राप्तं तथा संन्यासपीडितम् ॥ ४५ ॥
अञ्जनान्यवपीडाश्च धूमाः प्रधमनानि च ।
सूचीभिस्तोदनं शस्तं दाहः पीडा नखान्तरे ॥ ४६ ॥
लुञ्चनं केशलोम्नां च दन्तैर्दशनमेव च ।
आत्मगुप्तावघर्षश्च हितं तस्यावबोधने ॥ ४७ ॥
संमूर्च्छितानि तीक्ष्णानि मद्यानि विविधानि च ।
प्रभूतकटुयुक्तानि तस्यास्ये गालयेन्मुहुः ॥ ४८ ॥
मातुलुङ्गरसं तद्वन्महौषधसमायुतम् ।
तद्वत्सौवर्चलं दद्याद्युक्तं मद्याम्लकाञ्जिकैः ॥ ४९ ॥
हिङ्गूषणसमायुक्तं यावत् संज्ञाप्रबोधनम् ।
प्रबुद्धसंज्ञमन्नैश्च लघुभिस्तमुपाचरेत् ॥ ५० ॥
विस्मापनैः स्मारणैश्च प्रियश्रुतिभिरेव च ।
पटुभिर्गीतवादित्रशब्दैश्चित्रैश्च दर्शनैः ॥ ५१ ॥
स्रंसनोल्लेखनैर्धूमैरञ्जनैः कवलग्रहैः ।
शोणितस्यावसेकैश्च व्यायामोद्धर्षणैस्तथा ॥ ५२ ॥
प्रबुद्धसंज्ञं मतिमाननुबन्धमुपक्रमेत् ।
तस्य संरक्षितव्यं हि मनः प्रलयहेतुतः ॥ ५३ ॥

As regards intoxication and fainting, they are cured automatically soon after the manifestation of the attack by the aggravated *doṣas*. The syncope, however, does not subside without the administration of proper medicines.

Doṣas if acutely aggravated affect the action of speech, mind and body and after entering the site of *elan vital,* that is heart, weaken the individual and bring about absolute unconsciousness in him. Due to syncope, there is absolute loss of consciousness in the individual. A piece of wood or corpse as it were unless proper therapy having immediate action is administered, he would die instantaneously. If a physician comes across a patient suffering from syncope, he should hurry up in rescuing him from the impending calamity as a wise person takes out a pitcher sinking in very deep water much before it touches the bottom.

Application of collyrium, nasal drops, smoke, snuff, needling, burning, causing pain in the nail bed, plucking the hair from the head and body, biting with teeth and rubbing body with

ātmaguptā (*Mucuna prurita* Hook.) are helpful in bringing about consciousness.

Various types of strong alcoholic drinks mixed together with other drugs of pungent taste should be carefully put in his mouth frequently. The physician should further administer the juice of *mātuluṅga* (*Citrus decumana* Linn.), *mahauṣadhā* (*Zingiber officinale* Rosc.), sonchal salt (mixed with wine), sour conjee added with *hiṅgu* (*Ferula narthex* Boiss.) and *marica* (*Piper nigrum* Linn.) until the patient regains consciousness. After that he should be given light diet. Thereafter, his consciouenss should be maintained by various psychological and physical devices and his mind should be diverted from the aetiological factors of unconsciousness. He should be made to remember some surprising events, hear pleasing fine songs, music and other sounds and see wonderful sights. He should also be given purgation, emesis, smoke, collyrium, gargle, blood-letting physical exercise and rough massage. [42–53]

When the *doṣas* involved in the pathogenesis, manifest their actions during the attack phase of the disease, they become weak and the patient gets relief (temporarily). The patient in syncope should be given medicines that produce immediate effect, for example, strong irritant collyruim.

Management of Mada and Mūrchā :

स्नेहस्वेदोपपन्नानां यथादोषं यथाबलम् ।
पञ्च कर्माणि कुर्वीत मूर्च्छायेषु मदेषु च ॥ ५४ ॥
अष्टाविंशत्यौषधस्य तथा तिक्तस्य सर्पिषः ।
प्रयोगः शस्यते तद्वन्महतः षट्पलस्य वा ॥ ५५ ॥
त्रिफलायाः प्रयोगो वा सघृतक्षौद्रशर्करः ।
शिलाजतुप्रयोगो वा प्रयोगः पयसोऽपि वा ॥ ५६ ॥
पिप्पलीनां प्रयोगो वा पयसा चित्रकस्य वा ।
रसायनानां कौम्भस्य सर्पिषो वा प्रशस्यते ॥ ५७ ॥
रक्तावसेकाच्छास्त्राणां सतां सत्त्ववतामपि ।
सेवनान्मदमूर्च्छायाः प्रशाम्यन्ति शरीरिणाम् ॥ ५८ ॥

In the case of intoxication and fainting, the patient should be administered the five elimination therapies, after oleation and fomentation with due regard to the strength and the vitiation of the *doṣas* of the individual. Besides the *Kalyāṇaka* (containing twenty eight drugs), *Mahātiktaka* and *Ṣaṭpala ghṛta*–vide

Cikitsā 7–may be given. *Triphalā* alongwith ghee, honey and sugar, *śilājatu* (mineral pitch), milk, *pippalī* (*Piper longum* Linn.), *citraka* (*Plumbago zeylanica* Linn.) with milk, ten year old ghee and such other elixirs may also be administered. Blood letting, study of (religious) books and devotion to spiritually enlightened good persons also cure intoxication and fainting. [54–58]

तत्र श्लोकौ—

विशुद्धं चाविशुद्धं च शोणितं तस्य हेतवः ।
रक्तप्रदोषजा रोगास्तेषु रोगेषु चौषधम् ॥ ५९ ॥
मदमूर्च्छायसंन्यासहेतुलक्षणभेषजम् ।
विधिशोणितकेऽध्याये सर्वमेतत् प्रकाशितम् ॥ ६० ॥

To sum up :—

Aetiology and signs of pure and impure blood, diseases due to impurity in blood, their treatment, aetiology, signs, symptoms and treatment of intoxication, fainting and syncope—all these are explained in the chapater on "Blood Formation and Regimen Therefor." [59–60]

इत्यग्निवेशकृते तन्त्रे चरकप्रतिसंस्कृते श्लोकस्थाने
विधिशोणितीयो नाम चतुर्विंशोऽध्यायः ॥ २४ ॥

Thus ends the twenty fourth chapter on "Blood Formation and Regimen Therefor" of the *Sūtra* section of Agniveśa's work as redacted by Caraka. [24]

समाप्तो योजनाचतुष्कः ॥ ६ ॥

Thus ends the quadrate on "Inter–relationship of Diseses and Drugs."



पञ्चविंशोऽध्यायः

CHAPTER XXV

अथातो यज्जःपुरुषीयमध्यायं व्याख्यास्यामः ॥ १ ॥
इति ह स्माह भगवानात्रेयः ॥ २ ॥

We shall now expound the chapter on "the Origin of Man and His Diseases".

Thus, said Lord Ātreya. [1–2]

In the quadrate on "Interrelationship of Diseases and Drugs", the six tharapies, viz., *laṅghana* (lightening), *bṛmhaṇa* (nourshing), *rūkṣaṇa* (drying), *snehana* (oleating), *svedana* (fomenting) and *stambhana* (astringent) are described. These therapies can produce the desired effect (i. e. the cure of diseases) only when proper diets and drinks are used. So the present quadrate on diets and drinks is initiated. The chapter on the origin of man and his diseases dealing with the qualities of diets and drinks in brief is being expounded first. There too, the present chapter describing the origin of man and his diseases is specially initiated with a view to determining the qualities of diets and ascertaining the causative factors of diseases for which the six therapies, (lightening etc.) have been described in the preceding quadrate.

पुरा प्रत्यक्षधर्माणं भगवन्तं पुनर्वसुम् ।
समेतानां महर्षीणां प्रादुरासीदियं कथा ॥ ३ ॥
आत्मेन्द्रियमनोर्थानां योऽयं पुरुषसंज्ञकः ।
राशिरस्यामयानां च प्रागुत्पत्तिविनिश्चये ॥ ४ ॥

Once upon a time sages assembled together before Lord Punarvasu who had the direct realisation of the virtuous qualities. There, a discussion on the determination of the origin of man—an aggregate of soul, senses, mind and objects and his diseases, was initiated. [3–4]

Kāśirāja's doubt :

तदन्तरं काशिपतिर्वामको वाक्यमर्थवित् ।
व्याजहारर्षिसमितिमुपसृत्याभिवाद्य च ॥ ५ ॥
किन्नुभोः पुरुषो यज्जस्तज्जास्तस्यामयाः स्मृताः ।
न वेत्युक्ते नरेन्द्रेण प्रोवाचर्षीन् पुनर्वसुः ॥ ६ ॥
सर्व एवामितज्ञानविज्ञानच्छिन्नसंशयाः ।
भवन्तश्छेत्तुमर्हन्ति काशिराजस्य संशयम् ॥ ७ ॥

Thereafter, Vāmaka, the king of Kāśī, who was well versed in the science of medicine approached the assembly of sages with respect and asked the following question : Do the diseases also originate from the same source as man or not ? At this, Lord Punarvasu directed the sages as follows : "You are all enlightened, with your doubts fully cleared by vertue of your unlimited knowledge and skill. You are capable of clarifying the point raised by the King of Kāśī. [5–7]

Another reading of the second line of the verse No. 7 is "भवन्तोऽर्हन्ति न श्लेत्तुं काशिराजे च संशयम् ।"

Ātmaja school of Pārīkṣi Maudgalya :

पारीक्षिस्तत्परीक्ष्याग्रे मौद्गल्यो वाक्यमब्रवीत् ।
आत्मजः पुरुषो रोगाश्चात्मजाः कारणं हि सः ॥ ८ ॥
स चिनोत्युपभुङ्क्ते च कर्म कर्मफलानि च ।
नह्यृते चेतनाधातोः प्रवृत्तिः सुखदुःखयोः ॥ ९ ॥

Pārīkṣi, a descendant of Mudgala, having examined it said, "the living being originates from the soul and so the diseases also originate from the soul; thus it is the soul which is the root cause of living beings and their diseases. The soul alone collects and enjoys the actions and their results respectively. Happiness (that is freedom from diseases) and miseries (that is affliction with diseases) can never occur without the soul. [8–9]

The following questions are answered in this verse :

1. What is the origin of living beings and diseases ?
2. Is the origin of both of them the same ?

How to ascertain that the origin of living beings and their diseases is the same ? It is the soul which is responsible for collecting all actions which in their turn cause diseases or otherwise.

Sattva and Rasa Schools :

शरलोमा तु नेत्याह न ह्यात्माऽऽत्मानमात्मना ।
योजयेद्व्याधिभिर्दुःखैर्दुःखद्वेषी कदाचन ॥ १० ॥
रजस्तमोभ्यां तु मनः परीतं सत्त्वसंज्ञकम् ।
शरीरस्य समुत्पत्तौ विकाराणां च कारणम् ॥ ११ ॥
वार्योविदस्तु नेत्याह न ह्येकं कारणं मनः ।
नर्ते शरीराच्छारीररोगा न मनसः स्थितिः ॥ १२ ॥
रसजानि तु भूतानि व्याधयश्च पृथग्विधाः ।
आपो हि रसवत्यस्ताः स्मृता निर्वृत्तिहेतवः ॥ १३ ॥

araloman on the other hand was of the view that the soul

which is by nature averse to all miseries cannot by himself be responsible for bringing about diseases or other miseries. It is the mind (*sattva*) covered with *rajas* and *tamas* which causes the body (of the living being) as well as its diseases.

Vāryovida did not agree with Śaraloman and said, "The mind alone cannot be the cause. Neither the physical diseases nor mind itself can exist without the body.

Living beings and their various diseases are in fact caused by the *rasa* (product of nutrition after digestion). As water abounds in *rasadhātu*, it is the ultimate cause of living beings as well as their diseases [10–13]

According to Śaraloman, the mind covered with *rajas* and *tamas* (not otherwise) alone is the root cause of living beings as well as their diseases. Vāryovida, however, is of the view that even the mind cannot exist without the body, let alone the diseases.

Six Dhātu School :

हिरण्याक्षस्तु नेत्याह न ह्यात्मा रसजः स्मृतः ।
नातीन्द्रियं मनः सन्ति रोगाः शब्दादिजास्तथा ॥ १४ ॥
षट्धातुजस्तु पुरुषो रोगाः षट्धातुजास्तथा ।
राशिः षड्धातुजो ह्येष सांख्यैराद्यैः प्रकीर्तितः ॥ १५ ॥

Hiraṇyākṣa was not in favour of accepting *rasa* (product of nutrition after digestion) as the origin of soul. He was of the view that as neither *Ātman* (soul) nor the mind is perceptible, none of them can be said to originate from *rasa*. Similarly all diseases cannot originate from the *rasa*. There are diseases which are caused by unfavourable sound etc. So Hiraṇyākṣa concluded that living beings as well as their diseases originate from six *dhātus*. According to the Śāṁkhya system of philosophy, the six *dhātus* consist of *Ātman* and five *bhūtas (pṛthvī, ap, tejas, vāyu* and *ākāśa)*. [14–15]

Mātā Pitā School :

तथा ब्रुवाणं कुशिकमाह तन्नेति कौशिकः ।
कस्मान्मातापितृभ्यां हि विना षड्धातुजो भवेत् ॥ १६ ॥
पुरुषः पुरुषाद्गौर्गोरश्वादश्वः प्रजायते ।
पित्र्या मेहादयश्चोक्ता रोगास्तावत्र कारणम् ॥ १७ ॥

Kauśika did not agree with the above view of Hiraṅyākṣa. How could the living beings be born simply out of the six *dhātus* without reference to their parents. A human being is

born out of another human being ; a cow out of a cow ; a horse out of a horse. It is a well known fact that diseases like *prameha* or obstinate urinary disorders including diabetes mellitus, *kuṣṭha* or obstinate skin diseases including leprosy and piles are hereditary in nature. Thus, according to Kauśika, the parents represent the root cause of living beings as well as diseases. [16–17]

Karman School :

भद्रकाप्यस्तु नैत्याह नह्यन्धोऽन्धात् प्रजायते ।
मातापित्रोरपि च ते प्रागुत्पत्तिर्न युज्यते ॥ १८ ॥
कर्मजस्तु मतो जन्तुः कर्मजास्तस्य चामयाः ।
नह्यृते कर्मणो जन्म रोगाणां पुरुषस्य वा ॥ १९ ॥

Disagreeing with the above view, Bhadrakāpya said, "It is not that the progeny of blind parents is invariably blind. Moreover, if Kauśika's view regarding parental origination of living beings and diseases is accepted, how could the parents themselves be born at the primordial stage ? So the living beings as well as their diseases originate from *karman* (the past action). For, neither living beings nor diseases can be born without *karman*. [18–19]

Bharadwaja's school of Nature :

भरद्वाजस्तु नैत्याह कर्ता पूर्वं हि कर्मणः ।
दृष्टं न चाकृतं कर्म यस्य स्यात् पुरुषः फलम् ॥ २० ॥
भावहेतुः स्वभावस्तु व्याधीनां पुरुषस्य च ।
खरद्रवचलोष्णत्वं तेजोन्तानां यथैव हि ॥ २१ ॥

Bharadvāja refuted the arguments put forth by Bhadrakāpya and observed, "The *karman* always presupposes the existence of an agent. There is no evidence to show that an action even if not performed can result in the form of the creation of a living being." So Bharadvāja concluded, *svabhāva* (nature) is the root cause of the existence of living beings as well as diseases. For example, it is by nature that *pṛthvī*, *ap*, *tajas* and *vāyu* have roughness, liquidity, heat and mobility respectively. [20–21]

Prajāpati and Kāla :

काङ्कायनस्तु नैत्याह न ह्यारम्भफलं भवेत् ।
भवेत् स्वभावाद्भावानामसिद्धिः सिद्धिरेव वा ॥ २२ ॥
स्रष्टा त्वमितसङ्कल्पो ब्रह्मापत्यं प्रजापतिः ।
चेतनाचेतनस्यास्य जगतः सुखदुःखयोः ॥ २३ ॥

तन्नेति भिक्षुरात्रेयो न ह्यपत्यं प्रजापतिः।
प्रजाहितैषी सततं दुःखैर्युञ्ज्यादसाधुवत् ॥ २४ ॥
कालजस्त्वेव पुरुषः कालजास्तस्य चामयाः।
जगत् कालवशं सर्वं कालः सर्वत्र कारणम् ॥ २५ ॥

Disagreeing with Bharadvāja, Kāṅkāyana said that if *Svabhāva* (nature) is taken to be the root cause of living beings it would mean that indvidual efforts (e. g. performance of rituals, cultivation, study etc.,) are altogether useless. Accomplishment or otherwise of an object would then depend not on individual action but on *svabhāva* (nature) itself. So he concluded that *prajāpati*, the son of Brahmā with his infinite creative powers will represent the origin of the happiness and misery of the world-sentient as well as insentient.

Bhikṣu Ātreya, refuting the above view said that interested in the well being of the entire creation as he is, *prajāpati* cannot afford to bring about miseries for his subjects like any other cruel human being. So Bhikṣu Ātreya concluded that living beings as well as their diseases are caused by *kāla* (time)–the whole universe is conditioned by *kāla* and *kāla* is the causative factor for all. [22–25]

Punarvasu Ātreya's conclusion :

तथर्षीणां विवदतामुवाचेदं पुनर्वसुः।
मैवं वोचत तत्त्वं हि दुष्प्रापं पक्षसंश्रयात् ॥ २६ ॥
वादान् सप्रतिवादान् हि वदन्तो निश्चितानिव।
पक्षान्तं नैव गच्छन्ति तिलपीडकवद्गतौ ॥ २७ ॥
मुक्त्वैवं वादसङ्घट्टमध्यात्ममनुचिन्त्यताम्।
नाविधूते तमःस्कन्धे ज्ञेये ज्ञानं प्रवर्तते ॥ २८ ॥
येषामेव हि भावानां संपत् संजनयेन्नरम्।
तेषामेव विपद्व्याधीन्विविधान्समुदीरयेत् ॥ २९ ॥

During the course of this controversial discussion of the sages, Lord Punarvasu observed, "Please to not enter into such a controversy ; it is difficult to arrive at the truth by taking sides with its partial aspects. Those who consider the varying controversial aspects of the truth as established facts, go on moving around (unnecessary arguments) without reaching the goal like a person sitting on the oil press (who goes on moving all along without a pause). So you should get rid of the riddle of arguments

and try to pursue the real truth. One cannot attain real knowledge without shunning one's bias for the partial aspects of the truth.

The very same factors, which, in the state of their wholesome combination, are responsible for the creation of living beings, in the state of their unwholesome combination are responsible for the various diseases. [26–29]

The discussion of the sages assembled in the seminar took into account only the partial aspects of the problem and as such they did not find favour with Lord Punarvasu. He compared the enthusiasts entering into such controversial issues with a person sitting on an oil press who even though goes on moving around does not come to any fixed point.

Enhancing causes :

अथात्रेयस्य भगवतो वचनमनुनिशम्य पुनरेव वामकः काशिपतिरुवाच भगवन्तमात्रेयं—भगवन् ! संपन्निमित्तजस्य पुरुषस्य विपन्निमित्तजानां च रोगाणां किमभिवृद्धिकारणमिति ॥ ३० ॥

तमुवाच भगवानात्रेयः—हिताहारोपयोग एक एव पुरुषवृद्धिकरो भवति, अहिताहारोपयोगः पुनर्व्याधिनिमित्तमिति ॥ ३१ ॥

एवंवादिनं भगवन्तमात्रेयमग्निवेश उवाच—कथमयि भगवन् ! हिताहितानामाहारजातानां लक्षणमनपवादमभिजानीमहे; हितसमाख्यातानामाहारजातानामहितसमाख्यातानां च मात्राकालक्रियाभूमिदेहदोषपुरुषावस्थान्तरेषु विपरीतकारित्वमुपलभामह इति ॥ ३२ ॥

After having listened to Lord Punarvasu, Vāmaka, the king of Kāśi enquired, "Oh ! Lord, what are these factors whose wholesome and unwholesome combinations are responsible for the growth of living beings and their diseases.

Lord Ātreya said, "wholesome food is one of the causes for the growth of living beings and unwholesome food for the growth of diseases."

Agniveśa then asked, "How shall we correctly distinguish between wholesome and unwholesome food ? In actual practice we find that the so called wholesome and unwholesome food articles bring about opposite effects, depending upon the variations in dose, time, method of preparation, habitat, constitution of the body, disease and the age of the individual. [30–32]

The wholesome and unwholesome food articles are the causative factors *par excellence* for the growth of living beings and their diseases respectively. This however does not exculde the possibility of the exis-

tence of other factors like regime including sleep and sounds etc., for this purpose.

Agnivaśa questions the absolute wholesomeness or otherwise of food articles. Even if a given food article is stated to be wholesome, in actual practice it is not always so. For example, red variety of *śāli* rice (*Oryza sativa* Linn.) is regarded as a wholesome food article but if taken in smaller or larger quantity, it becomes unwholesome. Because of its lightness, it is not wholesome, if taken in winter by an individual having strong digestive power. So the time factor plays an important role in determining the wholesomeness of the food. So is the case with the method of preparation. The *śāli* rice, if not well cooked or if not well strained, becomes unwholesome because of the defective method of preparation. The same *śāli* rise, if grown in a marshy land is unwholesome. For fatty persons, it is also unwholesome, because, for them heavy but non-nutritious food should be prescribed–cf. *Sūtra* 21 : 20. In the event of the predominance of *vāta* or in the case of diseases due to the vitiation of *vāta*, the intake of *śāli* rice is not prescribed. Similarly, in the case of a living being, food articles having bitter taste are wholesome during childhood because of the predominance of *kapha* in that age but the same are unwholesome in old age when *vāta* is predominant.

It is not difficult to cite examples showing the wholesomeness of the so called unwholesome food articles, depending on the variations in dose etc.

Sama and Viṣama diets :

तमुवाच भगवानात्रेयः—यदाहारजातमग्निवेश ! समांश्चैव शरीरधातून् प्रकृतौ स्थापयति विषमांश्च समीकरोतीत्येतद्धितं विद्धि, विपरीतं त्वहितमिति; इत्येतद्धिताहितलक्षणमनपवादं भवति ॥ ३३ ॥

एवंवादिनं च भगवन्तमात्रेयमग्निवेश उवाच—भगवन् ! न त्वेतदेवमुपदिष्टं भूयिष्ठकल्पाः सर्वभिषजो विज्ञास्यन्ति ॥ ३४ ॥

Lord Punarvasu replied, "The food articles which maintain the equilibrium of bodily *dhātus* and help in eliminating the disturbance of their equilibrium are to be regared as wholesome; otherwise they are unwholesome. These are the most accurate definitions of wholesome and unwholesome food articles."

Agniveśa asked again, "This type of general definition will not be comprehensible by all kinds of physicians." [33–34]

Agniveśa is again not satisfied with the explanation given by Lord Punarvasu with regard to wholesomeness and unwholesomeness of food articles. The above definition, no doubt, brings to light the distinctive features of wholesome and unwholesome food articles but it does not

specify the variation in dosage etc., leading to the wholesomeness or unwholesomeness of given food articles (for example *śāli* rice etc.,), and in the absence of such specifications it would not be possible for all physicians to ascertain the wholesomeness or otherwise of different types of food.

Multiplicity of dietetic factors :

तमुवाच भगवानात्रेयः—येषां हिं विदितमाहारतत्वमग्निवेश ! गुणतो द्रव्यतः कर्मतः सर्वावयवशश्च मात्रादयो भावाः, त एतदेवमुपदिष्टं विज्ञातुमुत्सहन्ते। यथा तु खल्वेतदुपदिष्टं भूयिष्ठकल्पाः सर्वभिषजो विज्ञास्यन्ति, तथैतदुपदेक्ष्यामो मात्रादीन् भावानुदाहरन्तः; तेषां हि बहुविधविकल्पा भवन्ति। आहारविधिविशेषांस्तु खलु लक्षणतश्चावयवतश्चानुव्याख्यास्यामः ॥ ३५ ॥

Lord Punarvasu replied, "Such of the physicians as are conversant with the food articles themselves *(dravya)* their properties, action, dosage etc., in all respects will find no dfficulty in ascertaining the wholesomeness or otherwise of a given food article. With a view to guarding the physicians of all categories, we shall explain the various specifications of food articles. It is however not possible to enumerate the dosage etc., of these food articles as their variations are too many to be specified. As to the dietetic variations, they will be explained in general and specific terms. [35]

The properties of food articles include heaviness, lightness etc. Food articles themselves *(dravya)* relate to their composition in terms of *mahābhūtas*. For example, some food articles are dominated by *apmhābhūta*, some by *agnimahābhūta* etc. This might also relate to varieties of food articles like *śāli* rice. Action of food articles implies their pharmacological and therapeutic effects on a human body. For example, certain food articles are nourishing and some others are invigorating. The other aspects of food articles relate to their *rasa* (taste), *vīrya* (potentiality), *vipāka* (taste of the food after the process of metabolism) and *prabhāva* (specific action).

All physicians are not alike—some enlightened, some mediocre and some are ignorant. The specifications of food articles to be explained subsequently will be useful for the mediocre and ignorant types of physicians. For the enlightened ones, they will serve as guide lines and enable them to ascertain the wholesomeness or otherwise of even food articles not mentioned.

Origin of deitetic materials :

तद्यथा—आहारत्वमाहारस्यैकविधमर्थाभेदात्; स पुनर्द्वियोनिः, स्थावरजङ्गमात्मकत्वात्; द्विविध-प्रभावः, हिताहितोदर्कविशेषात्; चतुर्विधोपयोगः, पाना-

शनभक्ष्यलेह्योपयोगात्; षडास्वादः, रसभेदतः षड्विधत्वात्; विंशतिगुणः, गुरुलघुशीतोष्णस्निग्धरूक्षमन्दतीक्ष्णस्थिरसरमृदुकठिनविशदपिच्छिलश्लक्ष्णखर-सूक्ष्मस्थूलसान्द्रद्रवानुगमात्; अपरिसंख्येयविकल्पः, द्रव्यसंयोगकरणबाहुल्यात् ॥ ३६ ॥

Defined in general terms, food includes all edible substances. From the stand point of the source, food articles are of two types, *viz.*, vegetable products and animal products. From the point of view of specific ation, food articles can again be classified into two *viz.*, some with ultimate wholesome effect and some others, otherwise. They can be taken in four ways *viz.*, as drinks, as eatables, as chewables and as lickables (linctus). Their tastes are six, depending upon the effect of the food article on the tongue (taste buds). Their qualities are twenty; *viz.*, heaviness, lightness, cold, hot, unctuousness, dryness dullness, sharpness, stability, fluidity, softness, hardness, non-sliminess, sliminess, smoothness, roughness, subtleness, grossness, solidity and liquidity. Such variations are innumerable, depending upon the combination and preparation of food articles. [36]

The qualities like *paratva* predominance etc., to be explained later (*Sūtra* 26 : 29–30) are not included here inasmuch as they do not serve any useful purpose in determining the wholesomeness or otherwise of food articles. *Saṁyoga* (combination) and *karaṇa* (method of preparation of food articles) are the two qualities belonging to this category; they have their utility in this connection. They are included here by implication.

तस्य खलु ये ये विकारावयवा भूयिष्ठमुपयुज्यन्ते, भूयिष्ठकल्पानां च मनुष्याणां प्रकृत्यैव हिततमाश्चाहिततमाश्च, तांस्तान् यथावदुपदेक्ष्यामः ॥ ३७ ॥

Such of the preparations of food articles as are mostly used and as are by nature the most wholesome or unwholesome to the majority of human beings are now being properly explained. [37]

Most wholesome dietetic articles :

तद्यथा—लोहितशालयः शूकधान्यानां पथ्यतमत्वे श्रेष्ठतमा भवन्ति, मुद्गाः शमीधान्यानाम्, आन्तरिक्षमुदकानां, सैन्धवं लवणानां, जीवन्तीशाकं शाकानाम्, ऐणेयं मृगमांसानां, लावः पक्षिणां, गोधा विलेशयानां, रोहितो मत्स्यानां, गव्यं सर्पिः सर्पिषां, गोक्षीरं क्षीराणां, तिलतैलं स्थावरजातानां स्नेहानां, वराहवसा आनूपमृगवसानां, चुलुकीवसा मत्स्यवसानां, पाकहंसवसा जलचरविहङ्गवसानां, कुक्कुटवसा विष्किरशकुनिवसानां, अजमेदः शाखादमेदसां, शृङ्गवेरं कन्दानां, मृद्वीका फलानां, शर्करेक्षुविकाराणाम्, इति प्रकृत्यैव हिततमानामाहारविकाराणां प्राधान्यतो द्रव्याणि व्याख्यातानि भवन्ति ॥ ३८ ॥

The following are the important food articles and their preparations which are by nature wholesome *par-excellence* :

Categories	Best among the wholesome ones
1. Paddy having bristles	red *Śāli* rice (*Oryza sativa* Linn.)
2. Pulses	*Mudga* (*Phaseolus mungo* Linn.)
3. Various types of drinking water	rain water collected before fall on the ground.
4. Salts	*saindhava* (rock salt)
5. Pot herbs	*jīvantī* (*Leptadenia reticulata* W. and A.)
6. (Meat of) animals	*eṇa* (antelope)
7. (Meat of) birds	*lāva* (common quail)
8. (Meat of) animals iiving in holes	*godhā* (inguana)
9. Fish	*rohita*
10. Ghee	cow ghee
11. Milk	cow milk
12. Vegetable fats	til oil
13. Fats of marshy animals	lard
14. Fish fat	fat of *culukī* (Gangatic dolphin)
15. Fats of aquatic brids	fat of *pākahaṁsa* (white swan)
16. Fats of gallinaceous types of birds.	fat of hen
17. Fats of branch eating animals.	fat of goat
18. Rhizomes and roots	ginger
19. Fruits	grapes
20. Preparations of sugar cane.	*śarkarā* (sugar) [38]

The use of ' *tamap*' *pratyaya* in '*śreṣṭhatama*' indicating the superlative degree shows that the specific food articles like red *śāli* rice are the best available ones among the food articles belonging to that class. Alternately the superlative degree may be taken to be silent in this context as it is in the expressions like "युधिष्ठिरः श्रेष्ठतमः कुरूणाम्" (Yūdhiṣṭhira is excellent among Kurus). Among the leafy vegetables *kākamācī* (*Solanum nigurm* Linn.) is known to be an elixir and a corrective for the vitiation of all the three *doṣas*. But from the point of view of regime for living beings possessing a normal health, *jīvantī* certainly serves as the best food article among the leafy vegetables. Again *kākamācī* (*Solanum*

nigrum Linn.) cannot be accepted as an excellent leafy vegetable because if it is stale, it may cause death.

Meat of *godhā* (inguana) and *rohita* fish cause the vitiation of *kapha* and *pitta*. Still they constitute food articles *par excellence* among the animals that live in holes and water respectively. Drugs are of three types–some serve as corrective for the vitiation of *doṣas*, some cause vitiation of *doṣas* and some others help in the maintenance of positive health (*Sūtra* 1 : 67). So even if a food article is liable to vitiate *doṣas*, it may still serve as a wholesome food article, depending on the seasonal propriety. The wholesomeness of food articles in relation to living being possessing normal health is a separate property in itself, irrespective of the fact that the given food article alleviates or vitiates the *doṣas*.

Most unwholesome articles :

अहिततमानप्युपदेक्ष्यामः—यवकाः शूकधान्यानामपथ्यतमत्वेन प्रकृष्टतमा भवन्ति, माषाः शमीधान्यानां, वर्षानादेयमुदकानाम्, ऊषरं लवणानां, सर्षपशाकं शाकानां, गोमांसं मृगमांसानां, काणकपोतः पक्षिणां, भेको बिलेशयानां, चिलिचिमो मत्स्यानाम्, अविकं सर्पिः सर्पिषाम्, अविक्षीरं क्षीराणां, कुसुम्भस्नेहः स्थावरस्नेहानां, महिषवसा आनूपमृगवसानां, कुम्भीरवसा मत्स्यवसानां, काकमद्गुवसा जलचरविहङ्गवसानां, चटकवसा विष्किरशकुनिवसानां, हस्तिमेदः शाखादमेदसां, निकुचं फलानाम्, आलुकं कन्दानां, फाणितमिक्षुविकाराणाम्, इति प्रकृत्यैवाहिततमानामाहारविकाराणां प्रकृष्टतमानि द्रव्याणि व्याख्यातानि भवन्ति; (इति) हिताहितावयवो व्याख्यात आहारविकाराणाम् ॥ ३९ ॥

We shall now explain the most unwholesome ones :—

Categories	Most unwholesome ones
1. Paddy having bristles	*yavaka* (a variety of *Hordeum vulgare* Linn.)
2. Pulses	*māṣa* (*Phaseolus radiatus* Linn.)
3. Various types of drinking water	river water in rainy season.
4. Salts	*ūṣara* (salt collected/prepared from saline soil)
5. Pot herbs	mustard
6. (Meat of) animals	beef
7. (Meat of) brids	young dove
8. (Meat of) animals living in holes	frog
9. Fish	*cilicima* (?)
10. Ghee	ghee of sheep milk
11. Milk	sheep milk

Categories	Most unwholesome ones
12. Vegetable fats	oil from *kusumbha* (*Canthamus tinctorius* Linn.)
13. Fats of marshy animals	fat of buffalo
14. Fats of aquatic animals	fat of *kumbhīra* (crocodile)
15. Fats of aquatic animals	Fat of *kākamadgu* (water foul)
16. Fats of gallinaceous types of brids	fat of *caṭaka* (sparrow)
17. Fats of branch eating animals	fat of elephant
18. Fruits	*nikuca* (*Atrocarpus nikucha* Roxb.)
19. Rhizomes and roots	*āluka* (?)[1]
20. Preparations of sugar cane	*phāṇita* (treacle)

Thus the wholesomeness and unwholesomeness of food articles have been explained. [39]

Most important drugs, actions, factors :

अतो भूयः कर्मौषधानां च प्राधान्यतः सानुबन्धानि द्रव्याण्यनुव्याख्यास्यामः। तद्यथा—अन्नं वृत्तिकराणां श्रेष्ठम्, उदकमाश्वासकराणां (सुरा श्रमहराणां), क्षीरं जीवनीयानां, मांसं बृंहणीयानां, रसस्तर्पणीयानां, लवणमन्नद्रव्यरुचिकराणाम्, अम्लं हृद्यानां, कुक्कुटो बल्यानां, नक्ररेतो वृष्याणां, मधु श्लेष्मपित्तप्रशमनानां, सर्पिर्वातपित्तप्रशमनानां, तैलं वातश्लेष्मप्रशमनानां, वमनं श्लेष्महराणां, विरेचनं पित्तहराणां, वस्तिर्वातहराणां, स्वेदो मार्दवकराणां, व्यायामः स्थैर्यकराणां, क्षारः पुंस्त्वोपघातिनां, (तिन्दुकमनन्नद्रव्यरुचिकराणाम्,) आमं कपित्थमकण्ठ्यनाम्, आविकं सर्पिरहृद्यानाम्, अजाक्षीरं शोषघ्नस्तन्यसात्म्यरक्तसांग्राहिकरक्तपित्तप्रशमनानाम्, अविक्षीरं श्लेष्मपित्तजनानां, महिषीक्षीरं स्वप्नजननानां, मन्दकं दध्यभिष्यन्दकराणां, गवेधुकान्नं कर्शनीयानाम्, उद्दालकान्नं विरूक्षणीयानाम्, इक्षुर्मूत्रजननानां, यवाः पुरीषजननानां, जाम्बवं वातजननानां, शष्कुल्यः श्लेष्मपित्तजननानां, कुलत्था अम्लपित्तजननानां, माषाः श्लेष्मपित्तजननानां, मदनफलं वमनास्थापनानुवासनोपयोगिनां, त्रिवृत् सुखविरेचनानां, चतुरङ्गुलो मृदुविरेचनानां, स्नुकपयस्तीक्ष्णविरेचननां, प्रत्यक्पुष्पा शिरोविरेचनानां, विडङ्गं क्रिमिघ्नानां, शिरीषो विषघ्नानां, खदिरः कुष्ठघ्नानां, रास्ना वातह-

1. Cakrapāṇi seems to favour the reading "मूलकं कन्दानाम्" cf. Cakrapāṇi's commentary on *Sūtra* 27 : 168. If this reading is to be adopted, radish is to be regarded as the most unwholesome one among roots.

राणाम्, आमलकं वयःस्थापनानां, हरीतकी पथ्यानाम्, एरण्डमूलं वृष्यवातहराणां, पिप्पलीमूलं दीपनीयपाचनीयानाहप्रशमनानां, चित्रकमूलं दीपनीय पाचनीयगुदशोथार्शःशूलहराणां, पुष्करमूलं हिक्काश्वासकासपार्श्वशूलहराणां, मुस्तं सांग्राहिकदीपनीयपाचनीयानाम्, उदीच्यं निर्वापणदीपनीयपाचनीयच्छर्द्यतीसारहराणां, कट्वङ्गं सांग्राहिकपाचनीयदीपनीयानाम्, अनन्ता सांग्राहिकरक्तपित्तप्रशमनानाम्, अमृता सांग्राहिकवातहरदीपनीयश्लेष्मशोणितविबन्धप्रशमनानां, बिल्वं सांग्राहिकदीपनीयवातकफप्रशमनानाम्, अतिविषा दीपनीयपाचनीयसांग्राहिकसर्वदोषहराणाम्, उत्पलकुमुदपद्मकिञ्जल्कः सांग्राहिकरक्तपित्तप्रशमनानां, दुरालभा पित्तश्लेष्मप्रशमनानां, गन्धप्रियङ्गुः शोणितपित्तश्लेष्मप्रशमनानां, कुटजत्वक् श्लेष्मपित्तरक्तसांग्राहिकोपशोषणानां, काश्मर्यफलं रक्तसांग्राहिकरक्तपित्तप्रशमनानां, पृश्निपर्णी सांग्राहिकवातहरदीपनीय वृष्याणां, विदारिगन्धा वृष्यसर्वदोषहराणां, बला सांग्राहिकबल्यवातहराणां, गोक्षुरको मूत्रकृच्छ्रानिलहराणां हिङ्गुनिर्यासश्छेदनीयदीपनीयानुलोमिकवातकफप्रशमनानाम्, अम्लवेतसो भेदनीयदीपनीयानुलोमिकवातश्लेष्महराणां, यावशूकः स्रंसनीयपाचनीयार्शोघ्नानां, तक्राभ्यासो ग्रहणीदोषशोफार्शोघृतव्यापत्प्रशमनानां, क्रव्यान्मांसरसाभ्यासो ग्रहणीदोषशोषार्शोघ्नानां, क्षीरघृताभ्यासो रसायनानां, समघृतसक्तुप्राशाभ्यासो वृष्योदावर्तहराणां, तैलगण्डूषाभ्यासो दन्तबलरुचिकराणां, चन्दनं दुर्गन्धहरदाहनिर्वापणलेपनानां, रास्नागुरुणी शीतापनयनप्रलेपनानां, लामज्जकोशीरं दाहत्वग्दोषस्वेदापनयनप्रलेपनानां, कुष्ठं वातहराभ्यङ्गोपनाहोपयोगिनां, मधुकं चक्षुष्यवृष्यकेश्यकण्ठ्यवर्ण्यविरजनीयरोपणीयानां, वायुः प्राणसंज्ञाप्रदानहेतूनाम्, अग्निरामस्तम्भशीतशूलोद्वेपनप्रशमनानां, जलं स्तम्भनीयानां, मृद्भृष्टलोष्ट्रनिर्वापितमुदकं तृष्णाच्छर्द्यतियोगप्रशमनानाम्, अतिमात्राशनमामप्रदोषहेतूनां, यथाग्न्यभ्यवहारोऽग्निसन्धुक्षणानां, यथासात्म्यं चेष्टाभ्यवहारौ सेव्यानां, कालभोजनमारोग्यकराणां, तृप्तिराहारगुणानां, वेगसन्धारणमनारोग्यकराणां, मद्यं सौमनस्यजननानां मद्याक्षेपो धीधृतिस्मृतिहराणां, गुरुभोजनं दुर्विपाककराणाम्, एकाशनभोजनं सुखपरिणामकराणां, स्त्रीष्वतिप्रसङ्गः शोषकराणां, शुक्रवेगनिग्रहः षाण्ड्यकराणां, पराघातनमन्नाश्रद्धाजननानाम्, अनशनमायुषो ह्रासकराणां, प्रमिताशनं कर्शनीयानाम्, अजीर्णाध्यशनं ग्रहणीदूषणानां, विषमाशनमग्निवैषम्यकराणां, विरुद्धवीर्याशनं निन्दितव्याधिकराणां, प्रशमः पथ्यानां, आयासः सर्वापथ्यानां, मिथ्यायोगो व्याधिकराणां, रजस्वलाभिगमनमलक्ष्मीमुखानां, ब्रह्मचर्यमायुष्याणां, परदाराभिगमनमनायुष्याणां, सङ्कल्पो वृष्याणां, दौर्मनस्यमवृष्याणां, अयथाबलमारम्भः प्राणोपरोधिनां, विषादो रोगवर्धनानां, स्नानं श्रमहराणां, हर्षः प्रीणनानां, शोकः शोषणानां, निवृत्तिः पुष्टिकराणां, पुष्टिः स्वप्नकराणाम्, अतिस्वप्नस्तन्द्राकराणां, सर्वरसाभ्यासो बलकराणाम्, एकरसाभ्यासो दौर्बल्यकराणां, गर्भशल्यमाहार्याणाम्, अजीर्णमुद्धार्याणां, बालो मृदुभेषजीयानां, वृद्धो याप्यानां, गर्भिणी तीक्ष्णौषधव्यवायव्यायामवर्जनीयानां, सौमनस्यं गर्भधारणानां, सन्निपातो दुश्चिकित्स्यानाम्, आमविषमचिकित्स्यानां, ज्वरो रोगाणां, कुष्ठं दीर्घरोगाणां, राजयक्ष्मा रोगसमू-

हानां, प्रमेहोऽनुषङ्गिणां, जलौकसोऽनुशस्त्राणां, बस्तिस्तन्त्राणां, हिमवानौषधिभूमीनां, सोम ओषधीनां, मरुभूमिरारोग्यदेशानाम्, अनूपोऽहितदेशानाम्, निर्देशकारित्वमातुरगुणानां, भिषक् चिकित्साङ्गानां, नास्तिको वर्ज्यानां, लौल्यं क्लेशकराणाम्, अनिर्देशकारित्वमरिष्टानां, अनिर्वेदो वार्तलक्षणानां, वैद्यसमूहो निःसंशयकराणां, योगो वैद्यगुणानां, विज्ञानमौषधीनां, शास्त्रसहितस्तर्कः साधनानां, संप्रतिपत्तिः कालज्ञानप्रयोजनानाम्, अव्यवसायः कालातिपत्तिहेतूनां, दृष्टकर्मता निःसंशयकराणाम्, असमर्थता भयकराणां, तद्विद्यसंभाषा बुद्धिवर्धनानाम्, आचार्यः शास्त्राधिगमहेतूनाम्, आयुर्वेदोऽमृतानां, सद्वचनमनुष्ठेयानाम्, असद्ग्रहणं सर्वाहितानां, सर्वसन्न्यासः सुखानामिति ॥ ४० ॥

We shall describe some more drugs, factors and diets that are important from the point of view of their utilities and actions (They are as follows).

Best/wholesome/unwholesome/Diet/Drug/Regimen	**Properties/Actions**
1. Anna or food	sustenance of life.
2. Water	production of soothing effect.
3. Wine	dispelling fatigue.
4. Milk	invigorating.
5. Meat	nourishing.
6. Meat soup	refreshing.
7. Salt	bringing about deliciousness in food.
8. Sour things	having good taste.
9. Meat of cock	strength promoting.
10. Semen of crocodile	having aphrodisiac action.
11. Honey	alleviating *kapha* and *pitta*.
12. Ghee	alleviating *vāta* and *pitta*.
13. Sesamum oil	alleviating *vāta* and *kapha*.
14. Emesis	eliminating *kapha*.
15. Purgation	eliminating *pitta*.
16. Enema (both *anuvāsana* and *āsthāpana* types	eliminating *vāta*
17. Fomentation	bringing about tenderness in the body.
18. Exercise	bringing about firmness.
19. Alkalies	causing impotency.
20. *Tinduka* (*Diospyros peregrina* Gurke)	bringing about deliciousness in non-dietetic food articles.

Best/wholesome/unwholesome/Diet/Drug/Regimen	**Properties/Actions**
21. Unripe *kapittha* (*Feronia limonia* Swingle)	producing harmful effect on throat.
22. Ghee of sheep milk	producing bad effect on heart.
23. Goat milk	producing wholesome and galactogogue effect, and curing consumption, and *raktapitta* (a disease characterised by bleeding from different parts of the body.
24. Sheep milk	vitiating *kapha* and *pitta*.
25. Buffalo milk	inducing sleep.
26. In complete formation of curd	obstructing channels of circulation.
27. Food prepared of *gavedhuka* (*Triticum aestivum* Linn.)	emaciating.
28. Food prepared of *uddālaka* (?)	drying.
29. Sugar cane	producing diuretic effect.
30. Barley	increasing the quantity of faeces.
31. *Jumbu* (*Syzygium cumini* Skeels)	aggravating *vāta*.
32. *Śaṣkuli* type of pastry	aggravating *pitta* and *kapha*.
33. *Kulattha* (*Dolichos biflorus* Linn.)	causing *amlapitta* (acid dyspepsia)
34. *Māṣa* (*Phaseolus radiatus* Linn.)	aggravating *kapha* and *pitta*.
35. Fruit of *madana* (*Randia dumetorum* Lam.)	for being used in emesis, *āsthāpana* and *anuvāsana* types of enema.
36. *Trivṛt* (*Operculina turpethum* R. B.)	causing easy purgation.
37. *Āragvadha* (*Cassia fistula* Linn.)	causing mild purgation.
38. Milk of *snuhī* (*Euphorbia nerifolia* Linn.)	causing strong purgation.
39. *Apāmārga* (*Achyranthes aspera* Linn.)	eliminating *doṣas* from the head.
40. *Viḍaṅga* (*Embelia ribes* Burm. f.)	killing parasites.

Best/wholesome/unwholesome/Diet/Drug/Regimen	Properties/Actions
41. *Śirīṣa* (*Albizzia lebbeck* Benth.)	producing anti-toxic effects.
42. *Khadira* (*Acacia catachu* Willd.)	curing obstinate skin diseases including leprosy.
43. *Rāsnā* (*Pluchea lanceolata* Oliver and Hiern)	alleviating *vāta* (diseases due to the vitiation of *vāta*.)
44. *Āmalaka* (*Emblica officinalis* Gaertn.)	causing rejuvenation.
45. *Harītakī* (*Terminalia chebula* Linn.)	producing wholesome effect.
46. Root of *eraṇḍa* (*Ricinus communis* Linn.)	increasing virility and alleviating *vāta*.
47. Root of *pippalī* (*Piper longum* Linn.)	promoting digestion, carmination and relieving constipation.
48. Root of *citraka* (*Plumbago zeylanica* Linn.)	promoting digestion, carmination and curing piles and colic pain.
49. *Puṣkaramūla* (*Inula racemosa* Hook. f.)	curing hiccup, dysphonia, cough and pain in the chest.
50. *Mustā* (*Cyperus rotundus* Linn.)	causing astringent effect, promoting digestion and carmination.
51. *Udīcya* (*Pavonia odorata* willd.)	producing cooling effect, promoting digestion and carmination and curing vomiting and diarrhoea.
52. *Śyonāka* (*Oroxylum indicum* Vent.)	causing astringent effect, promoting digestion and carmination.
53. *Anantā* (*Hemidesmus indicus* R. B.)	causing astringent effect and curing *raktapitta* (a disease characterized by bleeding from different parts of the body.)
54. *Guḍūcī* (*Tinospora cordifolia* Miers).	causing astringent effect, promoting digestion and alleviating *vāta*, *kapha*, constipation and *raktapitta* (a disease characterized by bleeding from different parts of the body).
55. *Bilva* (*Aegle marmelos* Corr.)	causing astringent effect, promoting digestion and alleviating *vāta* and *kapha*.

Best/wholesome/unwholesome/Diet/Drug/Regimen	**Properties/Actions**
56. *Ativiṣā (Aconitum heterophylum* Wall. *)*	causing astringent effect, promoting digestion, carmination and alleviating all the *doṣas*.
57. Pollens of *utpala (Nymphaea alba* Linn.*) kumuda* (a variety of *utpala)* and *padma (Nelumbo nucifera* Gaertn. *)*	causing astringent effect, and alleviating *raktapitta* (a disease characterized by bleeding from different parts of the body).
58. *Durālabhā (Fagonia cretica* Linn. *)*	alleviating *kapha* and *pitta*.
59. *Priyaṅgu (Callicarpa macrophylla* Vahl.*)*	alleviating acute attacks of *raktapitta* (a disease characterized by bleeding from different parts of the body).
60. Bark of *kuṭaja (Holarrhena antidysenterica* Wall.*)*	causing astringent effect and alleviating *kapha*, *pitta* and *rakta*.
61. Fruit of *kāśmarya (Gmelina arborea* Linn.*)*	causing haemostasis and curing *raktapitta* (a disease characterized by bleeding from different parts of the body).
62. *Pṛśniparṇī (Uraria picta* Desv.)	causing astringent effect, alleviating *vāta* and promoting digestion and virility.
63. *Śālaparṇī (Desmodium gangenticum* DC. *)*	having aphrodisiac effect and alleviating all *doṣas*.
64. Balā *(Sida cordifolia* Linn. *)*	having astringent effect, promoting strength and alleviating *vāta*.
65. *Gokṣura (Tribulus terrestris* Linn. *)*	curing dysuria and vitiation of *vāta*.
66. Extract of *hingu (Ferula narthex* Boiss.*)*	causing excision, promoting the power of digestion, downward movement of wind and alleviating *vāta* and *kapha*.
67. *Amlavetasa (Rheum emodi* Wall. *)*	causing purgation, promoting the power of digestion, downward movement of wind and alleviating *vāta* and *kapha*.

Best/wholesome/unwholesome/Diet/Drug/Regimen	Properties/Actions
68. Barley ash	having laxative effect, causing carmination and curing piles.
69. Habitual use of buttermilk.	curing *grahaṇī* (sprue), oedema, piles and complications due to improper administration of ghee (oleation therapy).
70. Habitual use of meat soup of carnivorous animals.	curing *grahaṇī* (sprue), consumption and piles.
71. Habitual use of milk and ghee.	causing rejuvenation.
72. Habitul use of ghee and roasted corn flour in equal quantity.	promoting virility and curing misperistalsis.
73. Habitul gargling with til oil.	promoting taste in food and strength of teeth.
74. Application of sandalwood paste.	removing foul odour and burning sensation of the body.
75. Application of *rāsnā* (*Pluchia lanceolata* Oliver and Hiern) and *aguru* (*Aquilaria agalocha* Roxb.) in ointment from.	removing coldness.
76. *Lāmajjaka* (*Cymbopogon jwarancusa Schult.*) and *uśīra* (*Vetiveria zizanioides* Nash.)	curing burning sensation, skin diseases and sweating.
77. Massage and poultice of *kuṣṭha* (*Saussurea lappa* C. B. Clarke.)	alleviating *vāta*.
78. *Madhuka* (*Glycyrrhiza glabra* Linn.)	causing good eye-sight, virility, good hair, good voice, complexion, pigmentation and healing.
79. (Fresh) air	giving life and consciousness.
80. Heat	curing indigestion, stiffness, cold, colic pain and shivering.

Best/wholesome/unwholesome/Diet/Drug/Regimen	Properties/Actions
81. Water	producing astringent effect.
82. Water with a hot clod of earth plunged there in.	alleviating acute attacks of thirst and vomiting.
83. Intake of food in excessive quantity.	causing serious type of indigestion.
84. Intake of food according to the power of digestion.	promoting digestion.
85. Wholesome diets and regime.	worth adopting regime.
86. Intake of food in time.	healthy practices.
87. Contentment	qualities of food.
88. Suppression of natural urges.	unhealthy practices.
89. Wine	exhilerating.
90. Intoxication due to excessive drinking.	causing loss of intelligence, patience and memory.
91. Heavy food	causing indigestion.
92. Intake of food only once (in twenty four hours)	bringing about happiness.
93. Excessive indulgence in sexual act.	causing consumption.
94. Suppression of the urge of seminal ejaculation.	causing impotency.
95. Slaughtering place	causing aversion for food.
96. Fasting	reducing longevity.
97. Intake of food in reduced quantity.	causing emaciation.
98. Intake of food before the digestion of the previous meal.	causing vitiation of *grahaṇi* (small intestine including duodenum)
99. Intake of irregular meals.	causing irregularity in digestive power.

Best/wholesome/unwholesome/Diet/Drug/Regimen	Properties/Actions
100. Intake of food having mutually contradictory properties.	producing wretched diseases like obstinate skin diseases including leprosy and leucoderma.
101. Tranquility	healthy regime.
102. Exertion	unhealthy regime.
103. Improper utilisation (of the objects of senses).	causing diseases in general.
104. Sexual act with a woman during her menstrual period.	inauspicious habits.
105. Celibacy.	resulting in longevity.
106. Adultery	reducing longevity.
107. Determination	aphrodisiacs.
108. Unhappiness	causing loss of virility.
109. Strenuous efforts exceeding the limits of one's own capacity.	shortening the span of life.
110. Grief	causing aggravation of diseases.
111. Bath	removing fatigue.
112. Cheerfulness	delighting.
113. Worry	emaciating.
114. Nourishment	causing good sleep.
115. Detachment	nourishing.
116. Excessive sleep	causing drowsiness.
117. Regular intake of diet of all tastes.	promoting strength.
118. Regular intake of food having only one taste.	causing weekness.
119. Dead or obstructing foetus.	requiring immediate and careful romoval.
120. Indigestion	requiring prevention.
121. Child	requiring mild drugs.
122. Old person	requiring palliative treatment.

Best/wholesome/unwholesome/Diet/Drug/Regimen	Properties/Actions
123. Pregnant woman	requiring abstinence from the intake of strong medicines, resorting to sexual act and physical exercise.
124. Happiness	helping retention of conception.
125. Diseases due to the vitiation of all the three *doṣas*.	causing difficulty in cure.
126. Poisoning due to *āma* (product of improper digestion and metabolism)	causing incurable disease.
127. Fever	important diseases.
128. *Kuṣṭha* (obstinate skin diseases including leprosy	chronic diseases.
129. *Rājayakṣmā* (tuberculosis)	combination of diseases.
130. *Prameha* (obstinate urinary disorders including diabetes mellitus)	relapsing diseases
131. Leech	auxiliary surgical devices.
132. Enema	elimination therapies.
133. The Himalayas	habitats of medicinal plants.
134. Soma (?)	drugs.
135. Desert	healthy places.
136. Marshy land	unhealthy places.
137. Compliance with the instructions of the physician.	qualities of patients.
138. Physician	aspects of treatment.
139. An atheist	requiring boycott.
140. Greed	troublesome practices.
141. Disobedience to the instructions of the physician.	bad prognostic signs.

Best/wholesome/unwholesome/Diet/Drug/Regimen	Properties/Actions
142. Self confidence	signs of recovery.
143. An assemblage of physicians.	eradicating doubts (with regard to the line of treatment etc.)
144. Sense of propriety	qualities of physicians.
145. Proper understanding	therapeutic devices.
146. Reasoning based on scriptures.	devices for success.
147. Presence of mind	timely grasp of the situation.
148. Inaction	waste of time.
149. Practical experience	eradicating doubts.
150. Incapability	terrifying factors.
151. Clinical seminars	increasing wisdom.
152. Preceptor	providing scriptural knowledge.
153. Knowledge of Āyurveda (science of life)	bringing about immortality.
154. Words of noble persons	requiring to be complied with.
155. Words of wicked	leading to harmful results.
156. An absolute detachment from actions.	giving happiness. [40]

It is not that all the wholesome and unwholesome items of diet and drugs, listed above, are the most important ones; they in fact represent only some of the most important ones.

The list of wholesome and unwholesome food articles, drugs and regimen mentioned above should not be taken as a comprehensive one; this list in fact represents only some of the most important drugs etc. The list also includes the therapeutic utility of the respective drugs etc.—material as well as non-material and wholesome as well as unwholesome.

Among those that alleviate *kapha* and *pitta*, honey and *durālabhā* (*Fagonia cretica* Linn.) are stated to be the best—honey as a liquid drug and *durālabhā* as a non-liquid drug.

Basti (enema) includes both *āsthāpana* and *anuvāsana* types of enema. Among the factors that vitiate *pitta* and *kapha*, sheep milk, *māṣa* (*Phaseolus radiatus* Linn.) and *śaṣkulī* type of pastry have been enumerated as most important—sheep milk as a drink, *maṣa* (*Phaseolus radiatus* Linn.) as an eatable, and *śaṣkulī* type of pastry as a chewable. Similarly

the predominance of the respective drugs is to be ascertained in relation to the class or sub–class to which it belongs.

Water has been stated to be the best among the soothing as well as astringent factors separately. This separate mention of water implies that water is the most effective common soothing as well as astringent factor jointly and separately. Wherever several properties of a given drug are enumerated simultaneously it is to be understood that the concerned drug is the most effective one only when there is a complex situation, necessitating the effect of the combined properties of the drug. The example of water as cited above represents a contrast to this combined effect of some of the drugs like root of *pippali* etc.

Taking meals only once in twenty four hours is no doubt the most desirable regimen for the maintenance of good health. But it does not mean that taking meals more than once in twenty four hours is prohibited. Even if one takes two square meals, it does not affect digestion, sleep etc. and as such is equally conducive to the maintenance of good health and happiness.

Taking meals in a slaughter-house is not desirable because the sight of animals being slaughtered might create repugnance resulting in the aversion for food.

Continued intake of food having only one taste would no doubt cause emaciation but it has its exceptions as well. For example, continuous intake of ghee is regarded as the best elixir.

भवन्ति चात्र—

अग्र्याणां शतमुद्दिष्टं यद्द्विपञ्चाशदुत्तरम् ।
अलमेतद्विकाराणां विघातायोपदिश्यते ॥ ४१ ॥

Thus it is said :—

The one hundred and fifty two varieties of best drugs and regimen have been explained. (Actually one hundred and fifty six varieties are described—three of them appear to be interpolations). They are sufficient for giving guidance to a physician in connection with the treatment of various diseases. [41]

The best varieties enumerated above include even diseases like fever and *prameha* (obstinate urinary disorder including diabetes mellitus) which are by nature exceedingly troublesome. They have been stated here in order to guide the physician in connection with the treatment of diseases. Knowledge of such diseases is indeed useful for their treatment.

The usefulness of the knowledge of the best varieties of drugs and regimen with regard to the elimination of diseases is no doubt very important. It does not however, mean that all the other prescriptions about the treatment of various diseases are unnecessary.

Here elimination of diseases includes the administration of requisite therapies in respect of the manifested diseases and for the maintenance of normal health by the prevention of diseases.

समानकारिणो येऽर्थास्तेषां श्रेष्ठस्य लक्षणम् ।
ज्यायस्त्वं कार्यकर्तृत्वे वरत्वं चाप्युदाहृतम् ॥ ४२ ॥
वातपित्तकफानां च यद्यत् प्रशमने हितम् ।
प्राधान्यतश्च निर्दिष्टं यद्व्याधिहरमुत्तमम् ॥ ४३ ॥
एतन्निशम्य निपुणं चिकित्सां संप्रयोजयेत् ।
एवं कुर्वन् सदा वैद्यो धर्मकामौ समश्नुते ॥ ४४ ॥

The best among drugs and regimen having similar actions, the best effects and qualities of theirs have been enumerated. The drugs and regimen useful for alleviating diseases caused by *vāta, pitta* and *kapha,* and the best useful ones among them have been indicated here. A good physician should know all this before starting the treatment of the various diseases. It is only if he does so, he can enjoy happiness in this world and the world beyond. [42–44]

The term *'jyāyastva'* in verse forty two refers to such of the drugs and regime which excel in their unwholesome qualities, as for example *yavaka* etc., excel among unwholesome food articles. The term *'śreṣṭha'* on the other hand refers to the excellence of drugs and regime in respect of their wholesome qualities; e.g. red variety of *śāli* rice among the wholesome ones. Another reading of *'varatva'* in verse number forty two is *'avaratva'*. According to this reading the above list also includes some of the most undesirable regime like 'intercourse with a woman during her menstrual period among the inauspicious acts'.

पथ्यं पथोऽनपेतं यद्यच्चोक्तं मनसः प्रियम् ।
यच्चाप्रियमपथ्यं च नियतं तन्न लक्षयेत् ॥ ४५ ॥
मात्राकालक्रियाभूमिदेहदोषगुणान्तरम् ।
प्राप्य तत्तद्धि दृश्यन्ते ते ते भावास्तथा तथा ॥ ४६ ॥
तस्मात् स्वभावो निर्दिष्टस्तथा मात्रादिराश्रयः ।
तदपेक्ष्योभयं कर्म प्रयोज्यं सिद्धिमिच्छता ॥ ४७ ॥

The drugs and regimen which do not adversely affect the body and mind are regarded as wholesome; those which adversely affect them are considered to be unwholesome. But this cannot be accepted as a general rule in absolute terms. The drugs and regimen in fact change their qualities, depending on the dosage, season, method of preparation, habitat and combination with other useful and harmful drugs. So the natural

qualities of drugs and regimen as well as the conditions like dosage etc. are both required to be well ascertained before the administration of the requisite therapy in order to achieve the desired effect. [45–47]

A thing that does not adversely affect the body and mind is wholesome. The body inucludes *dhātus, daṣas* as well as their channels. The purpose of intake of wholesome drugs etc., is to maintain normal health and alleviate the various diseases. As it is essential to take into account the psychological aspects of the treatment, the determination of wholesomeness also includes personal likings of the patients. A wholesome drug is therefore supposed to be one which suits the personal likings of the individual. That is to say, a given diet or drug will not be effective if it is taken unwillingly by the individual perforce; it will be more effective only when the individual has a feeling that by taking it he will be able to maintain his normal health or will be free from the malady he is suffering from. The given drug or diet should also be in conformity with his personal liking. For example, if he has aversion to bitter things it would be advisable to avoid administration of such drugs or diet to him.

The above definition of wholesomeness is not to be taken in absolute terms. While conduciveness to the maintenance of normal health and the alleviation of various diseases forms an essential part of the definition of wholesomeness, personal liking cannot always be determinant factor for wholesomeness of a given drug or diet. For example even if a given drug of bitter taste is not favourably acceptable to the personal taste of an individual suffering from fever, the efficacy of the drug in the treatment of fever cannot be questioned on the ground of his psychological preparedness or otherwise to accept it.

The wholesomeness or otherwise of drugs etc., depends upon various other extraneous conditions like dose etc. Judging from the various conditioning factors, even the most tasteful object (sweet etc.) might turn out to be unwholesome or *vice versa* (for example things of bitter taste). To cite another example, ghee is generally regarded to be wholesome diet but intake of ghee in excessive quantity or its intake during spring or when it is prepared with drugs of opposite qualities or its intake by an individual of marshy land or by an iudividual having corpulant body or the one in whom *kapha* is aggravated, is considered to be unwholesome. Conversely even an unwholesome drug like poison becomes wholesome, if taken in proper quantity. For the purpose of rejuvenation, poison (aconite or snake poison) is said to be given in the quantity of a sesamum seed—cf. *Cikitsā* 1 : 3 : 25. To sum up, it is not possible to define unwholesomeness in absolute terms. Generally speaking, wholesome nature of a drug may however be defined. But the

definition of wholesomeness ralates only to its natural form; so also about unwholesomeness. For example red variety of *śāli* rice is wholesome by nature and *yavaka* etc., are unwholesome. The effective wholesomeness or otherwise is however always to be determined in accordance with the dosage etc.

तदात्रेयस्य भगवतो वचनमनुनिशम्य पुनरपि भगवन्तमात्रेयमग्निवेश उवाच—यथोद्देशमभिनिर्दिष्टः केवलोऽयमर्थो भगवता श्रुतश्चास्माभिः। आसवद्रव्याणामिदानीमनपवादं लक्षणमनतिसंक्षेपेणोपदिश्यमानं शुश्रूषामह इति ॥ ४८ ॥

तमुवाच भगवानात्रेयः—धान्यफलमूलसारपुष्पकाण्डपत्रत्वचो भवन्त्यासवयोनयोऽग्निवेश! संग्रहेणाष्टौ शर्करानवमीकाः। तास्वेव द्रव्यसंयोगकरणतोऽपरिसंख्येयास्तु यथापथ्यतमानामासवानां चतुरशीतिं निबोध। तद्यथा-सुरासौवीरतुषोदकमैरेयमेदकधान्याम्लाः षड् धान्यासवा भवन्ति, मृद्वीकाखर्जूरकाश्मर्यधन्वनराजादनतृणशून्यपरूषकाभयामलकमृगलिण्डिकाजाम्बवकपित्थकुवलबदरकर्कन्धुपीलुप्रियालपनसन्यग्रोधाश्वत्थप्लक्षकपीतनोदुम्बराजमोदशृङ्गाटकशङ्खिनीफलासवाः षड्विंशतिर्भवन्ति, विदारिगन्धाश्वगन्धाकृष्णगन्धाशतावरीश्यामात्रिवृद्दन्तीद्रवन्तीबिल्वोरुबूकचित्रकमूलैरेकादश मूलासवा भवन्ति, शालप्रियकाश्वकर्णचन्दनस्यन्दनखदिरकदरसप्तपर्णार्जुनासनारिमेदतिन्दुककिणिहीशमीशुक्तिशिंशपाशिरीषवञ्जलधन्वनमधूकैः सारासवा विंशतिर्भवन्ति, पद्मोत्पलनलिकुमुदसौगन्धिकपुण्डरीकशतपत्रमधूकप्रियङ्गुधातकीपुष्पैर्दश पुष्पासवा भवन्ति, इक्षुकाण्डेक्षुवालिकापुण्ड्रकचतुर्थाः काण्डासवा भवन्ति, पटोलताडकपत्रासवौ द्वौ भवतः, तिल्वकलोध्रैलवालुकक्रमुकचतुर्थास्त्वगासवा भवन्ति, शर्करासव एक एवेति। एवमेषामासवानां चतुरशीतिः परस्परेणासंसृष्टानामासवद्रव्याणामुपनिर्दिष्टा भवति। एषामासवानामासुतत्वादासवसंज्ञा। द्रव्यसंयोगविभागविस्तारस्त्वेषां बहुविधकल्पः संस्कारश्च। यथास्वं संयोगसंस्कारसंस्कृता ह्यासवाः स्वं कर्म कुर्वन्ति। संयोगसंस्कारदेशकालमात्रादयश्च भावास्तेषां तेषामासवानां ते ते समुपदिश्यन्ते तत्तत्कार्यमभिसमीक्ष्येति ॥ ४९ ॥

Having listened to the above instructions of Lord Ātreya, Agniveśa said. "You have answered our questions in entirety and we have followed it. Now we shall like to hear an elaborate and correct description of the ingredients that enter into alcoholic preparations."

Lord Ātreya replied, "In brief, sources of ingredients for alcoholic preparations are eight *viz.*, grains, fruits, roots, heart-woods, flowers, branches and barks; the ninth one is sugar. Alcoholic preparations are innumerable depending upon the ingredients, their combinations and the method of preparation; however the most wholesome ones out of them are eighty four in number as follows :-

Category and number	Varieties
I Six alcoholic preparations made of grains.	*surā*, *sauvīra*, *tuṣodaka*, *maireya*, *medaka* and *dhānyāmla*.
II Twenty six alcoholic prepartions made of fruits.	1. *Drākṣā* (*Vitis vinifera* Linn.)
	2. *Kharjūra* (*Phoenix sylvestrys* Roxb.)
	3. *Kāśmarya* (*Gmelina arborea* Linn.)
	4. *Dhanvana* (*Grewia tiliaefolia* Vahl.)
	5. *Rājādana* (*Mimusops hexandra* Roxb.)
	6. *Ketaka* (*Pandanus tectorius* Soland.)
	7. *Parūṣaka* (*Grewia asiatica* Linn.)
	8. *Abhayā* (*Terminalia chebula* Linn.)
	9. *Āmalaka* (*Emblica officinalis* Gaertn.)
	10. *Mṛgeliṇḍikā* (*Terminalia belerica* Roxb.)
	11. *Jambu* (*Syzygium cumini* Skills.)
	12. *Kapittha* (*Foronia limonia* Swingle.)
	13. *Kuvala* (*Zizyphus sativa* Gaertn.)
	14. *Badara* (*Zizyphus jujuba* Lam.)
	15. *Karkandhu* (*Zizyphus nummularia* W. A.)
	16. *Pīlu* (*Salvadora persica* Linn.)
	17. *Priyāla* (*Buchanania lanzen* Spreng.)
	18. *Panasa* (*Artocarpus heterophyllus* Lam.)
	19. *Nyagrodha* (*Ficus bengalensis* Linn.)
	20. *Aśvattha* (*Ficus religiosa* Linn.)
	21. *Plakṣa* (*Ficus lacor* Buch-Ham.)
	22. *Kapītana* (*Albizzia labbeck* Benth.)

Category and number	Varieties
	23. *Udumbara* (*Ficus recemosa* Linn.)
	24. *Ajamodā* (*Trachyspermum roxburghianum*)
	25. *Sṛṅgāṭaka* (*Trapa bispinosa* Roxb.)
	26. *Saṅkhinī* (*Cansocora decussata* Roem et. Sch.)
III Eleven alcoholic preparations made of roots.	1. *Śālaparṇī* (*Desmodium gangeticum* DC.)
	2. *Asvagandhā* (*Withania somnifera* Dunal)
	3. *Kṛṣṇagandhā* (*Moringa oleifera* Lam.)
	4. *Śatāvarī* (*Asparagus racemosus* Willd)
	5. *Śyāmā* (*Operculina turpethum* R. B.)
	6. *Trivṛt* (a variety of *śyāmā*)
	7. *Dantī* (*Baliospermum montanum* Muell–Arg.)
	8. *Dravantī* (*Jatropa glandulifera* Roxb.)
	9. *Bilva* (*Aegle marmelos* Corr.)
	10. *Eranda* (*Ricinus communis* Linn.)
	11. *Citraka* (*Plumbago zeylanica* Linn.)
IV Twenty alcoholic preparations made of heart–wood.	1. *Śāla* (*Shorea robusta* Gaertn. f.)
	2. *Priyaka* (*Buchanania lanzan* Spreng.)
	3. *Aśvakarṇa* (*Dipterocarpus alatus* Roxb.)
	4. *Candana* (*Santalum album* Linn.)
	5. *Tiniśa* (*Ougeinia dalbergioides* Benth.)
	6. *Khadira* (*Acacia catechu* Willd.)
	7. *Kadara* (a variety of *khadira*)

Category and number	Varieties
	8. *Saptaparṇa* (*Alstonia scholaris* R. Br.)
	9. *Arjuna* (*Terminalia arjuna* W. and A.)
	10. *Asana* (*Terminalia tomentosa* W. and A.)
	11. *Arimeda* (a variety of *khadira*)
	12. *Tinduka* (*Diospyrus peregrina* Gurke)
	13. *Kiṇihī* (white variety of *śirīṣa*)
	14. *Śamī* (*Prosopis spicigera* Linn.)
	15. *Badarī* (*Zizyphus jujuba* Lam.)
	16. *Śiṁśapā* (*Dalbergia sissoo* Roxb.)
	17. *Śirīṣa* (*Albizzia lebbeck* Benth.)
	18. *Vanjula* (?)
	19. *Dhanvana* (*Grewia tiliaefolia* Vahl.)
	20. *Madhūka* (*Madhuka indica* J. F. Gmel.)
V Ten alcoholic preparations made of flowers.	1. *Padma* (*Nelumbo nucifera* Gaertn.)
	2. *Utpala* (*Nymphaea alba* Linn.)
	3. *Nalina* (a variety of *padma*)
	4. *Kumuda* (a variety of *utpala*)
	5. *Saugandhika* (?)
	6. *Puṇḍarīka* (*Nymphaea lotus* Linn.)
	7. *Śatapatra* (a variety of *kamala*)
	8. *Madhūka* (*Madhuka indica* J. F. Gmel.)
	9. *Priyaṅgu* (*Calliarpa macrophylla* Vahl.)
	10. *Dhātakī* (*Woodfordia fruticosa* Kurz.)

Category and number	Varieties
VI Four alcoholic preparations made of branches.	1. *Ikṣu (Saccharum officinarum* Linn.) 2. *Kandekṣu (Saccharum spontanium* Linn. 3. *Ikṣuvālika (Asteracantha longifolia* Ness.) 4. *Puṇḍraka (*a type of sugar cane)
VII Two alcoholic preparations made of leaves.	1. *Patola (Trichosanthes cucumerina* Linn.) 2. *Tāḍaka (Borassus flabellifer* Linn.)
VIII Four alcoholic preparations made of barks.	1. *Tilvaka (Symplocos racemosa* Roxb.) 2. *Lodhra (* a variety of *tilvaka)* 3. *Elavāluka (Brunus cerasus* L.) 4. *Kramuka (Araca catechu* Linn.)

There is only one variety of alcoholic preparation made of sugar.

When prepared individually from the above mentioned ingredients, they make eighty four varieties of alcoholic preparations. They are known as alcoholic preparation (आसव) because of the process of fermentation (आसुतत्वात्) involved in their preparation. Depending upon the permutation and combination of these ingredients and also the method of preparation, they have in fact innumerable varieties. Actions of these alcoholic preparations are based on the properties of the ingredients and the method of preparation. Keeping in view the effects desired to be produced by a particular alcoholic preparation, combination of ingredients, method, time (duration of fermentation), and place (inside a heap of ashes or grains etc.) of the preparation, quantity etc. are prescribed. [48–49]

There are various types of alcoholic preparations. Only the imporant ones are described here. While enumerating the various sources of ingredients for alcoholic preparations *śarkarā* or sugar has been enumerated separately because unlike grains etc. sugar has got no varieties. *Yāsa śarkarā* (ash of *Yavāsaka* MW.) which is a variety of sugar is not known to be used in alcoholic preparation. Sugar prepared of honey is included in honey itself and honey has not been enumerated as a source material. In such preparations grains are invariably added; so it comes under the category of *dhānyāsava* or alcoholic preparations made of grains. So also is the explanation for the *āsavas* or alcoholic preparations made of sugar-candy etc.

Sauvira type of alcoholic preparation is made of dehusked barley; *maireya* is a type of alcoholic preparation made of wine; wine of white

colour is known as *jagala;* fermented gruel made of grains is known as *dhānyāmbu.*

Even though the eighty four varieties of alcoholic preparations have been specifically stated here, it does not rule out the possibility of other innumerable varieties thereof depending upon permutation and combination of the various drugs. It is not that the specifications given above are final and no further classification is possible. In fact, each of the above specifications relate to a class of drugs which include innumerable individual items and then there are many other processing factors. So the above specifications are intended just to list some of the important varieties of alcoholic preparations. There are many more types, depending upon the permutation, combination and processing of the various drugs. These alcoholic preparations are to be made of various drugs, paying due regard to the individual needs.

Again :—

भवति चात्र—

मनःशरीराग्निबलप्रदानामस्वप्नशोकारुचिनाशनानाम् ।
संहर्षणानां प्रवरासवाना मशीतिरुक्ता चतुरुत्तरैषा ॥ ५० ॥

Thus it is said :—

The eighty four types of excellent alcoholic preparations have been enumerated. They all strengthen the mind, body and the power of digestion; they help in overcoming sleeplessness, grief and anorexia and are exhilerating.

तत्र श्लोक :—

शरीररोगप्रकृतौ मतानि तत्त्वेन चाहारविनिश्चयं च ।
उवाच यज्ञःपुरुषादिकेऽस्मिन् मुनिस्तथाग्र्याणि वरासवांश्च ॥ ५१ ॥

To sum up :—

In this chapter on the "Origin of Man and diseases", various theories relating to the origin of living beings and diseases, the most wholesome and unwholesome diets and regimen and the most important alcoholic preparations have been described. [51]

इत्यग्निवेशकृते तन्त्रे चरकप्रतिसंस्कृते श्लोकस्थाने
यज्ञःपुरुषीयो नाम पञ्चविंशोऽध्यायः ॥ २५ ॥

Thus ends the twenty fifth chapter on the "Origin of Man and Diseases" of the *Sūtra* section of Agniveśa's work as redacted by Caraka. [25]

——>o<——

षड्विंशोऽध्यायः

CHAPTER XXVI

अथात आत्रेयभद्रकाप्यीयमध्यायं व्याख्यास्यामः ॥ १ ॥
इति ह स्माह भगवानात्रेयः ॥ २ ॥

We shall now expound the chapter on the "Discourse among Ātreya and Bhadrakāpya etc."

Thus said Lord Ātreya. [1–2]

After having described some of the most wholesome and unwholesome diets and regimen in the previous chapter, it is now proposed to describe *rasa* (taste) *vīrya* (potency) *vipāka* (taste of the food after digestion) etc., with a view to elucidating the wholesomeness or otherwise of the entire range of drugs. Among *rasa, vīrya* and *vipāka, rasa* is the most important one; hence the discussion in this chapter is initiated with the description of *rasa* (taste).

Participants of the sympsium on taste and diet :

आत्रेयो भद्रकाप्यश्च शाकुन्तेयस्तथैव च ।
पूर्णाक्षश्चैव मौद्गल्यो हिरण्याक्षश्च कौशिकः ॥ ३ ॥
यः कुमारशिरा नाम भरद्वाजः स चानघः ।
श्रीमान् वार्योविदश्चैव राजा मतिमतां वरः ॥ ४ ॥
निमिश्च राजा वैदेहो वडिशश्च महामतिः ।
काङ्कायनश्च बाह्लीको बाह्लीकभिषजां वरः ॥ ५ ॥
एते श्रुतवयोवृद्धा जितात्मानो महर्षयः ।
वने चैत्ररथे रम्ये समीयुर्विजिहीर्षवः ॥ ६ ॥
तेषां तत्रोपविष्टानामियमर्थवती कथा ।
बभूवार्थविदां सम्यग्रसाहारविनिश्चये ॥ ७ ॥

Once upon a time Ātreya, Bhadrakāpya, Śākunteya, Pūrṇākṣa Maudgalya, Hiraṇyākṣa-Kauśika, Kumāraśiras-Bharadvāja, the king Vāryovida, Nimi the king of Videha, Badiśa, Kāṅkayana the best among the physicians of Bahlīka (Balkh)—all enlightened and aged sages having self control—assembled in the pleasant woods of Caitraratha on a pleasant trip. They sat together and then started discussing some of the vital problems relating to correlation between *rasa* (taste) and diet. [3–7]

It is with a view to creating an ardent desire for learning that the answers are furnished after raising a query attributing it to the opinion of sages. Upto the verse 56, *rasas* (tastes) alongwith their various attributes have been described. The remaining portion of this chapter relates to the description of the attributes of food like *vipāka* (taste of the food after its digestion) etc. Therefore queries about both *rasa* (taste) and food have been raised here.

Different views of members on the number of rasas :

एक एव रस इत्युवाच भद्रकाप्यः, यं पञ्चानामिन्द्रियार्थानामन्यतमं जिह्वावैषयिकं भावमाचक्षते कुशलाः, स पुनरुदकादनन्य इति। द्वौ रसाविति शाकुन्तेयो ब्राह्मणः, छेदनीय उपशमनीयश्चेति। त्रयो रसा इति पूर्णाक्षो मौद्गल्यः, छेदनीयोपशमनीयसाधारणा इति। चत्वारो रसा इति हिरण्याक्षः कौशिकः, स्वादुर्हितश्च स्वादुरहितश्चास्वादुर्हितश्चास्वादुरहितश्चेति। पञ्च रसा इति कुमारशिरा भरद्वाजः, भौमौदकाग्नेयवायव्यान्तरिक्षाः। षड्रसा इति वार्योविदो राजर्षिः, गुरुलघुशीतोष्णस्निग्धरूक्षाः। सप्त रसा इति निमिर्वैदेहः, मधुराम्ललवणकटुतिक्तकषायक्षाराः। अष्टौ रसा इति वडिशो धामार्गवः, मधुराम्ललवणकटुतिक्तकषायक्षाराऽव्यक्ताः। अपरिसंख्येया रसा इति काङ्कायनो वाह्लीकभिषक्, आश्रयगुणकर्मसंस्वादविशेषाणामपरिसंख्येयत्वात्॥ ८॥

The table given below would indicate the various theories about the number of *rasas* propounded by different sages.

Name of the sage	No. of rasa (taste)	Explanation
Bhadrakāpya	One	*Rasa* is the object of tongue which is one of the five senses. This is not different from *jalamahābhūta*.
Śākunteya Brāhmaṇa	Two	Nourishing and emaciating.
Pūrṇākṣa Maudgalya	Three	Nourishing, emaciating, and having both the properties.
Hiraṇyākṣa Kauśika	Four	1. Palatable and wholesome 2. Palatable and unwholesome 3. Unpalatable and wholesome 4. Unpalatable and unwholesome
Kumāraśiras Bharadvāja	Five	1. *Pārthīva* 2. *Āpya* 3. *Taijasa* 4. *Vāyavīya* 5. *Ākāśīya.*

Nsme of the sage	No. of rasa (taste)	Explanation.
Royal sage Vāryovida	Six	1. *Guru* (heavy) 2. *Laghu* (light) 3. *Śītā* (cold) 4. *Uṣṇa* (hot) 5. *Snigdha* (unctuous) 6. *Rūkṣa* (nonunctuous)
Nimi the king of Videha	Seven	1. *Madhura* (sweet) 2. *Amla* (sour) 3. *Lavaṇa* (Saline) 4. *Kaṭu* (pungent) 5. *Tikta* (bitter) 6. *Kaṣāya* (astringent) 7. *Kṣāra* (alkaline)
Dhāmārgava Baḍiśa	Eight	Sweet, sour, saline, pungent, bitter, astringent, alkaline and *avyakta* (imperceptible).
Kāṅkāyana the physician of Bāhlīka	Innumerable	Because of the innumerability of the material substrata, qualities like unctuousness and heaviness, actions like enhancement or reduction of *dhātus* (tissue elements) and the variation in tastes. [8]

Both the presence and absence of any taste are perceived by the tongue for which the term *'bhāva'* has been used in this context. *Rasa* is said to be the same as *jalamahābhūta*. This has been mentioned here only as *pūrvapakṣa* or the first part of the argument. Similarly Kapila has also described *rasa tanmātrā*, *gandhatanmātrā* etc. where the attributes are not separated from their material substrata.

Rasa is manifested in various material substrata. The material substrata happen to be the cause and *rasa* or taste is the effect. Since there is variation in the material substrata which is the cause, obviously, there will be variation in the *rasa* or taste which is the effect. Similarly the attributes and actions are dependent upon the *rasa* or taste which the latter is the cause. Since the actions and attributes which are effects are different, this obviously indicates the variation in the cause that is *rasa* or taste. Sugar cane, milk and sugar-candy are all said to be sweet. But there is an obvious difference in the taste of these materials all having sweet taste.

All the above are stated to be *pūrvapakṣa* or the first part of the argument. The second part of the argument which is known as *uttarapakṣa*, furnishing solutions to these different queries is described in the paragraph below.

Concluding remarks by Chairman-Lord Punarvasu :

षडेव रसा इत्युवाच भगवानात्रेयः पुनर्वसुः, मधुराम्ललवणकटुतिक्तकषायाः। तेषां षण्णां रसानां योनिरुदकं, छेदनोपशमने द्वे कर्मणी, तयोर्मिश्रीभावात् साधारणत्वं, स्वाद्वस्वादुता भक्तिः, हिताहितौ प्रभावौ, पञ्चमहाभूतविकारास्त्वाश्रयाः प्रकृतिविकृतिविचारदेशकालवशाः, तेष्वाश्रयेषु द्रव्यसंज्ञकेषु गुणा गुरुलघुशीतोष्णस्निग्धरूक्षाद्याः; क्षरणात् क्षारः, नासौ रसः, द्रव्यं तदनेकरससमुत्पन्नमनेकरसं कटुकलवणभूयिष्ठमनेकेन्द्रियार्थसमन्वितं करणाभिनिर्वृत्तम्, अव्यक्तीभावस्तु खलु रसानां प्रकृतौ भवत्यनुरसेऽनुरससमन्विते वा द्रव्ये; अपरिसंख्येयत्वं पुनस्तेषामाश्रयादीनां भावानां विशेषापरिसंख्येयत्वान्न युक्तम्, एकैकोऽपि ह्येषामाश्रयादीनां भावानां विशेषानाश्रयते विशेषापरिसंख्येयत्वात्, न च तस्मादन्यत्वमुपपद्यते; परस्परसंसृष्टभूयिष्ठत्वान्न चैषामभिनिर्वृत्तेर्गुणप्रकृतीनामपरिसंख्येयत्वं भवति; तस्मान्न संसृष्टानां रसानां कर्मोपदिशन्ति बुद्धिमन्तः। तच्चैव कारणमपेक्षमाणाः षण्णां रसानां परस्परेणासंसृष्टानां लक्षणपृथक्त्वमुपदेक्ष्यामः ॥ ९ ॥

Lord Punarvasu said, "There are only six types of tastes *viz., madhura* (sweet), *amla* (sour), *lavaṇa* (saline), *kaṭu* (pungent), *tikta* (bitter) and *kaṣāya* (astringent). The source material for the manifestation of all these tastes is *jalamahābhūta;* nourishment and emaciation are their actions; combination of these two leads to the manifestation of tastes having a general action; palatability or otherwise is the subjective reaction *(bhakti);* wholesomeness or unwholesomeness constitutes, the specific action; manifestations of *(vikāra)* the five *mahābhūtas* are the substrata and they are conditioned by nature, modification, combination, location and time; the attributes of the material substrata are heaviness, lightness, cold, heat, unctuousness, dryness etc., because of its corrosive nature *(kṣaraṇāt)* it is known as *kṣāra* or alkali; it is not a taste by itself; this is manifested by the combination of many tastes and it possesses itself many tastes dominated by pungent and saline ones; it is the object of many senses and it involves a special method of preparation. Impercebtibility of tastes is effected only in *jalamahābhūta* or in the after taste or where the quantity of material having a specific taste is not added or added in inadequate quantity.

It is not correct to say that the tastes are innumerable, simply because of the innumerability of the specific material substrata, for each one of these elements (substrata, quality, action and variation in taste) depend on certain concomittant variations. However inspite of such innumerable variations the taste as such remains the same. Different tastes may manifest themselves in many different forms, depending on the various permutations and combinations but this does not amount to any variation in the original qualities and as such the question of innumerability of tastes does not arise. That is why the wise do not advocate any action in combined tastes. So we shall now explain the specific characteristics and distinctive features of the six tastes separately. [9]

The various theories regarding the number of *rasas* as mentioned in the preceding para are being refuted in the above paragraph. The difference between the cause, that is *jalamahābhūta* and the effect, that is *rasa* or taste is very conspicuous in as much as it can be observed directly. It has been clearly elaborated in *Sūtra* 1 : 64 that the substratum of *rasa* or taste is *jalamahābhūta* and not *pṛthvī*. As to the action of *rasas,* two specific actions *viz.,* emaciation and nourishment are shown above. Besides, it is stated that a common action representing the combination of both these actions, that is emaciation and nourishment is also possible. Now the question arises, is it possible to combine the above two 'actions which are by nature abstract ? The solution is that even though the two actions cannot combine, the substrata of these actions can certainly combine together and bring about the desired combined effect of emaciation and nourishment. Palatability is a relative sensation. A thing which may be palatable to one individual may not be so to another. Hence, palatability or otherwise of a substance cannot be attributed to tastes. The five *mahābhūtas* are only the substrata for tastes and they themselves are not tastes. This has been emphasised by the use of the term '*tu*'. For the manifestation of *rasa* these *mahābhūtas* are conditioned by each of the following factors. *Prakṛti* or nature : *Mudga* (*Phaseolus mungo* Linn.) is astringent (dominated by *pṛthvī* and *vāyu mahābhūtas*) and sweet (dominated by *pṛthvī* and *jalamahābhūtas*) in taste. According to tastes, it should be heavy for digestion but in reality it is light by nature.

Vikṛti or modification : By nature *śāli* rice is heavy. When *śāli* rice is fried (*lājā*) it becomes light. So also *māṣa* (*Phaseolus radiatus* Linn.) becomes light and the roasted corn flour becomes heavy even though by nature the source materials of these are heavy and light respectively.

Vicāraṇā or combination : By combination of drugs, new properties which were absent in the original substances are developed. For example,

neither honey nor ghee possesses toxic property, but when mixed in equal quantity they produce toxicity. So also a poison when added with medicines gives up its own toxic action and acts as a curative for diseases.

Deśa or Location : It is of two types *viz.* geographical habitat and the living beings including patients. Meat from different parts of the animal body is said to possess different, qualities—cf. *Sūtra* 27 : 334. So also the plant *śveta kāpotī* (?) growing over an ant-house is considered to be anti-toxic and drugs that grow in the Himalayas are considered to be efficacious *par-excellence.*

Time Age or Season : Age of certain plants often determines their therapeutic action. Radish when quite young, alleviates the *doṣas* whereas grown up radish is considered to vitiate all the three *doṣas*—cf. *Sūtra* 27 : 168. Further, different parts of the plant are said to be therapeutically more effective in different seasons—cf. *Kalpa* 1 : 10.

Some other conditioning factors are also included here by implication. They are food, habitat, constitution, *dhātus* (tissue elements), activity, sex, size and measures—cf. *Sūtra* 27 : 331. So also other factors mentioned in this connection in *Vimāna* 1 : 27 are included here.

Like unctuousness and dryness, other qualities *viz.* sharpness and softness are to be treated not as tastes but as attributes of matter. As explained above, it is not the taste but the substrata thereof that have specific action. Judging from this principle, alkalinity cannot be treated as a separate taste. Corrosion being its specific action, alkali is to be treated as matter rather than taste. Even etymologically speaking the term *'kṣāra'* implies some thing which goes down (*kṣaraṇa*). As people say, "We pour down *kṣāra.*" In *Cikistsā* 5 : 59, the corrosive property of alkali has further been specifically mentioned. There are other reasons also for which alkalinity cannot be treated as a taste. Alkalies are prepared by the combination of drugs like *muṣkaka* (?) and *apāmārga* (*Archyranthes aspera* Linn.) each of them having different tastes. The effect is controlled by the cause. Since in the cause, that is the raw drug, there are many tastes, the effect, that is, alkali must be of a compound taste. Pungent and saline—these two tastes are dominant in alkalies. These apart, there are also many other subsidiary tastes in it. Alkalies can be verified by smell and touch; hence they are matter and not qualities like taste where there is neither touch nor smell. Further, preparation of alkalies involves a definite procedure like filteration (*parisrāvaṇa*) but the manifestation of a *rasa* does not involve any such procedure.

Due to certain reasons tastes of some drugs may not be perceptible; but there is no separate entity as imperceptible taste. There might be a sensation of taste (in the tongue) without any specificity like sweet and sour; this may be considered as *'avyakta rasa'* or imperceptible taste. Such a characteristic feature exists in water. Manifestation of any specific taste is said to inflict a bad quality in water—cf. *Suśruta : Sūtra* 45 : 11. Water is also said to have imperceptible taste before it falls

on the ground—cf. *Sūtra* 27 : 200. When a substance without having any perceptible taste is tasted, people usually say, "It tastes like water." There are certain drugs like poison (aconite) where the taste is said to be imperceptible or unmanifested—cf. *Cikitsā* 23 : 34. Imperceptibility of the taste may also arise because of high dilution. If a substance having a particular taste in insignificant quantity is added to another substance then also the specific taste of the former becomes imperceptible. For example, when a small quantity of black piper is added to a drink of sugar the pungent taste of black piper becomes imperceptible.

It is not correct to say that tastes are innumerable. The material substrata, qualities, actions and variations in the specificity of tastes,—all these are attributable to six tastes. Thus, because of the variations in in the substrata etc., there need not be any variation in the dependant factor *viz.,* taste. There are various substances like *śāli* rice, *mudga* (*Phaseolus mungo* Linn.), ghee and milk–all having sweet taste but sweetness is common to all of them as whiteness is commonly present in a crane, milk and cotton. Similarly, even if there is variation in the qualities like heaviness, sliminess, unctuousness, and in actions like rejuvenation and promotion of longevity and complexion, the sweet taste remains the same and being associated with different qualities (attributes) it acts differently. Even if there is variation in the degree of sweetness, all of them belong to the same category, that is sweet taste, as all variations of black colour are included under blackness itself. Further when a substance possesses more than two tastes, no new action becomes manifested there due to this combination of tastes but only a mixture of the qualities like heaviness and lightness and actions like promoting longevity attributable to each taste are manifested there. No doubt, like *doṣas, rasas* (tastes) are also said to have several combinations but such combinations do not manifest new qualities or actions which were non-existent in the individual tastes. Even the qualities and actions already existent in the individual tastes do not undergo any change. When there is combination of tastes—it does neither increase nor decrease. Therefore, in this text as also in other allied texts, qualities and actions of such combinations of tastes are not described. The specific characteristics of the six tastes are described in para 43 of this chapter and their distinctive features will be described in verses 74–79.

Observations regarding the classification of matter :

अग्रे तु तावद्द्रव्यभेदमभिप्रेत्य किंचिदभिधास्यामः। सर्वं द्रव्यं पाञ्चभौतिकमस्मिन्नर्थे; तच्चेतनावदचेतनं च, तस्य गुणाः शब्दादयो गुर्वादयश्च द्रवान्ताः, कर्म पञ्चविधमुक्तं वमनादि ॥ १० ॥

Hereafter we shall make some observations regarding the classification of matter. According to this science, all matter is constituted of five *mahābhūtas;* some of them are animate and

some others are inanimate. Their attributes are *śabda* (sound), *sparśa* (touch), *rūpa* (vision), *rasa* (taste) and *gandha* (smell) and also the twenty qualities beginning with heaviness etc., and ending with liquidity as enumerated in the 36th para of the previous chapter. They are useful for emesis, purgation, *nirūha anuvāsana* and inhalation therapies. [10]

Matter is the substratum for the manifestation of *rasa* or tastes. Hence before going in for the description of tastes, only the relevant aspects of their substratum (i.e. matter) in its manifested from are being described here. Attributes like *paratva* (superiority) *aparatva* (inferiority) are not relevant from the stand point of treatment; hence they are not described here. Some attributes of this category like *yukti* (propriety), *saṁyoga* (combination), *parimāṇa* (measurement), *saṁskāra* (transformation) and *abhyāsa* (repetition) are no doubt very relevant in connection with the treatment of diseases but they do not indicate any specific distinctive feature of matter like *śabda* (sound) etc. They simply represent the various conditions of matter. Therefore, they are not mentioned here.

Physical properties of Pancha Mahābhūtas :

तत्र द्रव्याणि गुरुखरकठिनमन्दस्थिरविशदसान्द्रस्थूलगन्धगुणबहुलानि पार्थिवानि, तान्युपचयसङ्घातगौरवस्थैर्यकराणि; द्रवस्निग्धशीतमन्दमृदुपिच्छिलरसगुणबहुलान्याप्यानि, तान्युपक्लेदस्नेहबन्धविष्यन्दमार्दवप्रह्लादकराणि; उष्णतीक्ष्णसूक्ष्मलघुरूक्षविशदरूपगुणबहुलान्याग्नेयानि, तानि दाहपाकप्रभाप्रकाशवर्णकराणि; लघुशीतरूक्षखरविशदसूक्ष्मस्पर्शगुणबहुलानि वायव्यानि, तानि रौक्ष्यग्लानिविचारवैशद्यलाघवकराणि; मृदुलघुसूक्ष्मश्लक्ष्णशब्दगुणबहुलान्याकाशात्मकानि, तानि मार्दवसौषिर्यलाघवकराणि ॥ ११ ॥

Substances that are heavy, tough, hard, dull, stable, non-slimy, dense, gross and abounding in the quality of smell are dominated by *pṛthvī;* they promote plumpness, compactness, heaviness and stability. Substances that are liquid, unctuous, cold, dull, soft, slimy and abounding in the qualities of taste are dominated by *jala;* they promote stickiness, unctuousness, compactness, moistness, softness and happiness. Substances that are hot, sharp, subtle, light, nonunctuous, non-slimy and abounding in the qualities of vision are dominated by *tejas;* they promote combustion, metabolism, lustre, radiance and colour. Substances that are light, cold, nonunctuous, rough, non-slimy, subtle, and abounding in the qualities of touch are dominated by *vāyu.* They promote roughness, aversion, movement, non-sliminess and

lightness. Substances that are soft, light, subtle, smooth and dominated by the qualities of sound are dominated by *ākāśa;* they promote softness, porosity and lightness. [11]

All the drugs and diets are composed of all the five *mahābhūta viz. pṛthvii, jala, tejas, vāyu* and *ākāśa*. Their classification as *pārthiva, jaliya* etc; as stated above is however based on the predominance of one of the *mahābhūtas.*

Universal therapeutic utility of matter :

अनेनोपदेशेन नानौषधिभूतं जगति किंचिद्द्रव्यमुपलभ्यते तां तां युक्तिमर्थं च तं तमभिप्रेत्य ॥ १२ ॥

As explained in the preceding paragraph there is nothing in the world which does not have therapeutic utility in appropriate conditions and situations. [12]

In the preceding paragraph the distinctive features and effects of drugs and deits dominated by each of the five *mahābhūtas* have been mentioned. Drugs or diet abounding in the properties of a given *mahābhūta* are useful in making good the deficiency of that *mahābhūta* in the body.

There is nothing in the world which does not have therapeutic values and at the same time everything cannot be used for treatment of every disease. A drug is useful in specific conditions and situations; so the selection of drugs is to be made in accordance with the propriety of its administration and therapeutic needs.

There are however, certain compound drugs (for example milk and fish, ghee and honey—the latter two in equal quantity) which are considered to be always unwholesome. But they are unwholesome only when conditioned by certain combination, mode of preparation, location, time etc. In the absence of such conditioning factors they are also as wholesome as any other drug in proper conditions and situations. Even such of the drugs as are unwholesome by nature like immature curd and poison can produce wholesome effect if properly used, e.g. in *udararoga* (obstinate abdominal disease including ascites), poison (aconite or venom) of the quantity of a sesamum seed is said to be given—cf. *Cikitsā* 13 : 178. What to speak of other drugs, even straw and dust are useful for therapeutic purposes like fomentation etc.

Pharmacodynamics of drugs :

न तु केवलं गुणप्रभावादेव द्रव्याणि कार्मुकाणि भवन्ति; द्रव्याणि हि द्रव्यप्रभावाद्गुणप्रभावाद्द्रव्यगुणप्रभावाच्च तस्मिंस्तस्मिन् काले तत्तदधिकरणमासाद्य तां तां च युक्तिमर्थं च तं तमभिप्रेत्य यत् कुर्वन्ति, तत् कर्म; येन कुर्वन्ति, तद्वीर्यं; यत्र कुर्वन्ति, तदधिकरणं; यदा कुर्वन्ति, स कालः; यथा कुर्वन्ति, स उपायः यत् साधयन्ति, तत् फलम् ॥ १३ ॥

It is not that the various drugs and diets act only by virtue of their qualities. In fact they act by virtue of their own nature or qualities or both on a proper occasion, in a given location, in apropriate condition and situations; the effect so produced is considered to be their action (*karman*); the factor responsible for the manifestation of the effect is known as *vīrya*; where they act is the *adhiṣṭhāna* (location); when they act is the time, how they act is the *upāya* or mode of action; what they accomplish is the achievement. [13]

Some drugs act by virtue of their own nature; e.g, *dantī* (*Baliospermum montanum* Muell-Arg.) is purgative and precious stones are anti-toxic. Some other drugs act by virtue of their qualities; e.g. fever is cured by drugs having bitter taste and coldness by the heat of the fire. Some other drugs act by virtue of their own nature as well as their qualities; e.g. cow milk boiled with a gold ring is considered to be aphrodisiac—cf. *Cikitsā* 2 : 3 : 11, by virtue of the very nature of gold as well as its circularity.

The various aspects of drugs and diets as mentioned in the above passage can be illustrated as follows : When errhines are administered they eliminate *doṣas* from the head—that is their action. The factor like heat which is responsible for this action is *vīrya* (potency) relating either to the drug or its quality. The site where the elimination takes place i.e. is the *adhikaraṇa* (location); errhines do not act when administered elsewhere. The spring season or the time when the head is heavy is the appropriate time or *kāla* for the administration of this therapy. This therapy is not effective in other seasons or occasions. This therapy is to be administered in accordance with the prescribed procedure. *Pradhamāna* and *avapīḍana* are to be administered while the patient lies on a bed covered with a bed sheet; his head is projected out of the bed and his eyes are closed. This is *upāya* or mode of administration. By the administration of this therapy, heaviness and pain etc., of the head are cured. This is *phala* or the object or treatment.

Types of rasas :

भेदश्चैषां त्रिषष्टिविधविकल्पो द्रव्यदेशकालप्रभावाद्भवति, तमुपदेक्ष्यामः ॥१४॥

There are sixty three types (combinations) of *rasas* (tastes) depending upon the variation of the nature of the substance, location and time. They are being explained here. [14]

The classification of substances has been shown in paragraph 11. Now the various types of tastes (*rasas*) are being described. Variations of tastes may be effected by virtue of the nature of the substance, for example, when *jala mahābhūta* dominates a substance, it becomes sweet in taste. Location also affects the taste e.g. grapes and pomegranates

growing in the Himalayas are sweet in taste whereas those growing elsewhere are sour. The time or age of the substance may also be responsible for the variation in taste; e.g. a very young mango fruit is astringent in taste; after some time it becomes sour and when ripe it is sweet in taste. In *hemanta* (November–January) drugs become sweet in taste but in rainy season they become sour. For the variation in taste there are other factors also *viz.* application of heat etc. They are included either in time or in the nature of the substance.

Sixty three types of rasas :

स्वादुरम्लादिभिर्योगं शेषैरम्लादयः पृथक् ।
यान्ति पञ्चदशैतानि द्रव्याणि द्विरसानि तु ॥ १५ ॥
पृथगम्लादियुक्तस्य योगः शेषैः पृथग्भवेत् ।
मधुरस्य तथाऽम्लस्य लवणस्य कटोस्तथा ॥ १६ ॥
त्रिरसानि यथासंख्यं द्रव्याण्युक्तानि विंशतिः ।
वक्ष्यन्ते तु चतुष्केण द्रव्याणि दश पञ्च च ॥ १७ ॥
स्वाद्वम्लौ सहितौ योगं लवणाद्यैः पृथग्गतौ ।
योगं शेषैः पृथग्यातश्चतुष्करससंख्यया ॥ १८ ॥
सहितौ स्वादुलवणौ तद्वत् कट्वादिभिः पृथक् ।
युक्तौ शेषैः पृथग्योगं यातः स्वादूषणौ तथा ॥ १९ ॥
कट्वाद्यैरम्ललवणौ संयुक्तौ सहितौ पृथक् ।
यातः शेषैः पृथग्योगं शेषैरम्लकटू तथा ॥ २० ॥
युज्यते तु कषायेण सतिक्तौ लवणोषणौ ।
षट् तु पञ्चरसान्याहुरेकैकस्यापवर्जनात् ॥ २१ ॥
षट् चैवैकरसानि स्युरेकं षड्रसमेव तु ।
इति त्रिषष्टिर्द्रव्याणां निर्दिष्टा रससंख्यया ॥ २२ ॥

The sixty three variations are as follows :—

A. *By the combination of two rasas*—15 in number

1. Sweet and sour.
2. Sweet and saline.
3. Sweet and pungent.
4. Sweet and bitter.
5. Sweet and astringent.
6. Sour and saline.
7. Sour and pungent.
8. Sour and bitter.
9. Sour and astringent.
10. Saline and pungent.
11. Saline and bitter.
12. Saline and astringent.

13. Pungent and bitter.
14. Pungent and astringent.
15. Bitter and astringent.

B. *By the combination of three rasas*—20 in number

16. Sweet, sour and saline.
17. Sweet, sour and pungent.
18. Sweet, sour and bitter.
19. Sweet, sour and astringent.
20. Sweet, saline and pungent.
21. Sweet, saline and bitter.
22. Sweet, saline and astringent.
23. Sweet, pungent and bitter.
24. Sweet, pungent and astringent.
25. Sweet, bitter and astringent.
26. Sour, saline and pungent.
27. Sour, saline and bitter.
28. Sour, saline and astringent.
29. Sour, pungent and bitter.
30. Sour, pungent and astringent.
31. Sour, bitter and astringent.
32. Saline, pungent and bitter.
33. Saline, pungent and astringent.
34. Saline, bitter and astringent.
35. Pungent, bitter and astringent.

C. *By the combination of four rasas*—15 in number

36. Sweet, sour, saline and pungent.
37. Sweet, sour, saline and bitter.
38. Sweet, sour, saline and astringent.
39. Sweet, sour, pungent and bitter.
40. Sweet, sour, pungent and astringent.
41. Sweet, sour, bitter and astringent.
42. Sweet, saline, pungent and bitter.
43. Sweet, saline, bitter and astringent.
44. Sweet, saline, astringent and pungent.
45. Sweet, pungent, bitter and astringent.
46. Sour, saline, pungent and bitter.
47. Sour, saline, bitter and astringent.
48. Sour, saline, astringent and pungent.

49. Sour, pungent, bitter and astringent.
50. Saline, pungent, bitter and astringent.

D. *By the combination of five rasas*—6 in number

51. Sour, saline, pungent, bitter and astringent.
52. Sweet, saline, pungent, bitter and astringent.
53. Sweet, sour, pungent, bitter and astringent.
54. Sweet, sour, saline, bitter and astringent.
55. Sweet, sour, saline, pungent and astringent.
56. Sweet, sour, saline, pungent and bitter.

E. *Without any combination*—6 in number

57. Sweet.
58. Sour.
59. Saline.
60. Pungent.
61. Bitter.
62. Astringent.

F. *By the combination of all the six rasas*—1 in number

63. Sweet, sour, saline, pungent, bitter and astringent. [15–22]

त्रिषष्टिः स्यात्त्वसंख्येया रसानुरसकल्पनात् ।
रसास्तरतमाभ्यां तां संख्यामतिपतन्ति हि ॥ २३ ॥

The number may still go up to the extent of innumerability if *anurasa* (after tastes or subsidiary tastes) and their relative degrees are taken into account. [23]

Manifestation of *anurasa* (after-tastes) is generally not possible in the six simple tastes, even though such after-tastes might be present in a latent form. But the fifty seven other varieties of compound tastes abound in the various combinations of tastes as well as after-tastes. If such after-tastes are taken into account, the number of tastes would still go up even to the extent of innumerability.

संयोगाः सप्तपञ्चाशत् कल्पना तु त्रिषष्टिधा ।
रसानां तत्र योग्यत्वात् कल्पिता रसचिन्तकैः ॥ २४ ॥

In view of their therapeutic utility, fifty-seven combinations and sixty-three types of *rasas* (tastes) are enunciated. [24]

Such combination and types are enunciated because they are useful in connection with maintenance of health and cure of diseases.

General principles of rasa therapy :

क्वचिदेको रसः कल्प्यः संयुक्ताश्च रसाः क्वचित् ।
दोषौषधादीन् संचिन्त्य भिषजा सिद्धिमिच्छता ॥ २५ ॥

द्रव्याणि द्विरसादीनि संयुक्तांश्च रसान् बुधाः ।
रसानेकैकशो वाऽपि कल्पयन्ति गदान् प्रति ॥ २६ ॥

A physician may prescribe drugs having one taste or combination of several tastes, with due regard to the nature of the *doṣas* vitiated, the resultant manifestation of the disease and specific actions of drugs etc., for the maintenance of health. Similarly for the cure of diseases, drugs having one or more tastes may be prescribed. [25–26]

For the maintenance of positive health, drugs and diets having one taste or combination of several tastes are to be prescribed with due regard to the nature of drugs, specific action of drugs, location, time, strength etc. Combination of tastes is effected by combining many drugs having different tastes or by selecting a drug having many tastes. When the effect of only one taste is desired, drugs having that very taste should be selected.

By very nature, some drugs have two or more tastes, for examble *mudga (Phaseolus mungo* Linn. *)* has two tastes *viz.*, astringent and sweet; *bhavya (Dillenia indica* Linn.) has three tastes *viz.*, sweet, sour and astringent—cf. *Sūtra* 27 : 131 *tila (Sesamum indicum* Linn. *)* has four tastes *viz.*, sweet, bitter, astringent and pungent—cf. *Sūtra* 27 : 30 *āmalakī (Emblica officinalis* Gaertn. *)* and *harītakī (Tarminalia chebula* Linn. *)* have five tastes. Drugs having six tastes are not specified here. Poison (venom) is of course considered to have all the six tastes in a latent form. Harita has described meat of *eṇa* (antelope) as having all six tastes in a manifested form.

Verse–25 above perhaps deals with the regimen for the maintenance of the positive health. Verse–26 however, prescribes certain regimen for persons suffering from diseases

Importance of the knowledge of the classification of rasa and doṣa :

यः स्याद्रसविकल्पज्ञः स्याच्च दोषविकल्पवित् ।
न स मुह्येद्विकाराणां हेतुलिङ्गोपशान्तिषु ॥ २७ ॥

A physician, well acquainted with the classification of *rasa* (tastes) and *dosaṣ*, seldom commits blunders in ascertaining the etiology, symptomatology and treatment of dieases. [27]

By the knowledge of the classification of *rasa* (tastes), one can acquaint himself with the factors that are responsible for the causation of diseases (etiology). Similarly aquaintance with the classifiacation of *doṣas* helps in knowing the syptomatology of diseases. The knowledge of the classification of both the tastes as well as *doṣas* helps in prescribing effective treatment for diseases. Drugs are fully known by their tastes and the line of treatment that should be adopted for curing a disease is determined by the knowledge of the *doṣa* vitiated and the resultant

manifestation of a disease. Even the knowledge of the classification of *rasa* alone may help in ascertaining the etiology, symptomatology and the treatment of diseases. Drugs and diets having particular tastes cause diseases and as such they are responsible for producing particular symptoms and if administered with due care, they can also cure diseases. Similarly, the knowledge of the classification of *doṣas* helps in ascertaining the etiology, symptomatology and treatment of diseases.

Identification of rasa and anurasa in a given substance :

व्यक्तः शुष्कस्य चादौ च रसो द्रव्यस्य लक्ष्यते।
विपर्ययेणानुरसो रसो नास्ति हि सप्तमः॥ २८॥

The gustatory effect of the initial as well as final contact of a dry as well as wet substance with the tongue is known as *rasa* or taste. When such an effect is not distinctly perceptible but is inferred only by its actions, it is known as *anurasa* (after-taste). It is included in one of the six tastes and there is no separate seventh taste. [28]

The above verse is interpreted differently by some commentators. The *rasa* of a substance is only the taste which is perceptible in the dry state of the substance. Conversely the taste which is perceptible in the wet state of a substance but which does not follow in the dry state is its *anurasa*. For example, while wet (green and ripe) *pippalī* (*Piper longum* Linn.) produces a sweet taste, in its dry state it produces pungent taste. So the *rasa* (taste) of *pippalī* is pungent, its *anurasa* (after-taste) is sweet. In the case of *drākṣā* (grape) etc. where sweet taste is equally perceptible both in its wet and dry states, sweet is the taste there. On the other hand the taste (*viz.* sour) which is perceptible in the sour gruel and butter-milk which are always used in liquid form is to be regarded as *rasa*. The bitter taste which only follows the sour taste in such cases could be regarded as *anurasa* (after-taste).

The above interpretation is however, not borne out by facts. Wet (green and ripe) *pippalī* (*Piper longun* Linn.) does always have sweet taste as evident from *Sūtra* 27 : 297. If sweetness is regarded as *anurasa*, it will not be possible for a green and ripe *pippalī* to cause heaviness, aggravation of *kapha*, etc. So it may be concluded that the perceptible taste of green and ripe *pippalī* is sweet and that is its *rasa*. Sweetness, of course, constitutes an *anurasa* (after-taste or subsidiary taste) of *pippalī*.

General attributes of drugs used in processing and prescribing of drug :

परापरत्वे युक्तिश्च संख्या संयोग एव च।
विभागश्च पृथक्त्वं च परिमाणमथापि च॥ २९॥
संस्कारोऽभ्यास इत्येते गुणा ज्ञेयाः परादयः।
सिद्ध्युपायाश्चिकित्साया लक्षणैस्तान् प्रचक्ष्महे॥ ३०॥

देशकालवयोमानपाकवीर्यरसादिषु ।
परापरत्वे, युक्तिश्च योजना या तु युज्यते ॥ ३१ ॥
संख्या स्याद्गणितं, योगः सह संयोग उच्यते ।
द्रव्याणां द्वन्द्वसर्वैककर्मजोऽनित्य एव च ॥ ३२ ॥
विभागस्तु विभक्तिः स्याद्वियोगो भागशो ग्रहः ।
पृथक्त्वं स्यादसंयोगो वैलक्षण्यमनेकता ॥ ३३ ॥
परिमाणं पुनर्मानं, संस्कारः करणं मतम् ।
भावाभ्यसनमभ्यासः शीलनं सततक्रिया ॥ ३४ ॥
इति स्वलक्षणैरुक्ता गुणाः सर्वे परादयः ।
चिकित्सा यैरविदितैर्न यथावत् प्रवर्तते ॥ ३५ ॥

The following are attributes belonging to the category beginning with *para* (superiority) etc. All these are useful for the accomplishment of treatment; superiority and inferiority (relating to the place, time, age, measurement, *vipāka*, potency and taste), propriety (proper application), number (for enumeration), combination (of two things, many things and one thing with another—such combinations are temporary), division (absence of combining factor), separation (consisting of non-combination, distinctness and plurality), measurement, transformation (method of preparation), repetition (of the same-thing time and again).

Thus the attributes belonging to the category beginning with *para* (superiority) have been defined and explained. Without knowing them, a physician cannot do well in treatment. [29–35]

Superiority and inferiority in relation to place, time, age, measurement, *vipāka*, *vīrya* and *rasa* may be illustrated as follows : The desert is superior to marshy land; the period of elimination (*visarga kāla*) is superior to that of absorption (*ādānakāla*); young age is superior to other ages. The measurement as explained in *Śārīra* 7 : 15 are superior to other measurements, and the *vipāka*, *vīrya* (potency) and *rasa* (taste) which are wholesome are superior to unwholesome ones. Similarly, certain types of constitution and bodily strength are superior to the other ones. If the terms '*paratva*' and '*aparatva*' are taken in *Vaiśeṣika* sense, then a place which is comparatively far off will be regarded as *para*, the nearer one would be *apara;* on the same principle old age would be *para* in relation to young age. The age is in fact included in the time. It is separately mentioned here only for elucidation. As a matter of fact, the age cannot be treated as a separate attribute. For age is nothing but measurement of time and measurement itself is another attribute which will not allow any other attribute to be ascribed to it.

Propriety implies selection of proper therapy with due regard to the nature of the *doṣas* vitiated. The inappropriate selection of therapy is no selection at all, as the imaginary son who is not born is no son at all. Like the age, the propriety also is in fact not to be treated as a separate attribute, included as it is under combination, measurement, meathod of preparation etc. But as it occupies a very pre-dominent role in therapeutics, it is separately mentioned.

Combination is of three types *viz;*

1. Combination of two things e.g. fighting between two sheep.
2. Combination of many things e.g. addition of *māṣa* (*Phaseolus radiatus* Linn.) in a pot having many such grains;
3. Combination of one thing with another, e.g. sitting of crow on a tree;

Separation is of three types *viz;*

1. Non-combination e.g. the separation of the Meru and the Himalayas;
2. Distinctness, e.g. separation of one type from another type;
3. Plurality e.g. separation of one type of *māṣa* (*Phaseolus radiatus* Linn) from other types.

Such of the factors as can bring about a change in the properties of drugs, diets etc. are known as *saṁskāra* (transformation)—cf. *Vimāna* 1 : 22.

Habitual intake of *ṣaṣṭhika* type of rice, physical exercise etc. come under the category of *abhyāsa* (repetition).

Properties attributed to rasas really belong to dravyas :

गुणा गुणाश्रया नोक्तास्तस्माद्रसगुणान् भिषक् ।
विद्याद्द्रव्यगुणान् कर्तुरभिप्रायाः पृथग्विधाः ॥ ३६ ॥

There cannot be an attribute within another attribute; so *rasa* itself being an attribute of drugs, diets etc. there cannot really be any attribute assigned to *rasa* as such. The attribetes so mentioned above in fact relate to those of the drugs, diets etc. which constitute the substrata for *rasas* (tastes). The ideas underlying the instructions of the author vary from place to place. [36]

The various attributes including combination (*saṁyoga*) have been ascribrd to *rasas* in verses 29-35. Attributes like unctuousness etc. will further be explained in verses 73-79. All such attributes are in fact meant to be ascribed to the substrata of *rasa* e.g. drugs, diets etc., and not to *rasas* themselves. For, the *rasas* or tastes being themselves attributes of matter cannot have attributes of their own. *Guṇa* possesses inseparable concomitance; it is the cause devoid of effects cf. *Sūtra* 1 : 51.

The reason why these attributes are ascribed to *rasas* in the text is that the attributes like unctuousness etc. do invariably follow the *rasas*

like sweet etc., and it is through the intrinsic association of former with the latter that unctuousness, coldness etc., may also be associated with drugs and diets. With a view to showing this intrinsic relationship between the *rasas* and attributes like unctuousness etc., the latter have been stated to be attributes of *rasas.* But the statements of the author are to be in'erpreted with due regard to his intentions, and as explained above he intends to convey both the points very clearly *viz.*

1. These attributes are ultimately the attributes of matter and not of *rasas.*

2. These attributes are secondarily associated with the respective *rasas* as evident from the context and their therapeutic utility.

To explain apparent contradictions :

अतश्च बुद्ध्वा देशकालान्तराणि च ।
तन्त्रकर्तुरभिप्रायानुपायांश्चार्थमादिशेत् ॥ ३७ ॥

In the event of the texts conveying apparently conflicting views, the interpretation should be based on the contextual, local and temporal propriety, the intention of the author and the rules of interpretation (*tantrayukti*). [37]

As explained in the above verse the texts having apparently conflicting views are to be interpreted according to contextual propriety etc., for example it has been said that *kṣūra* (alkali preparation in the form of ashes), *kṣira* (milk), *phala* (fruit), and *puṣpa* (flower) etc., belong to the drugs of vegetable origin—cf. *Sūtra* 1 : 73. Here the contextual propriety rules out the possibility of interpreting the term *'kṣira'*, as milk of any animal and so the term is interpreted as latex of *snuhi* (*Euphorbia neriifolia* Linn.) etc. Similarly to the course of the elimination of *doṣas* from the head in *Sūtra* 2 : 6 the term *krimivyādhi* means the disease of the head caused by the germs; this interpretation is based on local propriety. So in the course of the description of emesis the term *pratigraha* is taken to mean vessels and not holding up. The example of the textual interpretation on the basis of the intention of the author is as indicated in the commentary in verse 36 of this chapter.

Genesis of rasa from Panchamahabhutas :

षड्विभक्तीः प्रवक्ष्यामि रसानामत उत्तरम् ।
षट् पञ्चभूतप्रभवाः संख्याताश्च यथा रसाः ॥ ३८ ॥

Now we shall explain the six fold division of *rasas* and also how the six *rasas* are manifestated from the five *mahābhūtas*. [31]

Role of water in mainfestation of rasas :

सौम्याः खल्वापोऽन्तरिक्षप्रभवाः प्रकृतिशीता लघ्व्यश्चाव्यक्तरसाश्च, तास्त्वन्तरिक्षाद्भ्रश्यमाना भ्रष्टाश्च पञ्चमहाभूतगुणसमन्विता जङ्गमस्थावराणां भूतानां मूर्तीरभिप्रीणयन्ति, तासु मूर्तिषु षडभिमूर्च्छन्ति रसाः ॥ ३९ ॥

The moon is the presiding diety of water. The water in the atmosphere (before it falls on the ground) is by nature cold and light, and its *rasa* is not manifested at this stage. The moment it starts falling from atmosphere and after it falls on the ground, it gets impregnated with the qualities of the five *mahābhūtas* and it noursishes the individuals belonging to the vegetable and animal kingdom. At this stage the six tastes manifest themselves in these individuals. [39]

The taste as such does not manifest itself while the water is in the atmosphere. As soon as it starts falling on the ground, it comes in contact with the atoms of the five *mahābhūtas* impelled by the atmosphere itself and there comes the first stage of the manifestation of *rasa.* The culminating point of this manifestation is however reached when the water falls on the ground and it comes in contast with the individuals of the vegetable and animal kingdoms. In a way water at this stage does not only nourish but also creates such individuals.

Predominance of mahābhūtas in individual Rasa :

तेषां षण्णां रसानां सोमगुणातिरेकान्मधुरो रसः पृथिव्यग्निभूयिष्ठत्वादम्लः, सलिलाग्निभूयिष्ठत्वाल्लवणः, वाय्वग्निभूयिष्ठत्वात् कटुकः, वाय्वाकाशातिरिक्तत्वात्तिक्तः, पवनपृथिव्यतिरेकात् कषाय इति। एवमेषां रसानां षट्त्वमुपपन्नं न्यूनातिरेकविशेषान्महाभूतानां भूतानामिव स्थावरजङ्गमानां नानावर्णाकृतिविशेषाः; षडृतुकत्वाच्च कालस्योपपन्नो महाभूतानां न्यूनातिरेकविशेषः ॥ ४० ॥

Of the six tastes, sweet taste abounds in the qualities of *jala mahābhūta,* sour taste of *pṛthvī* and *agni,* saline taste of *jala* and *agni* pungent taste of *agni* and *vāyu,* bitter taste of *vāyu* and *ākāśa* and astringent taste of *vāyu* and *pṛthvī.* So like the individuals belonging to the vegetable and animal kingdom of diverse types, depending upon their colour and shape (owing to the predominence or otherwise of the various *mahābhūtas*), the *rasas* are also six in number due to the predominance or otherwise of the five *mahābhūtas.* The predominance or otherwise of five *mahābhūtas* in turn depends on the six seasonal variations. [40]

As a matter of fact, all the five *mahābhūtas* are there in all the six *rasas* but the manifestation of the various *rasas* depends on the predominance or otherwise of the qualities of one or more of the *mahābhūta,* for example, *jala mahābhūta* is the root cause of all the six *rasas* but it predominates in sweet taste and as such it constitutes a distinctive causative factor thereof. According to *Suśruta,* saline taste is dominated by the qualities of *pṛthvī* and *agni.* This apparently goes against the observation made above. But as a matter of fact there is no contra-

diction in so far as the manifestation of saline taste is concerned. One might ask : if the saline taste is caused by the predominance of *agni* and *jala* which are hot and cold respectively the resultant substant having saline taste should also have both hot and cold qualities; but how is it that salt is said to be of hot quality ? The reply is, it is not that the *mahābhūtas* involved in the composition of substance always manifest all of their qualities; by nature they manifest only some of their inherent qualities for example, *jala mahābhūta* brings about sweetness and not unctuousness in *makuṣṭhaka (Phaseolus aconitifilius* Jacq. *);* similarly even though *agni mahābhūta* predominates in the composition of rock salt, the latter does not possess heating property. The combination of the *mahābhūtas* in a particular way and the diversity of their manifestation are guided by some imperceptible factors which can only be inferred from the manifested effect of the substance. For example, salt possess heating and sticking properties and so it is inferred that *agni* and *jala mahābhūtas* dominate in its composition. In fact we mortals cannot easily comprehend such combinations and their effects. They can only be ascertained from scriptures. To cite another example, we cannot offer any rational explanation as to how the *mahābhūtas* in isolation (other than *jala*) do not cause any other *rasa*. This proves that there is something inherent in the five *mahābhūtas* themselves which is responsible for their combinations and manifestation of their effects in various ways. The five *mahābhūtas* constitute the effecient cause for the manifestations of the specific types of *rasa* like sweetness etc. It is therefore immaterial whether all the *mahābhūtas* in themselves possess *rasas* or not. *Agni* for example does not possess any *rasa* but it is still an efficient cause for the manifestation of a *rasa* like sourness.

The seasonal variations result in the predominance or otherwise of the qualities of the five *mahābhūtas* and bring about the manifestation of the various *rasas* thereby. For example, in *hemanta* (November–January) the qualities of *jala mahābhūta* manifest themselves in excess, resulting in the production of drugs and deits having sweet taste; in *śiśira* (January-March) *vāyu* and *ākāśa* predominate, resulting in the manifestation of bitter tastes. Even day and night and some other imperceptible factors are responsible for the predominance of the one or the other of the *mahābhūtas*. Thus it is not that in the *hemanta* (November–January) every drug and diet will always have sweet taste. There is a possibility of manifestation of other *rasas* as well, depending on the effect of other imperceptible factors. As a matter of fact the predominance of *mahābhūtas* is responsible for the seasonal variations and *vice-versa*. This inter-dependence may be compared to the inter-dependence of the seed and the embryo.

Flow of Rasas :

तत्राग्निमारुतात्मका रसाः प्रायेणोर्ध्वभाजः, लाघवादुत्प्लवनत्वाच्च वायोरूर्ध्वज्वलनत्वाच्च वह्नेः; सलिलपृथिव्यात्मकास्तु प्रायेणाधोभाजः, पृथिव्या गुरुत्वान्निम्नगत्वाच्चोदकस्य; व्यामिश्रात्मकाः पुनरुभयोभाजः ॥ ४१ ॥

Rasas abounding in the qualities of *agni* and *vāyu* have a tendency of upward movement. This is because of the lightness and upward mobility of *vāyu* and upward flames of *agni*. The *rasas* abounding in the qualities of *jala* and *pṛthvī* on the other hand have a tendency for downward movement because of the heaviness of *pṛthvī* and downward flow of *jala*. The *rasas* abounding in both the categories of substances mentioned above share both the qualities [41]

Vāyu is not only mobile but also light ; so like cotton, owing to the lightness combined with mobility it has an upward movement generally.

तेषां षण्णां रसानामेकैकस्य यथाद्रव्यं गुणकर्माण्यनुव्याख्यास्यामः ॥ ४२ ॥

We shall now explain the properties and actions of each one of the six *rasas* as they are found in various drugs and diets. [42]

Action of Sweet Taste :

तत्र, मधुरोरसः शरीरसात्म्याद्रसरुधिरमांसमेदोऽस्थिमज्जौजःशुक्राभिवर्धन आयुष्यः षडिन्द्रियप्रसादनो बलवर्णकरः पित्तविषमारुतघ्नस्तृष्णादाहप्रशमनस्त्वच्यः केश्यः कण्ठ्यो बल्यः प्रीणनो जीवनस्तर्पणो बृंहणः स्थैर्यकरः क्षीणक्षतसन्धानकरो घ्राणमुखकण्ठौष्ठजिह्वाप्रह्लादनो मूर्च्छाप्रशमनः षट्पदपिपीलिकानामिष्टतमः स्निग्धः शीतो गुरुश्च । स एवंगुणोऽप्येक एवात्यर्थमुपयुज्यमानः स्थौल्यं मार्दवमालस्यमतिस्वप्नं गौरवमनन्नाभिलाषमग्नेर्दौर्बल्यमास्यकण्ठयोर्मांसाभिवृद्धिं श्वासकासप्रतिश्यायालसकशीतज्वरानाहास्यमाधुर्यवमथुसंज्ञास्वरप्रणाशगलगण्डगण्डमालाश्लीपदगलशोफबस्तिधमनीगलोपलेपाक्ष्यामयाभिष्यन्दानित्येवंप्रभृतीन् कफजान् विकारानुपजनयति (१);

Drugs and diets having sweet taste are wholesome to the body and as such they add to the growth of *rasa* (body fluid), blood, muscle, fat, bone, marrow, *ojas* (?), semen and longevity. They are soothing to the six sense organs. They promote strength and complexion, alleviate *pitta, vatā,* and effects of poison. They relieve thirst and burning sensation, promote healthy skin, hair, voice and strength. They are soothing, invigorating and nourishing. They bring about stability and heal up emaciation and consumption. They are soothing to the nose, mouth, throat, lips and tongue and relieve fits. They are much liked by the bees and ants. They are unctuous, cold and heavy.

Inspite of all these good qualities, when used in excess in isolation they cause vitiation of *kapha* resulting in obesity, tenderness, laziness, hypersomnia, heavinees, loss of appetite, loss of

the power of digestion, abnormal growth of muscles in the mouth and throat, dysuria, cough, coryza, *alasaka* (intestinal torpor) fever preceded with cold *ānāha* (constipation) sweetness in mouth, vomiting, loss of sensation and voice, scrofula, cervical lymphadenitis, elephantiasis, *galaśopha* (pharyngitis), adhesion in the blader, vessels, throat and eye diseases like *abhiṣyanda* (conjuctivitis) etc. [43–i]

Of all the six tastes, sweetness plays the most important role as it is one of the most useful factors for longevity and is generally liked by the people.

A reference about sweetness being liked by bees and ants in the above passage has a therapeutic significance. For example, as stated in *Cikitsā* 6:14 the urine of persons suffering from diabetes mellitus (*madhumeha*) is infested with ants and as such it constitutes the premonitory sign of this disease. Similary, when the flies are attracted towards a person even after he has taken his bath it is considered to be a bad prognostic sign—cf. *Indriya* 5 : 16.

Action of Sour Taste :

अम्लो रसो भक्तं रोचयति, अग्निं दीपयति, देहं बृंहयति ऊर्जयति, मनो बोधयति, इन्द्रियाणि दृढीकरोति, बलं वर्धयति, वातमनुलोमयति, हृदयं तर्पयति, आस्यमास्रावयति, भुक्तमपकर्षयति क्लेदयति जरयति, प्रीणयति, लघुरुष्णः स्निग्धश्च। स एवंगुणोऽप्येक एवात्यर्थमुपयुज्यमानो दन्तान् हर्षयति, तर्षयति, संमीलयत्यक्षिणी, संवेजयति लोमानि, कफं विलापयति, पित्तमभिवर्धयति, रक्तं दूषयति, मांसं विदहति, कायं शिथिलीकरोति, क्षीणक्षतकृशदुर्बलानां श्वयथुमापादयति, अपि च क्षताभिहतदष्टदग्धभग्नशूनप्रच्युतावमूत्रितपरिसर्पितमर्दितच्छिन्नभिन्नविश्लिष्टोद्विद्धोत्पिष्टादीनि पाचयत्याग्नेयस्वभावात्, परिदहति कण्ठमुरो हृदयं च (२);

Drugs and diets having sour taste add to the deliciousness of food, stimulate appetite, nourish and energise the body, enlighten the mind, strengthen the sense organs, promote strength, alleviate *vāta*, nourish the heart, cause salivation, help in swallowing, moistening and digestion of food; they are refreshing, light, hot and unctuous.

Inspite of all these good qualities, if used in excess in isolation, they cause thirst, morbid sensitiveness of teeth, closure of eyes, horripilation, liquification of *kapha*, aggravation of *pitta*, vitiation of *rakta*, decomposition of muscle, flaviness of body, oedema in patients suffering from emaciation, consumption, cachexia and weakness,

Due to heating property they cause suppuration of wounds caused by ulceration, trauma, contagious bites, burn, fracture, swelling, dislocation, poisonous urine, contact with poisonous animals (viz. snakes like *kāraṇḍa* ?), bruise, excision, incision, separation, perforation and crushing. . They cause burning sensation in throat, chest and cardiac region. [43–ii]

Action of Saline Taste :

लवणो रसः पाचनः क्लेदनो दीपनश्च्यावनश्छेदनो भेदनस्तीक्ष्णः सरो विकास्यधःस्रंस्यवकाशकरो वातहरः स्तम्भबन्धसङ्घातविधमनः सर्वरसप्रत्यनीकभूतः, आस्यमास्रावयति, कफं विष्यन्दयति, मार्गान् विशोधयति, सर्वशरीरावयवान् मृदूकरोति, रोचयत्याहारम्, आहारयोगी, नात्यर्थं गुरुः स्निग्ध उष्णश्च। स एवंगुणोऽप्येक एवात्यर्थमुपयुज्यमानः पित्तं कोपयति, रक्तं वर्धयति, तर्षयति, मूर्च्छयति, तापयति, दारयति, कुष्णाति मांसानि, प्रगालयति कुष्ठानि, विषं वर्धयति, शोफान् स्फोटयति, दन्तांश्च्यावयति, पुंस्त्वमुपहन्ति, इन्द्रियाण्युपरुणद्धि, वलिपलितखालित्यमापादयति, अपि च लोहितपित्ताम्लपित्तवीसर्पवातरक्तविचर्चिकेन्द्रलुप्तप्रभृतीन्विकारानुपजनयति (३);

Drugs and diets having saline taste help in carmination, production of stickiness, digestion, osnosia, excision and incision; they are sharp, mobile, *vikāsi* (clear or antispasmodic) and laxative, *avakāśakara* (deobstruent); they alleviate *vāta,* cure stiffness, obstruction and accumulation; they nullify the effect of all other tastes, cause salivation, liquify *kapha,* clarify the channels of circulation, bring about tenderness of all the bodily organs, and cause deliciousness of food. They are essential ingredients of food. They are neither very heavy, unctuous nor hot.

Inspite of all these good qualities, if used in excess in isolation, they cause vitiation of *pitta,* aggravation of *rakta,* thirst, fainting, heating sensation, erosion, depletion of muscle tissue, sloughing in the parts of the body afflicted with obstinate skin diseases including leprosy, aggravation of poisonous symptoms, bursting of inflamed parts. dislodgement of teeth, reduction of manhood, obstruction of the function of senses and production of premature wrinkling, graying and baldness.

They also cause diseases like *raktapitta*` (a condition characterised by bleeding from different parts of the body) *amlapitta* (acid dyspepsia), *visarpa* (an acute spreading disease of the skin), *vātarakta* (gout), *vicaracikā* (a type of skin eruption) alopacia etc. [43–iii]

Action of Pungent Taste :

कटुको रसो वक्त्रं शोधयति, अग्निं दीपयति, भुक्तं शोषयति, घ्राणमास्रावयति, चक्षुर्विरेचयति, स्फुटीकरोतीन्द्रियाणि, अलसकश्वयथूपचयोदर्दाभिष्यन्दस्नेहस्वेदक्लेदमलानुपहन्ति, रोचयत्यशनं, कण्डूर्विनाशयति, व्रणानवसादयति, क्रिमीन् हिनस्ति, मांसं विलिखति, शोणितसङ्घातं भिनत्ति, बन्धांश्छिनत्ति, मार्गान् विवृणोति, श्लेष्माणं शमयति, लघुरुष्णो रूक्षश्च। स एवंगुणोऽप्येक एवात्यर्थमुपयुज्यमानो विपाकप्रभावात् पुंस्त्वमुपहन्ति, रसवीर्यप्रभावान्मोहयन्ति, ग्लापयति, सादयति, कर्शयति, मूर्च्छयति, नमयति, तमयति, भ्रमयति, कण्ठं परिदहति, शरीरतापमुपजनयति, बलं क्षिणोति, तृष्णां जनयति; अपि च वाय्वग्निगुणबाहुल्याद्भ्रमदवथुकम्पतोदभेदैश्चरणभुजपार्श्वपृष्ठप्रभृतिषु मारुतजान् विकारानुपजनयति (४);

Drugs and diets having pungent taste keep the mouth clean, promote digestion, help in the absorption of food, cause secretion through nose, lacrimation, help proper action of sense organs, cure diseases like intestinal torpor, obesity, urticaria, chronic conjuctivitis, help in the elimination of the waste products which are sticky in nature and produce the oleation and fomentation therapies, cause deliciousness in food, cure itching, allay excessive growth of ulcers, kill germs, corrode the muscle tissues, break blood clots and other obstructions, clarify the passages and alleviate *kapha.* They are light, hot and unctuous.

Inspite of all these good qualities if used in excess in isolation, they destroy man-hood by virtue of their *vipāka;* they affect potency by their taste and they also cause unconsciousness, weariness, asthma, emaciation, fainting choking, giddiness, burning sensation in throat, production of great heat and thirst, and diminution of strength by virtue of their specific action.

Because of the dominance of *vāyu* and *agnimahābhūtas* they also cause giddiness, burning sensation, tremour piercing and stabbing pain in legs, hands, back etc. [43–iv]

Action of Bitter Taste :

तिक्तो रसः स्वयमरोचिष्णुरप्यरोचकघ्नो विषघ्नः क्रिमिघ्नो मूर्च्छादाहकण्डूकुष्ठतृष्णाप्रशमनस्त्वङ्मांसयोः स्थिरीकरणो ज्वरघ्नो दीपनः पाचनः स्तन्यशोधनो लेखनः क्लेदमेदोवसामज्जलसीकापूयस्वेदमूत्रपुरीषपित्तश्लेष्मोपशोषणो रूक्षः शीतो लघुश्च। स एवंगुणोऽप्येक एवात्यर्थमुपयुज्यमानो रौक्ष्यात्खरविषदस्वभावाच्च रसरुधिरमांसमेदोऽस्थिमज्जशुक्राण्युच्छोषयति, स्रोतसां खरत्वमुप-

पादयति, बलमादत्ते, कर्शयति, ग्लपयति, मोहयति, भ्रमयति, वदनमुपशोषयति, अपरांश्च वातविकारानुपजनयति (५);

Drugs and diets having bitter taste are by themeselves not delicious but when added with other things they promote deliciousness. They are antitoxic and germicidal. They cure fainting, burning sensation, itching, obstinate skin diseases including leprosy, thirst, and fever. They promote firmness of the skin and muscles. They promote carmination and digestion, purify milk, cause drying and help in the depletion of moisture, fat, muscle fat, bone marrow, lymph, pus, sweat, urine, stool, *pitta* and *kapha*. They are unctuous, cold and light.

Inspite of all these good qualities, if used in excess in isolation, by virtue of their unctuousness, roughness and non-sliminess they deplete the plasma, blood, muscle fat, bone-marrow and semen. They produce roughness in the circulatory channels, reduce strength, cause emaciation, weariness, unconsciousness, giddiness, dryness of mouth and produce other diseases due to the vitiation of *vāta*. [43–v]

Action of Astringent Taste :

कषायो रसः संशमनः संग्राही सन्धानकरः पीडनो रोपणः शोषणः स्तम्भनः श्लेष्मरक्तपित्तप्रशमनः शरीरक्लेदस्योपयोक्ता रूक्षः शीतोऽलघुश्च । स एवंगुणोऽप्येक एवात्यर्थमुपयुज्यमान आस्यं शोषयति, हृदयं पीडयति, उदरमाध्मापयति, वाचं निगृह्णाति, स्रोतांस्यवबध्नाति, श्यावत्वमापादयति, पुंस्त्वमुपहन्ति, विष्टभ्य जरां गच्छति, वातमूत्रपुरीषरेतांस्यवगृह्णाति, कर्शयति, ग्लपयति, तर्षयति, स्तम्भयति, खरविशदरूक्षत्वात् पक्षवधग्रहापतानकार्दितप्रभृतींश्च वात विकारानुपजनयति ॥ ४३ ॥

Drugs and diets having astringent taste are sadative and constipative. They produce pressure on the affected part and cause granulation, absorption and stiffness. They alleviate *kapha* and *raktapitta* (a disease characterised by bleeding form various parts of the body). They absorb the body fluid and are dry, cold and heavy.

Inspite of all these good qualities, if used in excess in isolation they cause dryness of mouth, affliction of the heart, distention of abdomen, obstruction of speech, constriction of circulating channels, black complexion and destruction of man-hood. They get digested slowly and obstruct the passage of flatus, urine, stool and semen, cause emaciation, weariness, thirst, stiffness and

by virtue of their roughness, dryness and non-sliminess they produce diseases like hemiplegia, spasm, convulsion, facial paralysis etc. due to the vitiation of *vāta*. [43]

इत्येवमेते षड्रसाः पृथक्त्वेनैकत्वेन वा मात्रशः सम्यगुपयुज्यमाना उपकाराय भवन्त्यध्यात्मलोकस्य, अपकारकराः पुनरतोऽन्यथा भवन्त्युपयुज्यमानाः; तान् विद्वानुपकारार्थमेव मात्रशः सम्यगुपयोजयेदिति ॥ ४४ ॥

So all these *rasas* properly used jointly or severally in proper dose bring about happiness to all living beings. Otherwise they are equally harmful to all. So a wise person should use them properly in proper dose in order to have good results. [44]

Vīrya determination according to Rasa :

भवन्ति चात्र—

शीतं वीर्येण यद्द्रव्यं मधुरं रसपाकयोः ।
तयोरम्लं यदुष्णं च यद्द्रव्यं कटुकं तयोः ॥ ४५ ॥

Thus it is said :

The drugs and diets which are sweet in *rasa* (taste) and *vipāka* (taste after digestion) are of *śītavīrya* (that is potentially cold); those with sour or pungent taste and *vipāka* are of *uṣṇavīrya* (that is potentially hot). [45]

Only such of the drugs and diets which are sweet in taste as well as *vipāka* are of *śītavīrya*. One cannot determine *śītavīryatva* (or potential coldness) of drugs and diets only on the basis of sweet taste. The same principle is applicable to the drugs and diets of *uṣṇa* type as well.

Substances following the rule :

तेषां रसोपदेशेन निर्देश्यो गुणसंग्रहः ।
वीर्यतोऽविपरीतानां पाकतश्चोपदेक्ष्यते ॥ ४६ ॥
यथा पयो यथा सर्पिर्यथा वा चव्यचित्रकौ ।
एवमादीनि चान्यानि निर्दिशेद्रसतो भिषक् ॥ ४७ ॥

The properties of such of the drugs and diets as possess *vīrya* and *vipāka* in conformity with *rasa* are explained here only in terms of *rasas* concerned. Thus the physician may explain the properties of milk, ghee, *cavya (Piper chaba* Hunter *)* and *citraka (Plumbazo zeylanica* Linn. *)* on the basis of their tastes. [46–47]

As stated in verse 45, drugs and diets having sweet taste and sweet *vipāka* are generally of *śītavīrya* (potentially cold). Similarly those of sour and pungent taste and pungent *vipāka* are *uṣṇa vīrya* (potentially hot). In the case of such of the drugs and diets where *vīrya* and *vipāka*

are in conformity with *rasa*, their properties are explained in terms of *rasa* only. As for example the properties of milk and ghee both of which are sweet in taste and *vipāka* and *śītavīrya* can be ascertained in terms of their taste only. The above principle does not apply in the cases of such of the drugs and diets where *vīrya* (potency) is not in conformity with *rasa*.

Substances whose Vīryas are contradictory to Rasa :

मधुरं किंचिदुष्णं स्यात् कषायं तिक्तमेव च ।
यथा महत्पञ्चमूलं यथाऽब्जानूपमामिषम् ॥ ४८ ॥
लवणं सैन्धवं नोष्णमम्लमामलकं तथा ।
अर्कागुरुगुडूचीनां तिक्तानामुष्णमुच्यते ॥ ४९ ॥

Some drugs having sweet taste are of *uṣṇavīrya* (potentially hot) e. g. the meat of aquatic and marshy animals. Some drugs having astringent and bitter tastes are also of *uṣṇavīrya* (potentally hot) e. g. drugs belonging to *mahat pancamūla* group (*Aegle marmelos* Corr.), *Oroxylum indicum* Vent., *Gmelina arboria* Linn., *Stereospermum suaveloens* Dc., *Clerodendrum phlomidis* Linn. f.), *arka* *Calotropis gigantea* R. Br.), *aguru* (*Aquilaria agalocha* Roxb.) and *guḍucī* (*Tinospora cordiofolia* Miers)—all the latter three having bitter taste. Similarly rock salt having saline taste and *āmalaka* (*Emblica officinalis* Gaertn.) having sour taste are hot of *uṣṇa vīrya* (potentially hot). [48–49]

In verse 45, there is no mention of the corresponding *vīrya* (potency) of astringent, bitter and saline tastes. However, they are mentioned here in accordance with the context.

Variation in the action of substances of similar tastes :

किंचिदम्लं हि संग्राहि किंचिदम्लं भिनत्ति च ।
यथा कपित्थं संग्राहि भेदि चामलकं तथा ॥ ५० ॥
पिप्पली नागरं वृष्यं कटु चावृष्यमुच्यते ।
कषायः स्तम्भनः शीतः सोऽभयायामतोऽन्यथा ॥ ५१ ॥
तस्माद्रसोपदेशेन न सर्वं द्रव्यमादिशेत् ।
दृष्टं तुल्यरसेऽप्येवं द्रव्ये द्रव्ये गुणान्तरम् ॥ ५२ ॥

Some drugs having sour taste are costive, e.g. *kapittha* (*Feronia limonia* Swingle), ; some are laxative, e.g. *āmalaka* (*Emblica officinalis* Gaertn). Even though drugs having pungent taste are generally non-aphrodisiac, still *pippalī* (*Piper longum* Linn.) and *śunṭhi* (*Zingiber officinale* Rosc.). having such taste are aphrodisiac. Similarly drugs having astringent taste are

generally of *śītavīrya* and costive but *harītakī* (*Terminalia chebula* Linn.) is an exception to it—it is *uṣṇavīrya* and laxative. Thus it is not possible to explain the properties of all the drugs and diets simply in terms of *rasa* because individual drugs having identical tastes very in relation to their properties. [50–52]

Relative superiority of Tastes based on certain qualities :

रौक्ष्यात् कषायो रूक्षाणामुत्तमो मध्यमः कटुः ।
तिक्तोऽवरस्तथोष्णानामुष्णत्वाल्लवणः परः ॥ ५३ ॥
मध्योऽम्लः कटुकश्चान्त्यः स्निग्धानां मधुरः परः ।
मध्योऽम्लो लवणश्चान्त्यो रसः स्नेहान्निरुच्यते ॥ ५४ ॥
मध्योत्कृष्टावराः शैत्यात् कषायस्वादुतिक्तकाः ।
स्वादुर्गुरुत्वादधिकः कषायाल्लवणोऽवरः ॥ ५५ ॥
अम्लात् कटुस्ततस्तिक्तो लघुत्वादुत्तमोत्तमः ।
केचिल्लघूनामवरमिच्छन्ति लवणं रसम् ॥ ५६ ॥
गौरवे लाघवे चैव सोऽवरस्तूभयोरपि ।

The relative superiority or infertority of the tastes of drugs of various categories are as below :—

Property	Superior	Moderate	Inferior
Unctuousness	Sweet	pungent	bitter
Dryness	astringent	sour	saline
Heating	saline	sour	pungent
Cooling	sweet	astringent	bitter
Heaviness	sweet	astringent	saline
Lightness	bitter	pungent	sour

Some authors are of the view that among light drugs and diets, those having saline taste are inferior. Thus drugs and diets having saline taste are inferior both in heaviness and lightness. [53–56]

It has been stated above that salt is inferior both in heaviness and lightness. This establishes the heaviness of salt as compared with drugs and diets having sour, pungent and bitter tastes. This also shows that the lightness of salt is inferior even to the drugs having sour taste. It should not be argued that as drugs having sour taste are composed of *pṛthvī* and those having saline taste of *jala*, the latter should be lighter than the former for heaviness or lightness cannot be determined on the basis of the predominance of the *mahābhūtas* concerned. Even the sweet taste which is composed of *jala* is heavier than astringent taste which latter is composed of *pṛthvī*.

The Vipāka of substances :

परं चातो विपाकानां लक्षणं संप्रवक्ष्यते ॥ ५७ ॥
कटुतिक्तकषायाणां विपाकः प्रायशः कटुः ।
अम्लोऽम्लं पच्यते स्वादुर्मधुरं लवणस्तथा ॥ ५८ ॥

Now we shall explain the *vipāka* (taste after digestion). *Vipāka* of drugs and diets having pungent, bitter and astringent testes is pungent; that of sour taste is sour and that of sweet and saline tastes is sweet. [57–58]

After intake, the food gets digested by the *jāṭharāgni* (digestive enzymes). The properties that emerge thereafter are known as *vipāka* cf. *Aṣṭāṅgahṛdaya : Sūtra* 1 : 20. It is not the taste but the drugs having different tastes which undergo transformation in the form of *vipāka.*

Rasa's role in evacuation :

मधुरो लवणाम्लौ च स्निग्धभावात्त्रयो रसाः ।
वातमूत्रपुरीषाणां प्रायो मोक्षे सुखा मताः ॥ ५९ ॥
कटुतिक्तकषायास्तु रूक्षभावात्त्रयो रसा ।
दुःखाय मोक्षे दृश्यन्ते वातविण्मूत्ररेतसाम् ॥ ६० ॥

Owing to their unctuousness drugs and diets having sweet, sour and saline tastes are useful for the elimination of flatus, urine and stool. On the other hand, drugs and diets having pungent, bitter and astringent tastes create difficulty in the elimination of flatus, stool, urine and semen in view of their drying property. [59–60]

To sum up : Sweet and saline tastes undergo sweet *vipāka* and sour tastes, sour *vipāka.* Both sweet and sour *vipākas* help in the elimination of stool etc. Similarly, pungent, bitter and astringent tastes undergo pungent *vipāka* and create obstacles in the elimination of stool etc.

Action of vipāka on doṣa and evacuation :

शुक्रहा बद्धविण्मूत्रो विपाको वातलः कटुः ।
मधुरः सृष्टविण्मूत्रो विपाकः कफशुक्रलः ॥ ६१ ॥
पित्तकृत् सृष्टविण्मूत्रः पाकोऽम्लः शुक्रनाशनः ।
तेषां गुरुः स्यान्मधुरः कटुकाम्लावतोऽन्यथा ॥ ६२ ॥

Pungent *vipāka* aggravates *vāta,* reduces semen and obstructs the passage of stool and urine. Sweet *vipāka* aggravates *kapha,* promotes semen and helps in the proper elimination of stool and urine. Similarly sour *vipāka* aggravates *pitta,* reduces semen and helps in the proper elimination of stool and urine. Sweet *vipāka* is heavy; pungent and sour ones are light. [61–62]

Relative superiority of vipāka :

विपाकलक्षणस्याल्पमध्यभूयिष्ठतां प्रति ।
द्रव्याणां गुणवैशेष्यात्तत्र तत्रोपलक्षयेत् ॥ ६३ ॥

The relative superiority or inferiority of various types of *vipāka* can be determined on the basis of the relative superiority and inferiority of the various properties of different drugs and diets. [63]

Some commentators are of the view that every *rasa* has its own *vipāka*. Accordingly, there are six *vipākas* corresponding to the *rasas*. Some others say that if there are more than one *rasa*, only the strongest of them predominates. So the *vipāka* cannot be correctly predicted. Suśruta on the other hand does not agree with any of the two views enunciated above about the unpredictability of *vipāka*. In his opinion there are two *vipākas* viz, sweet and pungent In such of the drugs and diets where *pṛthvī* and *jala mahābhūtas* are dominant, the *vipāka* is sweet; where the lighter *mahābhūtas* like *tejas, vāyu* and *ākāśa* are dominant, the *vipāka* is pungent- cf. *Suśruta : Sūtra* 40 : 11–12. It is true that according to the theory which admits of one corresponding *vipāka* for each of the *rasas* and also according to the theory which establishes the fact that only the strongest *rasa* predominates in the *vipāka* stage, the drugs and diets do not undergo any change in the *vipāka* stage. That is to say the properties of their *rasas* continue to be the same even in *vipāka* stage. Thus the stand taken by Suśruta in disregarding these two views is quite justified. The only flaw in Suśruta's view point is that he does not accept the third *vipka* which is sour. If this sour *vipāka* is not accepted, *vrīhi* (a type of paddy) and *kulattha* (*Dolichos biflorus* Linn.) which are of sweet and astringent taste repectively but whose *vipāka* is sour will remain unexplained and the statement regarding their action *viz.* the aggravation of *pitta* would not hold good. It is not correct to say that *vrīhi* etc., cause the aggravation of *pitta* due to their hot potency. Even if it is accepted that *vrīhi* is of hot potency, this potentiality would rather get superceded by the sweetness in its taste as well as its *vipāka*. Moreover, the *pitta* aggravated by *vrīhi* etc., abounds in sour taste. Had it been due to the hot potency of *vrīhi*, it would have rather abounded in pungent taste which is not corroborated by actual experience. For the eructation after the intake of *vrīhi* etc. is always of sour taste. Besides according to Suśruta, sweet *vipāka* is caused by the predominance of *pṛthvī* and or *jala mahābhūtas* and pungent *vipāka* by the predominance of the rest. Now the question arises what would be the *vipāka* if there is overlapping in the combination of the *mahābhūtas?* The resultant *vipāka* cannot be either sweet or pungent but a third one which as mentioned above, can only be the sour *vipāka*. Or better we may leave out the discussion as to whether there is a sour *vipāka* or

not. What Caraka characterises as sour *vipāka*, Suśruta explains as of hot potency. There is in fact no contradiction whatsoever about the properties of the various drugs and diets in either of the theories. Suśruta would have, however, done well not to point our any flaw (vide *Suśruta : Sūtra* 40 : 10) in the sour *vipāka* theory enunciated by Caraka.

Saline taste results in sweet *vipāka*, and bitter and astringent tastes in pungent *vipāka*. But how is it that drugs and diets having saline taste cause aggravation of *pitta* and *rakta*, and those with bitter and astringent taste alleviate *pitta?* Even if the saline taste results in sweet *vipāka*, its hot potency is responsible for the aggravation of *pitta* and *rakta*. Normally, sweet *vipāka* is responsible for the alleviation of both *pitta* and *rakta* but being overpowered by the hot potency it is ineffective. Sweet *vipāka* of such drugs and diets however manifests itself in the form of the proper elimimation of stool and urine etc. Thus the sweet *vipāka* may not be effective in so far as the aggravation of *pitta* and *vāta* is concerned but it is effective with regard to the therapeutic aspects as mentioned in verse 61 above. Similarly, the pungent *vipāka* of drugs and diets having bitter and astringent tastes cannot be explained.

Some commentators have tried to explain verse 58 above in a slightly different manner. They connect the clause *'lavaṇastatha'* with *'amlam'* and so they interpret it to mean that *vipāka* of saline taste is also sour rather than sweet and as such they find it more convenient to explain the correlation between saline taste and aggravation of *pitta* and *rakta*. But *Jatūkarṇa* is very clear in his statement about three-fold classification of *vipākas* as follows : The *vipāka* of pungent, astringent and bitter tastes is pungent, that of sour taste, sour and that of sweet and saline tastes, sweet.

Why cannot we accept six *vipākas* corresponding to the six tastes ? We cannot. Because the three-fold classification of *vipākas* depends on the real process of transformation of the five *mahābhūtas* which cannot be questioned.

As stated above, there is apparently no difference between the *rasa* and *vipāka* of drugs and diets having sweet, sour and pungent tastes. It may now be argued that such of the *vipākas* where there is some variation from the original taste (viz. sweet *vipāka* for saline taste or pungent *vipāka* for bitter and astringent tastes) could well be explained in order to avoid confusion. But what was the necessity of explaining the *vipākas* of identical tastes ? It was necessary to recognise the two distinct levels as the original *rasa* and *vipāka* (that is the taste after the substance is digested). That is why the original pungent taste of *pippalī* (*Piper longum* Linn.) is therapeutically useful for the elimination of phlegm from the throat and purification of mouth. But its sweet *vipāka* renders it aphrodisiac in its final effect.

One thing is however clear. Where the original taste and *vipāka* are identical, the properties of drugs and diets are more effective. They are not so in the cases where there is variation between the original taste and *vipāka*.

The theree-fold classification of *vipāka* as described above is different from the three *avasthāpākas* described in the fifteenth chapter of *Cikitsāsthāna*. While the latter confines itself to the various stages of digestion, the former is specific to individual drugs and diets. All drugs and diets having various tastes undergo the three *avasthāpākas* but *vipāka* varies form individual to individual.

The Eight and the Two types of Vīrya :

मृदुतीक्ष्णगुरुलघुस्निग्धरूक्षोष्णशीतलम् ।
वीर्यमष्टविधं केचित्, केचिद्द्विविधमास्थिताः ॥ ६४ ॥
शीतोष्णमिति, वीर्यं तु क्रियते येन या क्रिया ।
नावीर्यं कुरुते किंचित् सर्वा वीर्यकृता क्रिया ॥ ६५ ॥

Some are of the view that the potency (*vīrya*) of the various drugs and diet are of eight types viz. *mṛdu* (mild), *tīkṣṇa* (sharp), *guru* (heavy), *laghu* (light) *snigdha* (unctuous), *rukṣa* (ununctuous) *uṣṇa* (hot) and *śīta* (cold). Some others hold the view that it is only of two types viz., *śīta* (cold) and *uṣṇa* (hot).

In its wider sense, the term potency (*vīrya*) represents that aspect of drugs and diets by virtue of which they manifest their action (on human body). There cannot be any action without potency; all actions are caused by potency (*vīrya*). [64–65]

In the science of medicine that aspect of drugs and diets which, apart from their taste, (*rasa*) and *vipāka* (taste after digestion), is pre-eminently responsible for therapeutic actions is known as *vīrya*. According to some medical authorities, this *vīrya* is of eight types as mentioned in verse sixty four above. There is no doubt some other qualities such as sliminess and non-sliminess which is also responsible for therapeutic actions of given drugs and diets. But by and large such qualities act upon the human body not in contradistinction with the effects of *rasa*. So such qualities are not mentioned among the eight types of *vīrya*. The qualities mentioned here are only those which are capable of overcoming the effects of *rasa*. For example the effect of pungent taste in *pippali* (*Piper longum* Linn.) could normally be the aggravation of *pitta* but by virtue of its *mṛdu* (mild) and cold potencies, *pippali* (*Piper lougum* Linn.) alleviates rather than aggravates *pitta*. The taste of *Bṛhat pañcamūla* (*Aegle marmelos* Corr., *Oroxylum indicum* Vent., *Gmelina arborea* Linn., *Steriospermum suaveolens* DC., *Clerodendrum phlomidis* Linn. f.) being astringent and their *anurasa* (after taste or subsidiary taste), bitter, they should apparently aggravate *vāta*. But again being

overcome by its hot potency, they alleviate rather than aggravate *vāta*. Otherwise the connotation of the term *vīrya* meaning potency is too wide to be enumerated. Thus all factors like taste, *vipāka*, specificaction and qualities such as heaviness, superiority etc., which are responsible for nourishment, refreshment and alleviation of *doṣas* may be regarded as *vīrya* in wider sense of the term cf. *Suśruta : Sūtra* 41 : 5.

Determination of Rasa, Vipāka and Vīryo :

रसो निपाते द्रव्याणां, विपाकः कर्मनिष्ठया।
वीर्यं यावदधीवासान्निपाताच्चोपलभ्यते ॥ ६६ ॥

Rasa or taste of drugs and diets can be ascertained immediately after their contact with the tongue; their *vipāka* by the action (in the from of aggravation of *kapha* etc.). Their *vīrya* can be determined (in between the stages of *rasa* and *vipāka*) while in association with the body and or even immediately after coming into contact with the body. [66]

The potency of drugs and diets can be ascertained while they are in association with the body and or immediately after they come in contact with the body. For example, hot potency of meat of marshy animals is ascertained while it is under the process of digestion and metabolism. Sharpness of *marica* (*Piper nigrum* Linn.) can be determined immediately after its contact with the tongue. This can also be ascertained while it is in the process of digestion and metabolism.

Thus in epistemological terms the *rasa* or taste is known by direct perception, *vipāka* can only be inferred from its action. As regards *vīrya* it may sometimes be inferred from its action, e.g. cold potency of rock salt or hot potency of meat of marshy animals can be inferred from their action on the body. Sometimes the *vīrya* or potency can also be known by direct perception. e.g. the knowledge of the sharpness of *rajikā* (*Brassica juncea* Czern & Coss.) is based on olfactory perception. Similarly slíminess, non-sliminess, unctuousness and ununctuousness can be known by direct visual perception.

Potency may either be natural or artificial. Natural heaviness or lightness of *māṣa* (*Phaseolus radiatus* Linn.) and *mudga* (*Phaseolus mungo* Linn.) respectively comes under the first category whereas the lightness of *lājā* (fried rice) etc., under the second category.

Definition of Prabhāva :

रसवीर्यविपाकानां सामान्यं यत्र लक्ष्यते।
विशेषः कर्मणा चैव प्रभावस्तस्य स स्मृतः ॥ ६७ ॥

Where there is similarity in two drugs in relation to their *rasa* (taste), *vipāka* and *vīrya* (potency) but inspite of this simi-

larity these two drugs differ with regard to their action, the distinctive feature responsible for their distinctive effects not supported by their taste, *vipāka* and potency is regarded as '*prabhāva*' or specific action. [67]

Examples of Prabhāva and the supremacy of Prabhāva :

कटुकः कटुकः पाके वीर्योष्णश्चित्रको मतः ।
तद्वद्दन्ती प्रभावात्तु विरेचयति मानवम् ॥ ६८ ॥
विषं विषघ्नमुक्तं यत् प्रभावस्तत्र कारणम् ।
ऊर्ध्वानुलोमिकं यच्च तत् प्रभावप्रभावितम् ॥ ६९ ॥
मणीनां धारणीयानां कर्म यद्विविधात्मकम् ।
तत् प्रभावकृतं तेषां प्रभावोऽचिन्त्य उच्यते ॥ ७० ॥
सम्यग्विपाकवीर्याणि प्रभावश्चाप्युदाहृतः ।
किंचिद्रसेन कुरुते कर्म वीर्येण चापरम् ॥ ७१ ॥
द्रव्यं गुणेन पाकेन प्रभावेण च किंचन ।
रसं विपाकस्तौ वीर्यं प्रभावस्तानपोहति ॥ ७२ ॥
बलसाम्ये रसादीनामिति नैसर्गिकं बलम् ।

Both *citraka (Plumbago zeylanica* Linn. *)* and *dantī (Balisspermum montanun* Muell-Arg. *)* are pungent in taste as well as *vipāka* and they are hot in potency. But inspite of this similarity, *dantī (Baliospermum montamum* Muell Arg. *)* acts as a purgative while *citraka (Plumbago zeylanica* Linn. *)* does not. The purgative effect of *dantī (Baliospermum montanum* Muell-Arg.) therefore, can be explained only by taking recourse to its *prabhāva* or specific action. The anti-toxic property of toxins, actions leading to the upward and/or downward slimination of *doṣas* and various effects of precious stones *(maṇi)* when worn over the body all these are due to their speific action which are beyond all plausible explanations. Thus, *vipāka*, *vīrya* (potency) and *prabhāva* (specific action) are illustrated.

Certain drugs manifest their action by virtue of their taste; some by virtue of their potency or other qualities, some by *vipāka* and others by their specific action. In case the taste, *vipāka*, potency and specific action are all of equal strength, by nature, teste is superceded by *vipāka*, both of them in turn are superced by potency and specific action overcomes all of them. [68–72]

The various effects of the wearing of precious stones include anti-toxic and anodyne actions. Besides, such of the properties of drugs like

inviforation (*jivanīya* and promotion of memory (*medhya*) manifest their therapeutic effects by virtue of their specific action.

The specific action is nothing but the inherent active principle of drugs. The principle again is not different from the drugs themselves (like the circle and circumferance). The active principles are identical with the drugs concerned; they are not something different from the drugs. The same principle holds good about the effects of other properties of drugs to be explained later. It may however, be argued that if *dantī* (*Baliospermum montanum* Muell Arg.) etc., manifest their purgative effects themselves why do they not manifest such actions when soaked in water ? But this argument does not disprove the identity of active principles of the concerned drugs. Drugs manifest their specfic action only so long as they are not overpowered by any other extraneous forces. In the example, cited above, soaking with water serves as the inhibiting factor for the manifestation of the specific action.

The explanation of the Naiyāyikas about the antitoxic properties of toxins, their mutually contradictory properties in the form of upward and downward movements of toxins also supports the above theory. That is to say according to them the downward moving property of toxins neutralise the effects of the upward going ones and *vice versa.* The manifestation of such effects is due to the specific action of both types of toxins. Similary the purgative and emetic effects of drugs can be explained due to the specific action based on the *mahābhautika* composition of drugs.

Different action of drugs depending on the various factors may be illustrated as follows. Honey by virtue of its astringent taste alleviates *pitta,* plants of *mahat pañcamūla* group (*Aegle marmelos* Corr., *Oroxylum indicum* Vent., *Gmelina arborea* Liun., *Stereospermum suaveolens* DC., *Clerodendrum phlomidis* Linn. f.) inspite of their astringent and bitter tastes all elleviate *vāta* rather than *pitta* because of their hot potency. Honey again cures *kapha* due to its ununctuousness. Inspite of its pungent taste *śuṇṭhi* (*Zingiber officinale* Rosc.) alleviates *vāta* because of its sweet *vipāka.* Inspite of its pungent taste and *vipāka* and also hot potency *dantī* (*Baliospermum montanum* Muell-Arg.) serves as a laxative because of its specific action.

When the taste, *vipāka,* potency and specific action are all of equal strength, the succeeding ones prevail over the preceding ones. For example, sweet taste of honey is overcome by its pungent *vipāka,* that is to say, inspite of its sweetness honey does not aggravate kapha. Both the *rasa* and *vipāka* of the meat of aquatic and marshy animals are sweet but the taste and *vipāka* in this case are overcome by the hot potency of meat with the result that it aggravates rather than alleviates *pitta.* The taste and *vipāka* of wine is sour and it is of hot potency. But inspite of this wine is considered as lactogenic due to its specific action. Similarly,

inspite of its pungent taste and *vipāka,* and also of its hot potency *danti* (*Baliospermum montanum* Muell Arg.) acts as a purgative due to its specific action. So taste, potency and *vipāka* are all superceded by specific action.

Characteristics of the Six Tastes :

षण्णां रसानां विज्ञानमुपदेक्ष्याम्यतः परम् ॥ ७३ ॥
स्नेहनप्रीणनाह्लादमार्दवैरुपलभ्यते ।
मुखस्थो मधुरश्चास्यं व्याप्नुवँल्लिम्पतीव च ॥ ७४ ॥
दन्तहर्षान्मुखास्रावात् स्वेदनान्मुखबोधनात् ।
विदाहाच्चास्यकण्ठस्य प्राश्यैवाम्लं रसं वदेत् ॥ ७५ ॥
प्रलीयन् क्लेदविष्यन्दमार्दवं कुरुते मुखे ।
यः शीघ्रं लवणो ज्ञेयः स विदाहान्मुखस्य च ॥ ७६ ॥
संवेजयेद्यो रसनां निपाते तुदतीव च ।
विदहन्मुखनासाक्षि संस्रावी स कटुः स्मृतः ॥ ७७ ॥
प्रतिहन्ति निपाते यो रसनं स्वदते न च ।
स तिक्तो मुखवैशद्यशोषप्रह्लादकारकः ॥ ७८ ॥
वैशद्यस्तम्भजाड्यैर्यो रसनं योजयेद्रसः ।
बध्नातीव च यः कण्ठं कषायः स विकास्यपि ॥ ७९ ॥

We shall now explain the characteristics of the six tastes. Sweetness is ascertained from unctuousness, deliciousness, delightfulness and softness. When taken in, it pervades all over the mouth adhering as it were.

Sourness is ascertained from setting of tooth on edge *(dantaharṣa)*, salivation, sweeting, clarity of mouth and burning sensation in the mouth and throat.

Drugs and diets having saline taste get quickly dissolved in the mouth resulting in stickiness, moistness and softness They also produce burning sensation in the mouth.

Drugs and diets having pungent taste cause irritation and pain in tongue, burning and watering in the mouth, nose and eyes.

Drugs and diets having bitter taste weaken the taste perception of the tongue. Such substances by themselves are not tasteful; they cause non-sliminess, dryness of tongue and delightfulness.

Those having astringent taste cause non-sliminess, stiffness, inaction in the tongue and obstruct the throat as it were; they are not good for heart. [73–79]

Drugs and diets having bitter taste cause delightfulness, because they overcome anorexia and make the patient relish other food articles.

Agniveśa's question on unwholesome drugs and diets :

एवमुक्तवन्तं भगवन्तमात्रेयमग्निवेश उवाच—भगवन् ! श्रुतमेतदवितथमर्थसंपद्युक्तं भगवतो यथावद्द्रव्यगुणकर्माधिकारे वचः, परं त्वाहारविकाराणां वैरोधिकानां लक्षणमनतिसंक्षेपेणोपदिश्यमानं शुश्रूषामह इति ॥ ८० ॥

After Lord Atreya explained the above theory, Agniveśa enquired, "O ! Lord, we have listened to what you have stated about the drugs and diets—their properties and actions together with all relevant details. We would like to know in detail about the unwholesome properties of certain diets (that is those which cause vitiation of the bodily *dhātus*)." [80]

Lord Atreya's reply :

तमुवाच भगवानात्रेयः—देहधातुप्रत्यनीकभूतानि द्रव्याणि देहधातुभिर्विरोधमापद्यन्ते; परस्परगुणविरुद्धानि कानिचित्, कानिचित् संयोगात्, संस्कारादपराणि, देशकालमात्रादिभिश्चापराणि, तथा स्वभावादपराणि ॥ ८१ ॥

Lord Ātreya replied, "Such of the drugs and diets as are unwholesome for the normal *dhātus* (tissue elements) and *doṣas* of the body, are in fact opposed to the proper growth of such tissue elements and *doṣas;* 1. Some act due to their mutually contradictory qualities; 2. Some by combination; 3. Some by the method of preparation; 4. Some by virtue of the place (land and body), time and dose and 5. Some others by their (inherent) nature. [81]

All the various categories of unwholesome diets and drugs enunciated above are illustrated in paragraphs 82–84. Some substances are unwholesome due to their mutually contradictory qualities; e. g. fish and milk. Ripe *nikuca* (*Artocarpus lakoocha* Roxb.) and soup of *māṣa* (*Phaseolus radiatus* Linn.) are unwholesome when taken in combination. The difference between the drugs that are unwholesome due to mutually contradictory qualities and those due to combination is that the drugs of the former category are essentially those which possess mutually contradictory qualities while those of the latter category are unwholesome simply by their combination, irrespective of their qualities. The unwholesomeness of the drugs and diets possessing mutually contradictory qualities is mostly due to their specific action. So inspite of apparent contradiction in sweet and sour tastes or cold and hot potencies, the combination of all drugs and diet possessing these properties need not always be regarded as unwholesome.

The meat of *kapota* (pigeon) fried in mustard oil is unwholesome due to the method of preparation. Ashes and dust are responsible for causing unwholesomeness in drugs and diets. Similarly, honey is unwholesome when used by a person whose body is afflicted with heat. *Kākamāci* (*Solanum nigrum* Linn.) when staled, that is kept for some days, may cause death of the animal. Substances that are against any particular *doṣa* or bodily constitution are also to be included in the 4th category. Some drugs and diets are unwholesome by nature, e.g. poison (venom).

तत्र यान्याहारमधिकृत्य भूयिष्ठमुपयुज्यन्ते तेषामेकदेशं वैरोधिकमधिकृत्योपदेक्ष्यामः–न मत्स्यान् पयसा सहाभ्यवहरेत्, उभयं ह्येतन्मधुरं मधुरविपाकं महाभिष्यन्दि शीतोष्णत्वाद्विरुद्धवीर्यं विरुद्धवीर्यत्वाच्छोणितप्रदूषणाय महाभिष्यन्दित्वान्मार्गोपरोधाय च ॥ ८२ ॥

तन्निशम्यात्रेयवचनमनु भद्रकाप्योऽग्निवेशमुवाच—सर्वानेव मत्स्यान् पयसा सहाभ्यवहरेदन्यत्रैकस्माच्चिलिचिमात्, स पुनः शकली लोहितनयनः सर्वतो लोहितराजी रोहिताकारः प्रायो भूमौ चरति, तं चेत् पयसा सहाभ्यवहरेन्निःसंशयं शोणितजानां विबन्धजानां च व्याधीनामन्यतममथवा मरणं प्राप्नुयादिति ॥ ८३ ॥

We shall now explain some aspects of unwholesomeness of diets which are commonly used. Fish should not be taken together with milk, both of them have sweet taste, but due to the contradiction in their potency (fish is hot and milk is cold) they vitiate the blood and obstruct the channels of circulation.

Having listened to Lord Ātreya, Bharadvāja said to Agniveśa, "One can take all kinds of fish except *cilicima* (?) together with milk. The *cilicima* (?) fish has scales; its eyes are red and it has red spot all over the body; it is like the *rohita* (red carp fish) fish and moves on the ground. If this fish is taken with milk, it is bound to cause constipation and diseases relating to blood and it may even cause death. [82–83]

नेति भगवानात्रेयः—सर्वानेव मत्स्यान्न पयसा सहाभ्यवहरेद्विशेषतस्तु चिलिचिमं, स हि महाभिष्यन्दित्वात् स्थूललक्षणतरानेतान् व्याधीनुपजनयत्यामविषमुदीरयति च । ग्राम्यानूपौदकपिशितानि च मधुतिलगुडपयोमाषमूलकबिसैर्विरूढधान्यैर्वा नैकध्यमद्यात्, तन्मूलं हि बाधिर्यान्ध्यवेपथुजाड्यकलमूकतामैण्मिण्यमथवा मरणमाप्नोति । न पौष्करं रोहिणीकं शाकं कपोतान् वा सर्षपतैलभृष्टान्मधुपयोभ्यां सहाभ्यवहरेत्, तन्मूलं हि शोणिताभिष्यन्दधमनीप्रवि(ति)चयापस्मारशङ्खकगलगण्डरोहिणीनामन्यतमं प्राप्नोत्यथवा मरणमिति । न मूलकलशुनकृष्णगन्धार्जकसुरसादीनि भक्षयित्वा पयः सेव्यं, कुष्ठाबाधभयात् । न जातुकशाकं न निकुचं पक्वं मधुपयोभ्यां सहोपयोज्यम्, एतद्धि मरणायाथवा बलवर्णतेजोवीर्योपपरोधायालघुव्याधये षाण्ढ्याय चेति । तदेव निकुचं पक्वं न माषसूपगुडसर्पिर्भिः

सहोपयोज्यं वैरोधिकत्वात् । तथाऽऽम्राम्रातकमातुलुङ्गनिकुचकरमर्दमोचदन्तशठबदरकोशाम्रभव्यजाम्बवकपित्थतिन्तिडीकपारावताक्षोडपनसनालिकेरदाडिमामलकान्येवंप्रकाराणि चान्यानि द्रव्याणि सर्वं चाम्लं द्रवमद्रवं च पयसा सह विरुद्धम् । तथा कङ्गुवनकमकुष्ठककुलत्थमाषनिष्पावाः पयसा सह विरुद्धाः । पद्मोत्तरिकाशाकं शार्करो मैरेयो मधु च सहोपयुक्तं विरुद्धं वातं चातिकोपयति । हारिद्रकः सर्षपतैलभृष्टो विरुद्धः पित्तं चातिकोपयति । पायसो मन्थानुपानो विरुद्धः श्लेष्माणं चातिकोपयति । उपोदिका तिलकल्कसिद्धा हेतुरतीसारस्य । बलाका वारुण्या सह कुल्माषैरपि विरुद्धा, सैव शूकरवसापरिभृष्टा सद्यो व्यापादयति । मयूरमांसमेरण्डसीसकावसक्तमेरण्डाग्निप्लुष्टमेरण्डतैलयुक्तं सद्यो व्यापादयति । हारिद्रकमांसं हारिद्रसीसकावसक्तं हारिद्राग्निप्लुष्टं सद्यो व्यापादयति; तदेव भस्मपांशुपरिध्वस्तं सक्षौद्रं सद्यो मरणाय । मत्स्यनिस्तालनसिद्धाः पिप्पल्यस्तथा काकमाची मधु च मरणाय । मधु चोष्णमुष्णार्तस्य च मधु मरणाय । मधुसर्पिषी समधृते, मधु वारि चान्तरिक्षं समधृतं, मधु पुष्करबीजं, मधु पीत्वोष्णोदकं, भल्लातकोष्णोदकं, तक्रसिद्धः कम्पिल्लकः, पर्युषिता काकमाची, अङ्गारशूल्यो भासश्चेति विरुद्धानि । इत्येतद्यथाप्रश्नमभिनिर्दिष्टं भवतीति ॥ ८४ ॥

Lord Ātreya while disagreeing with the above view said, "One must not take milk alongwith fish specially with *cilicima* type of fish. *Cilicima* (?) fish considerably obstructs the channels of circulation and causes the above mentioned diseases whose symptoms are very clear; it also produces *āmaviṣa* (toxin due to imporper digestion as well as metabolism).

Meat of domestic, marshy and aquatic animals should not be taken together with honey, sesamum seeds, sugarcandy, milk, *māṣa (Phaseolus radiatus* Linn. *)* radish, lotus stalk or germinated grains. By doing so, one gets afflicted with deafness, blindness, trembling, loss of intelligence loss of voice and nasal voice, it may even cause death.

One should not take vegetable of *puṣkara* (*Nelumbo nucifera* Gaertn.) and *rohiṇī* or meat of *kapota* (dove) fried in mustard oil together with honey and milk, for this obstructs channels of circulation and causes dilatation of blood vessels, epilepsy, *saṅkhaka* (a disease of the head characterised by acute pain in temporal region), *galagaṇḍa* (scrofula), *rohiṇī* (diphtheria) or even death.

Milk should not be taken after the intake of radish, garlic, *kṛṣṇagandhā (Moringa oleifera* Lam. *)*, *arjaka (Ocimum gratissimum* Linn. *)*, *sumukha* (?) *surasā (Ocimum sanctum* Linn. *)*, etc; this may cause obstinate skin diseases including leprosy. Leaves

of *jātuka* (*Ferula narehex* Boiss) or ripe fruit of *nikuca* (*Artocarpus lakoocha* Roxb.) should not be taken with honey and milk; it may cause loss of strength, complexion and semen, sterility and other serious types of diseases which may lead to death. Ripe fruit of *nikuca* (*Artocarpus lakoocha* Roxb.) should not be taken with the soup of *māṣa* (*Phaseolus radiatus* Linn.), sugar candy and ghee because they are mutually contradictory. *Āmra* (*Mangifera indica* Linn.), *āmrātaka* (*Spotandias pinnata* Kurz.), *mātuluṅga* (*Citrus decumana* Linn.), *nikuca* (*Artocarpus lakoocha* Roxb.), *karamarda* (*Carissa karandas* Linn.), *moca* (*Salmalia malbarica* Schett & Endl.), *dantaśaṭha* (*Citrus medica* Linn.), *badara* (*Zizyphus jujuba* Lam.) *kośāmra* (?) *bhavya* (*Dillenia indica* Linn.), *jāmbava* (*Syzygium cumini* Skeels), *kapittha* (*Feronia limonia* Swingle), *tintiḍī* (*Tamarindus indica* Linn.), meat of *pārāvata* (pigeon), *akṣoḍa* (*Juglans regia* Linn.), *panasa* (*Artocarpus heterophyllus* Lam.), *nārikela* (coconut), *dāḍima* (*Punica granatum* Linn.), *āmalaka* (*Emblica officinalis* Gaertn.) and such other solid and liquid matrials which are sour in taste become mutually contradictory when taken with milk. Similarly *kaṅgu* (*Setaria italica* Beruv.), *vanaka* (?) *makuṣṭha* (*Phaseolus aconitifolius* Jacq.), *kulattha* (*Dolichos biflorus* Linn.), *māṣa* (*Phaseolus radiatus* Linn.) *niṣpāva* (?) when taken with milk are mutually contradictory.

Padma (*Nelumbo nucifera* Gaertn.); leaves of *uttarikā* (?) *śārkara* type of wine, *maireya* type of wine and honey, if taken together are unwholesome and they aggravate, *doṣas* specially *vāta*.

Meat of *haritāla* bird (?) fried with mustard oil is unwholesome and they aggravate *doṣas* and specially *pitta*.

Pāyasa (milk preparation) when taken with *mantha* (thin gruel) is unwholesome and they aggravate *doṣas*, specially *kapha*. *Upodikā* (*Basella rubra* Linn.) prepared with the paste of *tila* (*Sesamum indicum* Linn.), causes diarrhoea.

Meat of a crane either with *vāruṇi* type of wine or *kulmāṣa* (paste of barley mixed up with hot water and slightly boiled so as to form a cake) is unwholesome; again if fried with lard, it will cause instantaneous death.

Meat of peacock roasted on a castor spit, if burnt with castor-wood fuel and mixed with castor oil causes instantaneous death.

Similarly the meat of *hāridraka* (?) roasted on a turmeric spit and burnt with the fuel of turmeric wood and/or when mixed with ashes, dust and honey, causes instantaneous death. *Pippalī* (*Piper longum* Linn.) prepared witn fish fat and *kākamāci* mixed with honey causes death. Hot honey or intake of honey by a person afflicted with heat causes death.

Honey and ghee or honey and rain water both in equal quantity, honey together with the seeds of *puṣkara* (*Nelumbo nucifera* Gaertn.) intake of hot water after taking honey, *bhallātaka* (*Semecarpus anacardium* Linn. f.) together with hot water; *kampillaka* (*Mallotus philippinensis* Muell Arg.) boiled with butter-milk, staled *kākamāci* (*Solanum nigrum* Linn.) and meat of *bhāsa* (beared vulture) roasted with the spit or fire-brand are unwholesome. So everything in accordance with the questions has been explained. [84]

Cause of indisposition :

भवन्ति चात्र श्लोकाः—

यत् किञ्चिद्दोषमास्राव्य न निर्हरति कायतः ।
आहारजातं तत् सर्वमहितायोपपद्यते ॥ ८५ ॥

All drugs and diets which dislodge the various *doṣas* but do not expel them out of the body are to be regarded as unwholesome. [85]

As distinct from unwholesome drugs and diets, emetics and purgatives expel the vitiated *doṣas* out of the body after they (*dosas*) have been dislodged.

Other similar causes :

यच्चापि देशकालाग्निमात्रासात्म्यानिलादिभिः ।
संस्कारतो वीर्यतश्च कोष्ठावस्थाक्रमैरपि ॥ ८६ ॥
परिहारोपचाराभ्यां पाकात् संयोगतोऽपि च ।
विरुद्धं तच्च न हितं हृत्संपद्विधिभिश्च यत् ॥ ८७ ॥
विरुद्धं देशतस्तावद्रूक्षतीक्ष्णादि धन्वनि ।
आनूपे स्निग्धशीतादि भेषजं यन्निषेव्यते ॥ ८८ ॥
कालतोऽपि विरुद्धं यच्छीतरुक्षादिसेवनम् ।
शीते काले, तथोष्णे च कटुकोष्णादिसेवनम् ॥ ८९ ॥
विरुद्धमनले तद्वदन्नपानं चतुर्विधे ।
मधुसर्पिः समधृतं मात्रया तद्विरुध्यते ॥ ९० ॥

कटुकोष्णादिसात्म्यस्य स्वादुशीतादिसेवनम् ।
यत्तत् सात्म्यविरुद्धं तु विरुद्धं त्वनिलादिभिः ॥ ९१ ॥
या समानगुणाभ्यासविरुद्धान्नौषधक्रिया ।
संस्कारतो विरुद्धं तद्यद्भोज्यं विषवद्भवेत् ॥ ९२ ॥
एरण्डसीसकासक्तं शिखिमांसं यथैव हि ।
विरुद्धं वीर्यतो ज्ञेयं वीर्यतः शीतलात्मकम् ॥ ९३ ॥
तत् संयोज्योष्णवीर्येण द्रव्येण सह सेव्यते ।
क्रूरकोष्ठस्य चात्यल्पं मन्दवीर्यमभेदनम् ॥ ९४ ॥
मृदुकोष्ठस्य गुरु च भेदनीयं तथा बहु ।
एतत् कोष्ठविरुद्धं तु, विरुद्धं स्यादवस्थया ॥ ९५ ॥
श्रमव्यवायव्यायामसक्तस्यानिलकोपनम् ।
निद्रालसस्यालसस्य भोजनं श्लेष्मकोपनम् ॥ ९६ ॥
यच्चानुत्सृज्य विण्मूत्रं भुङ्क्ते यश्चाबुभुक्षितः ।
तच्च क्रमविरुद्धं स्याद्यच्चातिक्षुद्वशानुगः ॥ ९७ ॥
परिहारविरुद्धं तु वराहादीन्निषेव्य यत् ।
सेवेतोष्णं घृतादींश्च पीत्वा शीतं निषेवते ॥ ९८ ॥
विरुद्धं पाकतश्चापि दुष्टदुर्दारुसाधितम् ।
अपक्वतण्डुलात्यर्थपक्वदग्धं च यद्भवेत् ।
संयोगतो विरुद्धं तद्यथाऽम्लं पयसा सह ॥ ९९ ॥
अमनोरुचितं यच्च हृद्विरुद्धं तदुच्यते ।
संपद्विरुद्धं तद्विद्यादसंजातरसं तु यत् ॥ १०० ॥
अतिक्रान्तरसं वाऽपि विपन्नरसमेव वा ।
ज्ञेयं विधिविरुद्धं तु भुज्यते निभृते न यत् ।
तदेवंविधमन्नं स्याद्विरुद्धमुपयोजितम् ॥ १०१ ॥

Drugs and diets which are at variance with, place, time, power of digestion, dosage, habit, *doṣas,* mode of preparation, potency, bowel, state of health, order, proscriptions and prescriptions, cooking, combination, palatability, richness of quality and rules of eating are all unwholesome. They are illustrated below :—

Place :—Intake of dry and sharp substance in deserts; unctuous and cold substance in marshy land.

Time :—Intake of cold and dry substance in winter; pungent and hot substance in the summer.

Power of digestion :—Intake of heavy food when the power of digestion is mild (*mandāgni*); intake of light food when the power of digestion is sharp (*tīkṣṇāgni*). Similarly intake of food

at variance with irregular and normal power of digestion come under this category.

Dosage :—Intake of honey and ghee in equal quantity.

Habit :—Intake of sweet and cold substance by persons accustomed to pungent and hot substance.

Doṣa :—Utilisation of drugs, diets and regimen having similar qualities with *doṣas* but at variance with the habit of the individual.

Mode of Preparation :—Drugs and diets which when prepared in a particular way produce poisonous effects, for example, meat of peacock roasted on a castor spit.

Potency :—Substances having cold potency in combination with those of hot potency

Bowel :—Administration of a mild purgative in a small dose for a person of costive bowel and administration of strong purgatives in strong doses for a person having laxed bowel.

State of Health :—Intake of *vāta* aggravating food by a person after exhaustion, sexual act and physical exercise or intake of *kapha* aggravating food by a person after sleep or drowsiness.

Order :—If a person takes food before his bowel and urinary bladder are clear (empty) or when he does not have appetite or after his hunger has been aggravated.

Proscriptions and Prescriptions :—Intake of hot things after taking pork etc., and cold things after taking ghee.

Cooking :—Preparation of food etc., with bad or rotten fuel and undercooking, overcooking or burning during the process of preparation.

Combination :—Intake of sour substance with milk.

Palatability :—Any substance which is not pleasant in taste.

Richness of quality :—Intake of substance that are not matured, over matured or putrified.

Rules for eating :—Taking meals in public. [86–101]

षाण्ढ्यान्ध्यवीसर्पदकोदराणां विस्फोटकोन्मादभगन्दराणाम् ।
मूर्च्छामदाध्मानगलग्रहाणां पाण्ड्वामयस्यामविषस्य चैव ॥ १०२ ॥
किलासकुष्ठग्रहणीगदानां शोथाम्लपित्तज्वरपीनसानाम् ।
सन्तानदोषस्य तथैव मृत्योर्विरुद्धमन्नं प्रवदन्ति हेतुम् ॥ १०३ ॥

Intake of unwholesome food is responsible for the causation of sterility, blindness, *visarpa* (an obstinate skin disease characterised by an acute spread), ascitis, eruptions, insanity, fistula, fainting, intoxication, tympanitis, spasmodic obstruction in throat, anemia, poisoning due to *āma, kilāsa* type of skin disease, obstinate skin diseases including leprosy, sprue, oedema, acid dyspepsia, fever, rhinitis, foetal diseases and even death. [102–103]

The above description of unwholesomeness is subject to certain exception, for example, in certain situations, intake of garlic with milk is in fact prescribed cf. *Cikitsā* 5 : 94. Presumably the intake of garlic with milk is not unwholesome when many other drugs are added to it. In the absence of such multiple combinations, garlic with milk would certainly amount to unwholeness. Similarly, honey which is prescribed to be taken with hot water for emesis is not unwholesome because it comes out alongwith the vitiated *doṣas* through vomiting.

एषां खल्वपरेषां च वैरोधिकनिमित्तानां व्याधीनामिमे भावाः प्रतिकारा भवन्ति । तद्यथा—वमनं विरेचनं च, तद्विरोधिनां च द्रव्याणां संशमनार्थमुपयोगः, तथाविधैश्च द्रव्यैः पूर्वमभिसंस्कारः शरीरस्येति ॥ १०४ ॥

Diseases caused by the intake of uwholesome diets and drugs can be cured by emesis, purgation or administration of antidotes and by taking prophylactic measures. [104]

भवतश्चात्र—

विरुद्धाशनजान् रोगान् प्रतिहन्ति विरेचनम् ।
वमनं शमनं चैव पूर्वं वा हितसेवनम् ॥ १०५ ॥
सात्म्यतोऽल्पतया वाऽपि दीप्ताग्नेस्तरुणस्य च ।
स्निग्धव्यायामबलिनां विरुद्धं वितथं भवेत् ॥ १०६ ॥

Thus it is said :—

Purgation, emesis, antidotes and prophylaxis—these four cure the diseases caused/to be caused by the intake of unwholesome drugs and diets. If an individual is habituated to the intake of unwholesome drugs and diets or if they are taken in small quantity or taken by a person having strong digestive power or by a young person or by the one who has undergone oleation therapy or who is of strong physique due to physical exercise, the unwholesomeness of the various drugs and diets does not have any effect. [105–106]

तत्र श्लोकाः—

मतिरासीन्महर्षीणां या या रसविनिश्चये ।
द्रव्याणि गुणकर्मभ्यां द्रव्यसंख्या रसाश्रया ॥ १०७ ॥

कारणं रससंख्याया रसानुरसलक्षणम् ।
परादीनां गुणानां च लक्षणानि पृथक्पृथक् ॥ १०८ ॥
पञ्चात्मकानां षट्त्वं च रसानां येन हेतुना ।
ऊर्ध्वानुलोमभाजश्च यद्गुणातिशयाद्रसाः ॥ १०९ ॥
षण्णां रसानां षट्त्वे च सविभक्ता विभक्तयः ।
उद्देशश्चापवादश्च द्रव्याणां गुणकर्मणि ॥ ११० ॥
प्रवरावरमध्यत्वं रसानां गौरवादिषु ।
पाकप्रभावयोर्लिङ्गं वीर्यसंख्याविनिश्चयः ॥ १११ ॥
षण्णामास्वाद्यमानानां रसानां यत् स्वलक्षणम् ।
यद्यद्विरुध्यते यस्माद्येन यत्कारि चैव यत् ॥११२ ॥
वैरोधिकनिमित्तानां व्याधीनामौषधं च यत् ।
आत्रेयभद्रकाप्यीये तत् सर्वमवदन्मुनिः ॥ ११३ ॥

To sum up :—

Discussion among the sages about the tastes, properties and actions of drugs of various categories, number of drugs depends ing upon their tastes, factors determining the number of tastes; definitions of taste (*rasa*) and *anurasa* (after or subsidiary taste); definition of attributes like *para* (superiority) etc; factors leading to the formation of sixfold tastes out of the five *mahābhūtas*; qualities responsible for the upward and downward physical action of tastes; various permutations and combinations of six tastes; attributes and actions of various types alongwith their exceptions. Superiority, mediocrity and inferiority of tastes for producing heaviness etc., definitions of *vipāka* and *prabhāva* (specific action); determination of the number of *vīrya* (potency); secific manifestations of the drugs having six tastes when administered; mutually contradictory drugs and diets; cause of contradiction and their specific manifestations; treatment of diseases produced by the intake of drugs and diets having mutually contradictory properties—all these have been discussed in this chapter entitled "Ātreyabhadrakāpyīya". [107–113]

इत्यग्निवेशकृते तन्त्रे चरकप्रतिसंस्कृते श्लोकस्थाने आत्रेयभद्रकाप्यीयो नाम षड्विंशोऽध्यायः ॥ २६ ॥

Thus ends the twenty sixth chapter on "Discourse among Ātreya, Bhadrakāpya etc.," of the *Sūtra* section of Agniveśa's work as redacted by Caraka. [26]

सप्तविंशोऽध्यायः

CHAPTER XXVII

अथातोऽन्नपानविधिमध्यायं व्याख्यास्यामः ॥ १ ॥
इति ह स्माह भगवानात्रेयः ॥ २ ॥

We shall now expound the chapter on the "Properties of Diets and Drinks". Thus said Lotd Ātreya.

In the previous chapter, the properties of various drugs and diets have been spoken of in general terms. It is now proposed to describe the specific properties of drugs and diets generally useful for every individual. Here, diets include all solid items of food, and drinks comprise all liquids including linctus.

Importance of wholesome food :

इष्टवर्णगन्धरसस्पर्शं विधिविहितमन्नपानं प्राणिनां प्राणिसंज्ञकानां प्राणमाचक्षते कुशलाः, प्रत्यक्षफलदर्शनात्; तदिन्धना ह्यन्तरग्नेः स्थितिः; तत् सत्त्वमूर्जयति, तच्छरीरधातुव्यूहबलवर्णेन्द्रियप्रसादकरं यथोक्तमुपसेव्यमानं, विपरीतमहिताय संपद्यते ॥ ३ ॥

Such diets and drinks whose colour, smell, taste and touch are pleasing to the senses and conducive to the health, if taken in accordance with the rules, in fact represent the very life of living beings. The effect of the use of such diets and drinks can be perceived directly. If consumed according to rules, they provide fuel to the fire of digestion; they promote mental as well as physical strength, strength of tissue elements and complexion and they are pleasing to the senses. Otherwise they are harmful. [3]

Rules relating to the intake of various drugs and diets are explained in *Sūtra*-8 and will further be dealt with in greater detail in *Vimāna*-1. Visual, olfactory, gustatory and tactile perceptions are involved in various diets and drinks; only the auditory perception is wanting. The order of these perceptions indicated in the above passage is as we experience in actual practice. It is only with regard to the gustatory perception, which actually comes last, the order is broken in view of its comparatively predominant position, inasmuch as it is the last but one in the list.

Here, living beings include only those belonging to animal kingdom. Even though trees etc., of the vegetable kingdom are also endowed with life, they do not come under the purview of these descriptions. To

sum up : Apart from human beings other living beings of the animal kingdom are also included here. We know from actual practice that the intake of proper diets and drinks is the only means of survival. Thus, diet and drinks virtually constitute the very life of all living beings. The correlation of diets and drinks with life can be very well. inferred from the actual experience in life. Those who take proper food and drinks live long and those not doing so die a premature death. Proper maintenance of the power of digestion which is the supporter of *elan vital* also depends upon the intake of proper diet and drinks cf.–*Sūtra* 27 : 342.

Types of food and their actions :

तस्माद्धिताहितावबोधनार्थमन्नपानविधिमखिलेनोपदेक्ष्यामोऽग्निवेश ! । तत् स्वभावादुदकं क्लेदयति, लवणं विष्यन्दयति, क्षारः पाचयति, मधु संदधाति, सर्पिः स्नेहयति, क्षीरं जीवयति, मांसं बृंहयति, रसः प्रीणयति, सुरा जर्जरीकरोति, शीधुरवधमति, द्राक्षासवो दीपयति, फाणितमाचिनोति, दधि शोफं जनयति, पिण्याकशाकं ग्लपयति, प्रभूतान्तर्मलो माषसूपः, दृष्टिशुक्रघ्नः क्षारः, प्रायः पित्तलमम्लमन्यत्र दाडिमामलकात्, प्रायः श्लेष्मलं मधुरमन्यत्र मधुनः पुराणाच्च शालिषष्टिकयवगोधूमात्, प्रायस्तिक्तं वातलमवृष्यं चान्यत्र वेत्राग्रामृतापटोलपत्रात्, प्रायः कटुकं वातलमवृष्यं चान्यत्र पिप्पलीविश्वभेषजात् ॥ ४ ॥

So we shall now explain the properties of various diets and drinks in order to bring to light their useful and harmful effects on the body, O ! Agniveśa.

By nature water produces stickiness, salt causes moistness, alkalies help digestion, honey brings together the ruptured tissue elements, ghee produces unctuousness, milk invigorates, meat brings about corpulence, meat soup nourishes, wine causes flabbiness, *śīdhu* type of wine causes emaciation, wine prepared of grape stimulates appetite, *phāṇita* (penidium) helps to accumulate *doṣas*, curd causes oedema, vegatable of *piṇyāka* (*harita-śigru*–?) causes depression; soup of *māṣa (Phaseolus radiatus* Linn.*)* produces considerable amount internal excreta; alkalies impair the power of digestion and reduce semen. Except *dādima (Punica granatum* Linn) and *āmalaka (Emblica officinalis* Gaertn. *)*, all diets of sour taste generally aggravate *pitta*. Except honey, old *śāli* and *ṣaṣṭika* types of rice, barley and wheat, all diets of sweet taste generally aggravate *kapha*. Except the sprouts of *vetra (Salix caprea* Linn. *)*, *guḍūcī (Tinospora cordifolia* Miers *)* and leaves of *paṭola (Trichosanthes cucumerina* Linn. *)*, all diets of bitter taste generally aggravate *vāta* and are unaphrodisiac.

Similarly except *pippalī* (*Piper longum* Linn.) and *ārdraka* (*Zingiber officinale* Rosc.), all diets with pungent taste aggravate *vāta* and are unaphrodisiac. [4]

By properties of diets and drinks is meant their distinctive attributes and actions. Diets also include the meat of various parts of animals. All this is being explained here. Of course, in this chapter properties of only some commonly used diets and drinks are directly mentioned. The author himself will say this in verse 329 of this chapter. But there are certain general statements like the properties of meat of various animals, depending upon their habitat etc; (c. f. Verse 331) and also properties of matter depending upon their *bhautika* constituents as explained in the previous chapter (c, f. *Sūtra* 26 : 11), indirectly provide information on the properties of all the drugs, diets and drinks. Thus, directly and indirectly properties of all diets and drinks are mentioned here. This has been clarified in verse 330 of this chapter.

Properties of rice etc., constituting the four types of diet, viz., eatables, drinkables, lickables and chewables are described here. In the above paragraph only those of the diets and drinks as are very commonly used are described. Their group-wise properties will be given later. Description of the properties of water is given first place in the order of priority because it is used both in the diets and drinks. In chapter 25, water has been described as the best among the refreshing and bowel binding material. No statement about its stickiness (*kledana*) has been made there. The property of stickiness is being emphasised here inasmuch as this property constitutes the distinctive therapeutic action of water. The main difference between the description given in chapter 25 : 40 and this chapter lies in the fact that the subject matter of that chapter relates to the predominence of a given substance in relation to a specific action shared by other substance. The subject matter of this chapter, on the other hand, relates to the description of the predominant therapeutic properties of various diets and drinks. In verse 24 of this chapter, *māṣa* (*Phaseolus radiatus* Linn.) is described as productive of excreta in large quantity. The same property is being explained in this paragraph in relation to the soup of *māṣa* (*Phaseolus rodiatus* Linn.). Apparently the present description seems to be redundent in view of what will be explained in verse 24. But it may be noted that the properties of original substance and its preparations are not always alike, so it cannot be taken for granted that both *māṣa* (*Phaseolus radiatus* Linn.) and its preparations would necessarily share the same properties. It was, therefore, necessary to spell out the properties of the original *māṣa* (*Phaseolus radiatus* Linn.) as well as its soup preparation separately inspite of the apparent repetitions. The one example where there is a clear cut contradiction between the properties of the original substance and its preparation is *saktu* (roasted grain floer). While *saktu* in

itself is light but a special type of pastrey (*siddha piṇḍikā*) made out of it is heavy.

Diets and drinks having sour taste aggravate *pitta*. This strtement raises the problem as to why of all the *doṣas*, *pitta* is stated first in the present context. As a matter of fact no priority as such can be ascribed to any of the *doṣas*. The one reason behind the preference given to *pitta* would be that it is related to the fire of digestion which plays a very important role in the digestion of food taken. That is why perhaps even the sweet taste which should have normally been explained first, comes only second to the sour taste.

In fact, only three tastes viz., sour, sweet and pungent, are explained here. They include all the other three tastes through *vipāka;* saline taste in its *vipāka* stages is generally sweet, so bitter and astringent tastes are of pungent *vipāka*. The reading "प्रायः सर्वं तिक्तं" is perhaps from *Hāritasaṁhitā*. It is interpolated here by mistake.

Classification of food articles :

परमतो वर्गसंग्रहेणाहारद्रव्याण्यनुव्याख्यास्यामः ॥ ५ ॥
शूकधान्यशमीधान्यमांसशाकफलाश्रयान् ।
वर्गान् हरितमद्याम्बुगोरसेक्षुविकारिकान् ॥ ६ ॥
दश द्वौ चापरौ वर्गौ कृतान्नाहारयोगिनाम् ।
रसवीर्यविपाकैश्च प्रभावैश्च प्रचक्ष्महे ॥ ७ ॥

We shall now explain the tastes, potencies, *vipākas* and specific action of the various aticles of diets and drinks classified according to the following twelve groups :—

1. *Śūkadhānya* (corns with bristles) 2. *Śamīdhānya* (pulses)
3. *Māṁsa* (meat) 4. *Śāka* (vegetables)
5. *Phala* (fruits) 6. *Harita* (salads)
7. *Madya* (wines) 8. *Ambu* (water)
9. *Gorasa* (milk and milk products)
10. *Ikṣuvikāra* (products of sugar cane)
11. *Kṛtānna* (food preparations)
12. *Āhārayogin* (accessory food articles) [5–7]

Śūka dhānyas (corns with bristles) :

अथ शूकधान्यवर्गः—

रक्तशालिर्महाशालिः कलमः शकुनाहृतः ।
तूर्णको दीर्घशूकश्च गौरः पाण्डुकलाङ्गुलौ ॥ ८ ॥
सुगन्धको लोहवालः सारिवाख्यः प्रमोदकः ।
पतङ्गस्तपनीयश्च ये चान्ये शालयः शुभाः ॥ ९ ॥

शीता रसे विपाके च मधुराश्चाल्पमारुताः ।
बद्धाल्पवर्चसः स्निग्धा बृंहणाः शुक्रमूत्रलाः ॥ १० ॥
रक्तशालिर्वरस्तेषां तृष्णाघ्नस्त्रिमलापहः ।
महांस्तस्यानु कलमस्तस्याप्यनु ततः परे ॥ ११ ॥
यवका हायनाः पांसुवाप्यनैषधकादयः ।
शालीनां शालयः कुर्वन्त्यनुकारं गुणागुणैः ॥ १२ ॥

Now begins the group consisting of corns with bristles The group of corn with bristles can be further divided into the following categories :—

a. *Śāli* b. *Ṣaṣṭika* c. *Vrīhi*
d. *Śyāmāka* e. *Yava* f. *Godhūma*

Śāli class of corns are of the following varieties :—

1. *raktaśāli* 2. *mahāśāli* 3. *kalama*
4. *ṣakunāhṛta* 5. *mūrṇaka* 6. *dīrghaśūka*
7. *gaura* 8. *pāṇḍuka* 9. *lāṅgula*
10. *sugandhaka* 11. *lohavāla* 12. *sārivā*
13. *pramodaka* 14. *pataṅga* 15. *tapanīya*

These *Śāli* types of corn are cold in potency and sweet in taste as well as *vipāka*; they do not produce much of wind; they are bowel-binding; they produce stool in small quantity; they are unctuous and nourishing, and they produce semen and urine in considerable quantity. Of them, red variety of rice (*raktaśāli*) is the best inasmuch as it relieves thirst and alleviates all the three vitiated *doṣas*. The next best is *mahāṣāli*; the next to it is *kalama* and others follow in the order of their description.

Besides, there are some other (minor) varieties of *śāli* viz., 1. *yavaka*, 2. *hāyana*, 3. *pāṁsu* 4. *vāpya*, 5. *naiṣadhaka* etc; which imitate good and bad qualities of the varieties of rice mentioned here. [8–12]

Śāli rice is harvested in the winter. The bowel-binding property of *śāli* rice is due to its specific action. Normally, by virtue of its sweet (*madhura*) *vipāka*, it should not have shared this property.

The minor varieties of *śāli* like *yavaka* etc., do not (according to Cakrapāṇi) share the good property of *raktaśāli* etc., viz., thirst relieving and *doṣa* alleviating properties. They, on the other hand, produce thirst and aggravate the *doṣas*.

Varieties of rice and their qualities :

शीतः स्निग्धोऽगुरुः स्वादुस्त्रिदोषघ्नः स्थिरात्मकः ।
षष्टिकः प्रवरो गौरः कृष्णगौरस्ततोऽनु च ॥ १३ ॥

वरकोद्दालकौ चीनशारदोज्ज्वलदर्दुराः ।
गन्धनाः कुरुविन्दाश्च षष्टिकाल्पान्तरा गुणैः ॥ १४ ॥
मधुरश्चाम्लपाकश्च व्रीहिः पित्तकरो गुरुः ।
बहुमूत्रपुरीषोष्मा त्रिदोषस्त्वेव पाटलः ॥ १५ ॥

Saṣṭika rice (which is harvested in summer) is cold in potency, unctuous, light, sweet, alleviator of the three *doṣas* and stabilising. White variety of *ṣaṣṭika* is superior to the black-white one.

The minor varieties include :—

1. *varaka,* 2. *uddālaka,* 3. *cīna,* 4. *śārada,*
5. *ujjala,* 9. *dardura,* 7. *gandhana,* 8. *kuruvinda.*

They are slightly inferior in quality.

Vrīhi type of rice (hearvested in the autuman) is sweet in taste, sour in *pāka*, heavy, and aggravator of *pitta*. *Pāṭala* variety of rice produces urine and stool in large quantity and aggravates all the three *doṣas*. [13–15]

According to some commentators, *varaka, uddālaka* etc., belong to *kudhānya* category (unworthy of human consumption). Suśruta has treated *pāṭala* as a different type of rice as different from *vrīhi*.

Some inferior varieties :

सकोरदूषः श्यामाकः कषायमधुरो लघुः ।
वातलः कफपित्तघ्नः शीतः संग्राहिशोषणः ॥ १६ ॥
हस्तिश्यामाकनीवारतोयपर्णीगवेधुकाः ।
प्रशान्तिकाम्भः श्यामाकलौहित्याणुप्रियङ्गवः ॥ १७ ॥
मुकुन्दो झिण्टिगर्मूटी वरुका वरकास्तथा ।
शिबिरोत्कटजूर्णाह्वाः श्यामाकसदृशा गुणैः ॥ १८ ॥

Śyāmāka (*Setaria italica* Beauv.) and *koradūṣa* (*Paspalum scrobiculatum* Linn.) are astringent and sweet in teste, cold in potency, bowel–binding drying and light. They aggravate *vāta*, and allevite *kapha* as well as *pitta*. Corns similar to *śyāmāka* in property are :—

1. *hastiśyāmāka* (avariety of *śyāmāka*)
2. *nivāra* (*udika*) 3. *toyaparṇi*
4. *gavedhuka* (*ghuluñca*—it is of two **types viz.,** wild and cultivated)
5. *Praśāntikā* (red-bristled *udikā* which grows in land)

6. *ambhaḥśyāmāka* (*ḍe*) 7. *lauhitya* 8. *aṇu*
9. *priyaṅgu* (*kaṅganī*) 10. *mukunda* (*vākastṛṇa*)
11. *jhiṇṭigarmūṭī* 12. *varuka* (*śaṇa*)
13. *varaka* (*śyāmabīja*) 14. *śivira* (*siddhaka*)
15. *utkaṭa* 16. *jūrṇāhva* (millet) [16–18]

Form *Nidāna* 2 : 4, it appears that *kodrava* (*Paspalum scrobiculatum* Linn.) aggravates *pitta* but as a matter of fact this is due to the method of preparation involving the addition of *niṣpāva* (a type of *śimbi*) *conjee* etc., in it. Thus, *kodrava* described above does certainly alleviate *kapha* and *pitta*.

Yava dhānya and venu yava :

रूक्षः शीतोऽगुरुः स्वादुर्बहुवातशकृद्यवः ।
स्थैर्यकृत् सकषायश्च बल्यः श्लेष्मविकारनुत् ॥ १९ ॥
रूक्षः कषायानुरसो मधुरः कफपित्तहा ।
मेदःक्रिमिविषघ्नश्च बल्यो वेणुयवो मतः ॥ २० ॥

Yāva (barley) is ununctuous, cold in potency, light and sweet accompanied with astringent taste. It produces wind and stool in large quantity. It is stabilising and strength promoting. It alleviates the vitiated *kapha*. *Veṇuyava* (bamboo seed) is ununctuous, strength promoting and sweet with accompanying astringent taste. It alleviates vitiated *kapha* and *pitta*, It cures adiposity, infections and toxic conditions. [19–20]

Barley is strength-promoting because it clarifies obstruction to channels of circulation or because of its specific action. As it is cold in potency and is sweet with accompanying astringent taste, it alleviates not only the vitiation of *kapha* but also that of *pitta*–cf. *Suśruta : Sūtra* 46 : 41.

Godhūma (wheat) *:*

सन्धानकृद्वातहरो गोधूमः स्वादुशीतलः ।
जीवनो बृंहणो वृष्यः स्निग्धः स्थैर्यकरो गुरुः ॥ २१ ॥
नान्दीमुखी मधूली च मधुरस्निग्धशीतले ।
इत्ययं शूकधान्यानां पूर्वो वर्गः समाप्यते ॥ २२ ॥

Wheat is restorative alleviator of vitiated *vāta*, sweet, cold in potency, invigorating, nourishing aphrodisiac, unctuous, stabilising and heavy. *Nāndīmukhī* (*yavika*) and *Madhūlī* (a variety of wheat) are sweet, unctuous and cold in potency.

Thus the frist group consisting of corns with bristles has been described. [21–22]

Being sweet, cold in potency and unctuous, wheat aggravates *kapha*—(vide *Suśruta : Sūtra* 46 : 44). The prescription of wheat as diet in the spring season (*vasanta*) when *kapha* is predominant, relates to the old wheat and not to the fresh one. The fact that old wheat does not aggravate *kapha* has also been clearly stated in paragraph 4 of this chapter.

The list of various food articles coming under this category is not an exhaustive one. Only a few important ones have been listed.

Varieties of pulses and their qualities (śamīdhānya) :

अथ शमीधान्यवर्गः—

कषायमधुरो रूक्षः शीतः पाके कटुर्लघुः ।
विशदः श्लेष्मपित्तघ्नो मुद्गः सूप्योत्तमो मतः ॥ २३ ॥
वृष्यः परं वातहरः स्निग्धोष्णो मधुरो गुरुः ।
बल्यो बहुमलः पुंस्त्वं माषः शीघ्रं ददाति च ॥ २४ ॥
राजमाषः सरो रुच्यः कफशुक्राम्लपित्तनुत् ।
तत्स्वादुर्वातलो रूक्षः कषायो विशदो गुरुः ॥ २५ ॥
उष्णाः कषायाः पाकेऽम्लाः कफशुक्रानिलापहाः ।
कुलत्था ग्राहिणः कासहिक्काश्वासार्शसां हिताः ॥ २६ ॥
मधुरा मधुराः पाके ग्राहिणो रूक्षशीतलाः ।
मकुष्ठकाः प्रशस्यन्ते रक्तपित्तज्वरादिषु ॥ २७ ॥
चणकाश्च मसूराश्च खण्डिकाः सहरेणवः ।
लघवः शीतमधुराः सकषाया विरूक्षणाः ॥ २८ ॥
पित्तश्लेष्मणि शस्यन्ते सूपेष्वालेपनेषु च ।
तेषां मसूरः संग्राही कलायो वातलः परम् ॥ २९ ॥
स्निग्धोष्णो मधुरस्तिक्तः कषायः कटुकस्तिलः ।
त्वच्यः केश्यश्च बल्यश्च वातघ्नः कफपित्तकृत् ॥ ३० ॥
मधुराः शीतला गुर्व्यो बलघ्न्यो रूक्षणात्मिकाः ।
सस्नेहा बलिभिर्भोज्या विविधाः शिम्बिजातयः ॥ ३१ ॥
शिम्बी रूक्षा कषाया च कोष्ठे वातप्रकोपिनी ।
न च वृष्या न चक्षुष्या विष्टभ्य च विपच्यते ॥ ३२ ॥
आढकी कफपित्तघ्नी वातला, कफवातनुत् ।
अवल्गुजः सैडगजो, निष्पावा वातपित्तलाः ॥ ३३ ॥
काकाण्डोमा(ला)त्मगुप्तानां माषवत् फलमादिशेत् ।
द्वितीयोऽयं शमीधान्यवर्गः प्रोक्तो महर्षिणा ॥ ३४ ॥

Now begins the group consisting of pulses.

Of the pulses utilised in the form of soup, *mudga* (*Phaseolus mungo* Linn.) is the best. It is astringent and sweet in taste, pungent in *vipāka,* ununctuous, cold in potency, light and non-slime. It alleviates the vitiated *kapha* and *pitta,*

Māṣa (*Phaseolus radiatus* Linn.) is aphrodisiac. It exceedingly alleviates the vitiated *vāta*;. It is unctuous, hot in potency, sweet, heavy and strength promoting. It produces excreta in large quantity and semen instantaneously.

Rājamāṣa (*Vigna cylindrica* Skeels) is laxative and palatable. It reduces semen, alleviates *kapha* and *amlapitta* (acid dyspepsia). It aggravates *vāta*. It is unctuous, astringent, non-slime and heavy.

Kulattha (*Dolichos biflorus* Linn.) is hot in potency, astringent in taste and sour in *vipāka*. It reduces semen and alleviates the vitiated *kapha* as well as *vāta*. It is constipative and is useful for patients suffering from coughing, hic-cup, dyspnoea and piles.

Makuṣṭha (*Phaseolus aconitifolius* Jacq.) is sweet in taste and *vipāka*, constipative, ununctuous and cold in potency. It is useful for patients suffering from *raktapitta* (a disease characterised by bleeding from various parts of the body), fever etc.

Caṇaka (*Cicer arietinum* Linn.), *masūra* (*Lens culinaris* Medic.), *khaṇḍikā* (three faceted variety of *kalāya*, that is *Lathyrus sativus* Linn.) are light, cold in potency, sweet with accompanying astringent taste and ununctuous. In the form of soup and ointment, they are useful for patients suffering from diseases due to the vitiation of *pitta* and *kapha*. Of them, *masūra* (*Lens culinaris* Medic.) is constipative. *Kalāya* (*Lathyrus sativus* Linn.) considerably aggravates *vāta*.

Tila (*Sesamum indicum* Linn.) is unctuous, hot in potency, sweet, bitter, astringent and pungent in taste. It is conducive to the growth of skin and hair. It is strength promoting. It alleviates the vitiation of *vāta* and aggravates *kapha* and *pitta*.

The various types of *śimbi* (*Dolichos lablab* Linn.) are all sweet, cold in potency and heavy. They demote strength; they are ununctuous. They are to be taken together with some unctuous substance by sturdy persons.

Śimbi (*Dolichos lablab* Linn.) is ununctuous and astringent. It aggravates *vāta* in the *koṣṭha*. It is neither aphrodisiac nor couducive to eyes. It produces wind during the process of digestion.

Āḍhakī (*Cajanus cajan* Millsp.) alleviates the vitiation of *kapha* and *pitta* but aggravates *vāta*.

Avalguja (*Psoralea corylifolia* Linn.) and *eḍagaja* (*Cassia tora* Linn. are alleviators of *kapha* and *vāta*.

Niṣpāva (a type of *śimbi*) aggravates *vāta* and *pitta*.

Properties of *kākāṇḍomā* (a type of *śimbi*) *ātmagupta* (*Mucuna prurita* Hook.) and *umā* (*Linns usitatissimum* Linn.) are the same as *māṣa* (*Phaseolus radiatus* Linn).

Thus second group consisting of pulses has been described. [23–34]

Attributes like unctuousness, sweet taste and hot potency are indicative of the *vāta* alleviating property of *māṣa* (*Phaseolus radiatus* Linn.), but this property has been specially mentioned in verse–24 with a view to indicate that *māṣa* (*Phaseolus radiatus* Linn.) is one of the best alleviators of *vāta*.

Aphrodisiacs are of three types—some of them help ejaculation of semen, some increase the quantity of semen and some others increase the quantity of ejaculation. *Māṣa* (*Phaseolus radiatus* Linn.) has all the three properties.

Kulattha (*Dolichos biflorus* Linn.) is of four types, depending upon the colours of the seed viz; white, black, red and spotted. This can again be classified into two viz; domesticated or cultivated and wild. Wild variety of *kulattha* (*Dolichos biflorus* Linn.) shares all the properties of the domesticated variety but the former is specially useful in the diseases of eye.

Tila (*Sesamum indicum* Linn.) is of many varieties—c. f. *Suśruta : Sūtra* 46 : 40. Of them, black variety is the best, white variety is next best and the remaining varieties come next to them. The description furnished in verse 30 here pertains to black variety of *tila*.

Śimbi. (*Dolichos lablab* Linn.) is also of many varieties depending upon the colour of the seed viz; black, yellow, red and white. In addition, there is a minor variety of it also.

Food derived from animal kingdom :

अथ मांसवर्गः—

गोखराश्वतरोष्ट्राश्वद्वीपिसिंहर्क्षवानराः ।
वृको व्याघ्रस्तरक्षुश्च बभ्रुमार्जारमूषिकाः ॥ ३५ ॥
लोपाको जम्बुकः श्येनो वान्तादश्चाषवायसौ ।
शशघ्नी मधुहा भासो गृध्रोलूककुलिङ्गकाः ॥ ३६ ॥
धूमिका कुररश्चेति प्रसहा मृगपक्षिणः ।
श्वेतः श्यामश्चित्रपृष्ठः कालकः काकुलीमृगः ॥ ३७ ॥
कूर्चिका चिल्लटो भेको गोधा शल्लकगण्डकौ ।
कदली नकुलः श्वाविदिति भूमिशयाः स्मृताः ॥ ३८ ॥
सृमरश्चमरः खड्गो महिषो गवयो गजः ।
न्यङ्कुर्वराहश्चानूपा मृगाः सर्वे रुरुस्तथा ॥ ३९ ॥

कूर्मः कर्कटको मत्स्यः शिशुमारस्तिमिङ्गिलः ।
शुक्तिशङ्खोद्रकुम्भीरचुलुकीमकरादयः ॥ ४० ॥
इति वारिशयाः प्रोक्ता वक्ष्यन्ते वारिचारिणः ।
हंसः क्रौञ्चो बलाका च बकः कारण्डवः प्लवः ॥ ४१ ॥
शरारिः पुष्कराह्वश्च केशरी मणितुण्डकः ।
मृगालकण्ठो मद्गुश्च कादम्बः काकतुण्डकः ॥ ४२ ॥
उत्क्रोशः पुण्डरीकाक्षो मेघरावोऽम्बुकुक्कुटी ।
आरा नन्दीमुखी वाटी सुमुखाः सहचारिणः ॥ ४३ ॥
रोहिणी कामकाली च सारसो रक्तशीर्षकः ।
चक्रवाकस्तथाऽन्ये च खगाः सन्त्यम्बुचारिणः ॥ ४४ ॥
पृषतः शरभो रामः श्वदंष्ट्रो मृगमातृका ।
शशोरणौ कुरङ्गश्च गोकर्णः कोट्टकारकः ॥ ४५ ॥
चारुष्को हरिणैणौ च शम्बरः कालपुच्छकः ।
ऋष्यश्च वरपोतश्च विज्ञेया जाङ्गला मृगाः ॥ ४६ ॥
लावो वर्तीरकश्चैव वार्तीकः सकपिञ्जलः ।
चकोरश्चोपचक्रश्च कुक्कुभो रक्तवर्त्मकः ॥ ४७ ॥
लावाद्या विष्किरास्त्वेते वक्ष्यन्ते वर्तकादयः ।
वर्तको वर्तिका चैव बर्ही तित्तिरिकुक्कुटौ ॥ ४८ ॥
कङ्कशारपदेन्द्राभगोनर्दगिरिवर्तकाः ।
क्रकरोऽवकरश्चैव वारडश्चेति विष्किराः ॥ ४९ ॥
शतपत्रो भृङ्गराजः कोयष्टिर्जीवञ्जीवकः ।
कैरातः कोकिलोऽत्यूहो गोपापुत्रः प्रियात्मजः ॥ ५० ॥
लट्वा लट्ट(टू)षकी बभ्रुर्वटहा डिण्डिमानकः ।
जटी दुन्दुभिपाक्कारलोहपृष्ठकुलिङ्गकाः ॥ ५१ ॥
कपोतशुकसारङ्गाश्चिरटीकङ्कुयष्टिकाः ।
सारिका कलविङ्कश्च चटकोऽङ्गारचूडकः ॥ ५२ ॥
पारावतःपाण्ड(न)विक इत्युक्ताः प्रतुदा द्विजाः ।

Now begins the group consisting of meats: The group of animals whose meat is commonly used as food are enumerated under the follwing eight categories.

A. *Prasaha (animals and birds who eat by santching)*

1. *Go* (cow) 2. *Khara* (ass)
3. *Aṣvatara* (mule) 4. *Uṣṭra* (camel)
5 *Aśva* (horse) 6. *Dvīpi* (panther)
7. *Siṁha* (lion) 8. *Ṛkṣa* (bear)
9. *Vānara* (monkey) 10. *Vṛka* (wolf)
11. *Vyāghra* (tiger) 12. *Tarakṣu* (hyena)
13. *Babhru* (large brown mangoose)

14. *Mārjāra* (cat) 15. *Mūṣika* (mouse)
16. *Lopāka* (fox) 17. *Jambuka* (jackal)
18. *Śyena* (hawk) 19. *Vāntāda* (dog)
20. *Caṣa* (blue jay) 21. *Vāyasa* (crow)
22. *Ṣaśaghnī* (golden eagle) 23. *Madhuhā* (honey buzzard)
24. *Bhāsa* (beared vulture) 25. *Gṛdhara* (vulture)
26. *Ulūka* (owl) 27. *Kuliṅgaka* (sparrow hawk)
28. *Dhūmīka* (owlet) 29 *Kurara* (fish eagle)

B. *Bhūmiśaya (animals who live in burrows in earth)*

1. *Śveta kākulīmṛga* (white python)
2. *Śyāma kākulīmṛga* (greenish black python)
3. *Citrapṛṣṭha kākulīmṛga* (spotted python)
4. *Kālaka kākulīmṛga* (black python)
5. *Kūrcikā* (hedgehog) 6. *Cillata* (musk shrew)
7. *Bheka* (frog) 8. *Godhā* (inguana)
9. *Śallaka* (pangolin) 10. *Gaṇḍaka* (gecko)
11. *Kadalī* (marmet) 12. *Nakula* (mongoose)
13. *Śvāvit* (porcupiue)

C. *Ānūpa (animals inhabitating marshy land)*

1. *Sṛmara* (wild boar) 2. *Camara* (yak)
3. *Khaḍga* (rhinoceros) 4. *Mahiṣa* (buffalo)
5. *Gavaya* (gayal cow) 6. Gaja (elephent)
7. *Nyaṅku* (antelope) 8. *Varāha* (hog) 9. *Ruru* (deer)

D. *Vāaiśaya (aquatic animals)*

1. *Kūrma* (tortoise) 2. *Karkaṭaka* (crab)
3. *Matsya*(fish) 4. *Śiśumāra* (estuarine crocodile)
5. *Tmiṅgila* (whale) 6. *Śukti* (pearl oyster)
7. *Śaṅkha* (conch snail) 8. *Udra* (cat-fish)
9. *Kumbhīra* (crocodile) 10. *Culukī* (gangetic dolphin)
11. *Makara* (great Indian crocodile) etc.,

E. *Vāricara* (birds moving in water)

1. *Haṁsa* (swan) 2. *Krauñca* (demoiselle crane)
3. *Balākā* (snow wreath crane)
4. *Baka* (common crane) 5. *Kāraṇḍava* (goose)
6. *Plava* (pelican) 7. *Śarāri* (skimmer)
8. *Puṣkarāhva* (lilly trother 9. *Keśari* (comb dock)

10. *Maṇituṇḍaka* (red watted lap-wing)
11. *Mṛṇālakaṇṭha* (snake bird)
12. *Madgu* (little cormoraut) 13. *Kādamba* (whistling teal)
14. *Kākatuṇḍa* (common river bird) 15. *Utkrośa* (trumpeter)
16. *Puṇḍarikākṣa* (white eyed pochard)
17. *Megharāva* (screamer) 18. *Ambukukkuṭi* (water hen)
19. *Āra* (cobbler's owl bird) 20. *Nandīmukhī* (flamingo)
21. *Vāṭī* (grebe) 22. *Sumukha* (laughing gull)
23. *Sahacārī* (petrel) 24. *Rohiṇī* (tropic bird)
25. *Kāmakālī* (frigate bird) 26. *Sārasa* (sarasa crane)
27. *Raktaśirṣaka* (sarasa crane with a red head)
28. *Cakravāka* (ruddy sheldrake)

F. ***Jāṅgala** (animals dwelling in dry land forests)*

1. *Pṛṣata* (spotted deer) 2. *Śarabha* (wapiti)
3. *Rāma* (kashmir deer) 4. *Śvadaṁṣṭrā* (mouse deer)
5. *Mṛgamātṛkā* (hog deer) 6. *Śāśa* (hare)
7. *Uraṇa* (wild sheep) 8. *Kuraṅga* (roe deer)
9. *Gokarṇa* (mule deer) 10. *Koṭṭakāraka* (barking deer)
11. *Caruṣka* (gahelle) 12. *Hariṇa* (red deer)
13. *Eṇa* (*kṛṣṇa*) (black buck) 14. *Śambara* (Indian sambar)
15. *Kālapucchaka* (black tailed deer) 16. *Ṛṣya* (musk deer)
17. *Varapota* (deerlet)

G. *Viṣkira* (gallinacious birds)

Group 1

1. *Lava* (common quail) 2. *Vartīraka* (rain quail)
3. *Kapiñjala* (jungle bush quail)
4. *Vārtika* (gray partridge) 5. *Cakora* (chukor)
6. *Upacakra* (sushi chukor) 7. *Kukkubha* (Crowp heasant)
8. *Raktavartma* (red jungle fowl)

Group II

9. *Vartaka* (male bustard) 10. *Vartika* (female bustard)
11. *Barhī* (peacock) 12. *Tittira* (partridge)
13. *Kukkuṭa* (cock) 14. *Kaṅka* (heron)
15. *Sārapada* (stork) 16. *Indrābha* (anjutant)
17. *Gonarda* (hill partridge) 18. *Girivartaka* (mountain quail)
19. *Krakara* (snipe) 20. *Avakara* (pea-fowl)
21. *Vāraḍa* (spoonbill)

H. Pratuda (packer birds)

1. *Śatapatra* (wood packer)
2. *Bhṛṅgarāja* (king bird of paradise)
3. *Koyaṣṭi* (coucal)
4. *Jīvañjīvaka* (common mynah)
5. *Kairāta* (butcher's bird)
6. *Kokila* (koel)
7. *Atyuha* (bulbul)
8. *Gopāputra* (cow-bird)
9. *Priyātmaja* (babbler)
10. *Laṭṭā* (scarlet minivet)
11. *Laṭṭaṣaka* (minivet)
12. *Babhru* (Bengal-tree pie)
13. *Vaṭahā* (tree pie)
14. *Diṇḍimānaka* (toucan)
15. *Jaṭī* (hea poe)
16. *Dundnbhi* (horn bill)
17. *Pākkūra* (green barbet)
18. *Lohapṛṣṭha* (king fisher)
19. *Kuliṅgaka* (baya or weaver bird)
20. *Kapota* (dove)
21. *Śuka* (green parakeet)
22. *Śāraṅga* (large Indian parakeet)
23. *Ciratī* (window bird)
24. *Kaṅku* (blossom headed parakeet)
25. *Yaṣṭikā* (sun bird)
26. *Sārikā* (shama thrush)
27. *Kalaviṅka* (house sparrow)
28. *Caṭaka* (tree sparrow)
29. *Aṅgāracūḍaka* (free crested wren)
30. *Pārāvata* (pigeon)
31. *Pāṇḍavika* (white pigeon) [35–52]

Eight varieties of animlas :

प्रसह्य भक्षयन्तीति प्रसहास्तेन संज्ञिताः ॥ ५३ ॥
भूशया बिलवासित्वादानूपानूपसंश्रयात् ।
जले निवासाज्जलजा जलेचर्याज्जलेचराः ॥ ५४ ॥
स्थलजा जाङ्गलाः प्रोक्ता मृगा जाङ्गलचारिणः ।
विकीर्य विष्किराश्चेति प्रतुद्य प्रतुदाः स्मृताः ॥ ५५ ॥
योनिरष्टविधा त्वेषा मांसानां परिकीर्तिता ।

Animals and birds who take their food by snatching are known as *prasaha*; those residing in burrows are known as *bhūśaya*; those residing in marshy land are *ānūpa*; those residing in water are known as *jalaja* (aquatic); those birds which move on water are known as *jalacara*; those residing in dry land forests are known as *jāṅgala*; those which disperse food before taking are known *viṣkira* (gallinaceous) and those which strike at the food article before taking it are *preduḍa* (peckers). [53–55]

Qualties of the food obtained from them :

प्रसहा भूशयानूपवारिजा वारिचारिणः ॥ ५६ ॥
गुरूष्णस्निग्धमधुरा बलोपचयवर्धनाः ।
वृष्याः परं वातहराः कफपित्तविवर्धनाः ॥ ५७ ॥
हिता व्यायामनित्येभ्यो नरा दीप्ताग्नयश्च ये ।
प्रसहानां विशेषेण मांसं मांसाशिनां भिषक् ॥ ५८ ॥
जीर्णार्शोग्रहणीदोषशोषार्तानां प्रयोजयेत् ।
लावाद्यो वैष्किरो वर्गः प्रतुदा जाङ्गला मृगाः ॥ ५९ ॥
लघवः शीतमधुराः सकषाया हिता नृणाम् ।
पित्तोत्तरे वातमध्ये सन्निपाते कफानुगे ॥ ६० ॥
विष्किरा वर्तकाद्यास्तु प्रसहाल्पान्तरा गुणैः ।

Meat of the burrow-dwelling, marshy and aquatic animals, those which eat by santching and those which move in water is heavy, hot in potency, unctuous, sweet, aphrodisiac, alleviator of *vāta* and aggravator of *kapha* and *pitta*. It promotes strength and plumpness. It is useful for those who take physical exercise habitually and who have strong power of digestion. The meat of meat-eating *prasaha* type of animals (those which eat by snatching) is specially useful for patients suffering from chronic piles, sprue and consumption.

The meat of the first group of the gallinaceous birds beginning with quail, the packers ane animals of *jāṅgala* type (living in dry-land-forests) is light, cold in potency and sweet with accompanying astringent taste. It is useful for patients suffering from diseases due to the vitiation of all the three *doṣas* (highly vitiated *pitta*, moderately vitiated *vāta* and slightly vitiated *kapha*). The meat of the second group of gallinaceous birds beginning with male bustard is inferior to that of *prasahas* in qualities. [56–60]

Prasaha type of animals are of two kinds-meat eating ones viz; tiger, hawk etc; and those which do not take meat viz; cow etc.

Goat and sheep :

नातिशीतगुरुस्निग्धं मांसमाजमदोषलम् ॥ ६१ ॥
शरीरधातुसामान्यादनभिष्यन्दि बृंहणम् ।
मांसं मधुरशीतत्वाद्गुरु बृंहणमाविकम् ॥ ६२ ॥
योनावजाविके मिश्रगोचरत्वादनिश्चिते ।

Goat meat is neither too cold in potency nor too heavy nor too unctuous. It does not vitiate any *doṣa* and is homologous

with the muscle of the human body. It does not obstruct the channels of circulation and is nourishing.

Mutton is heavy due to its sweet taste and cold potency; it is nourishing. It is not possible to include goat and sheep in any of the eight categories mentioned above because they inhabit at times marshy land, at times deserts and sometimes both. [61–62]

As goat meat is homologous with human flesh it does not aggravate *kapha* inspite of its cold potency, heaviness, and unctousness. Apart from what has been stated in verse 62 above, mutton also alleviates the vitiation of *pitta* by virtue of its sweet taste and cold potency. Therefore, it is prescribed to be taken in autumn (September to November) when normally *pitta* remains in an aggravated state—c. f. *Sūtra* 6 : 43. It is only when mutton is added with other things that it aggravates *pitta* leading to the causation of *raktapitta* (a disease characterized by bleeding from different parts of the body)—c. f. *Nidāna* 2 : 4.

Eventhough *tittiri* (partridge) also inhabits both the deserts and marshy land, still it is possible to predict in its case as to which particular species inhabit marshy land or the desert. It is not so with regard to the goat and sheep. There is a sort of over-lapping with regard to habitat of all types of goat and sheep.

Qualities of specific variety of animal food :

सामान्येनोपदिष्टानां मांसानां स्वगुणैः पृथक् ॥ ६३ ॥
केषांचिद्गुणवैशेष्याद्विशेष उपदेक्ष्यते ।
दर्शनश्रोत्रमेधाग्निवयोवर्णस्वरायुषाम् ॥ ६४ ॥
बर्हीं हिततमो बल्यो वातघ्नो मांसशुक्रलः ।
गुरूष्णस्निग्धमधुराः स्वरवर्णबलप्रदाः ॥ ६५ ॥
बृंहणाः शुक्रलाश्चोक्ता हंसा मारुतनाशनाः ।
स्निग्धाश्चोष्णाश्च वृष्याश्च बृंहणाः स्वरबोधनाः ॥ ६६ ॥
बल्याः परं वातहराः स्वेदनाश्चरणायुधाः ।
गुरूष्णो मधुरो नातिधन्वानूपनिषेवणात् ॥ ६७ ॥
तित्तिरिः संजयेच्छीघ्रं त्रीन् दोषाननिलोल्बणान् ।
पित्तश्लेष्मविकारेषु सरक्तेषु कपिञ्जलाः ॥ ६८ ॥
मन्दवातेषु शस्यन्ते शैत्यमाधुर्यलाघवात् ।
लावाः कषायमधुरा लघवोऽग्निविवर्धनाः ॥ ६९ ॥
सन्निपातप्रशमनाः कटुकाश्च विपाकतः ।
गोधा विपाके मधुरा कषायकटुका रसे ॥ ७० ॥
वातपित्तप्रशमनी बृंहणी बलवर्धनी ।
शल्लको मधुराम्लश्च विपाके कटुकः स्मृतः ॥ ७१ ॥
वातपित्तकफघ्नश्च कासश्वासहरस्तथा ।

कषायविशदाः शीता रक्तपित्तनिबर्हणाः ॥ ७२ ॥
विपाके मधुराश्चैव कपोता गृहवासिनः ।
तेभ्यो लघुतराः किंचित् कपोता वनवासिनः ॥ ७३ ॥
शीताः संग्राहिणश्चैव स्वल्पमूत्रकराश्च ते ।
शुकमांसं कषायाम्लं विपाके रूक्षशीतलम् ॥ ७४ ॥
शोषकासक्षयहितं संग्राहि लघु दीपनम् ।
चटका मधुराः स्निग्धा बलशुक्रविवर्धनाः ॥ ७५ ॥
सन्निपातप्रशमनाः शमना मारुतस्य च ।
कषायो विशदो रूक्षः शीतः पाके कटुर्लघुः ॥ ७६ ॥
शशः स्वादुः प्रशस्तश्च संनिपातेऽनिलावरे ।
मधुरा मधुराः पाके त्रिदोषशमनाः शिवाः ॥ ७७ ॥
लघवो बद्धविण्मूत्राः शीताश्चैणाः प्रकीर्तिताः ।
स्नेहनं बृंहणं वृष्यं श्रमघ्नमनिलापहम् ॥ ७८ ॥
वराहपिशितं बल्यं रोचनं स्वेदनं गुरु ।
गव्यं केवलवातेषु पीनसे विषमज्वरे ॥ ७९ ॥
शुष्ककासश्रमात्यग्निमांसक्षयहितं च तत् ।
स्निग्धोष्णं मधुरं वृष्यं माहिषं गुरुतर्पणम् ॥ ८० ॥
दार्ढ्यं बृहत्त्वमुत्साहं स्वप्नं च जनयत्यपि ।
गुरूष्णा मधुरा बल्या बृंहणाः पवनापहाः ॥ ८१ ॥
मत्स्याः स्निग्धाश्च वृष्याश्च बहुदोषाः प्रकीर्तिताः ।
शैवालशष्पभोजित्वात्स्वप्नस्य च विवर्जनात् ॥ ८२ ॥
रोहितो दीपनीयश्च लघुपाको महाबलः ।
वर्ण्यो वातहरो वृष्यश्चक्षुष्यो बलवर्धनः ॥ ८३ ॥
मेधास्मृतिकरः पथ्यः शोषघ्नः कूर्म उच्यते ।
खड्गमांसमभिष्यन्दि बलकृन्मधुरं स्मृतम् ॥ ८४ ॥
स्नेहनं बृंहणं वर्ण्यं श्रमघ्नमनिलापहम् ।
धार्तराष्ट्रचकोराणां दक्षाणां शिखिनामपि ॥ ८५ ॥
चटकानां च यानि स्युरण्डानि च हितानि च ।
क्षीणरेतःसु कासेषु हृद्रोगेषु क्षतेषु च ॥ ८६ ॥
मधुराण्यविदाहीनि सद्योबलकराणि च ।
शरीरबृंहणे नान्यत् खाद्यं मांसाद्विशिष्यते ॥ ८७ ॥
इति वर्गस्तृतीयोऽयं मांसानां परिकीर्तितः ।

General properties of meat of various animals have been discussed above; some of them have specific properties and such specific properties are now being discussed.

Meat of pea-cock is most useful as a promotor of eye sight, power of hearing, intelligence, power of digestion, youth, complexion, voice, longevity, strength, *māṁasadhātu* (muscle) and semen. It alleviates *vāta*.

Meat of swan is heavy, hot in potency, unctuous, sweet and nourishing. It promotes voice, complexion, strength and semen. It alleviates *vāta.*

Meat of cock is unctuous, hot in potency, aphrodisiac and nourishing. It clarifies the voice, promotes strength, produces sweating and alleviates *vāta.*

Meat of partridge is neither heavy, nor hot, nor sweet, since it inhabits both the desert and the marshy land. It alleviates the vitiation of all the three-*doṣas* dominated by *vāta.*

The meat of gray partridge is cold in potency, sweet and light. By virtue of these qualities, it is useful in diseases due to the vitiation of *pitta, kapha* and *rakta* where *vāta* is in a mild state.

Meat of common quail is astringent, sweet and of pungent *vipaka.* It promotes digestion and alleviates the vitiation of all three *doṣas.*

Inguana meat is astringent and pungent in taste, pungent in *vipāka*, nourishing, strength pormoting and alleviater of the vitiation of *vāta* as well as *kapha.*

Pangolin meat is sweet and sour in taste and pungent in *vipāka.* It alleviates vitiated *vāta, pitta* and *kapha.* It also alleviates diseases like coughing and dyspnoea.

The meat of the domesticated variety of pigeon is astringent, non-slime, cold in potency and sweet in *vipāka.* It cures *rakta-pitta* (a disease characterised by bleeding from various parts of the body).

The meat of wild pigeon is slightly lighter than the domesticated variety. It is cold in potency and astringent in taste. It causes oliguria.

The meat of green parakeet is astringent and sour in taste, pungent in *vipāka,* cold in potency, bowel binding, light and promoter of digestion. It is useful in consumption coughing, and phthisis.

The meat of sparrow is sweet and unctuous. It promotes strength and the quantity of semen. It cures *saṁnipāta* (a condition caused by the vitiation of all the three *doṣas.*) and vitiated *vāta.*

The meat of hare is astringent, non-slime, ununctuous, cold in potency, pungent in *vipāka,* light and sweet in taste. It is

useful in *saṁnipāta* (a condition caused by the vitiation of all the three *doṣas.*) where the vitiated state of *vāta* is relatively mild.

The meat of black-buck is sweet in taste as well as *vipāka*, light, cold in potency and wholesome. It alleviates all the three *doṣaṣ* when vitiated. It obstructs the passage of stool and urine.

Pork is unctuous, nourishing, aphrodisiac, fatigue remover, alleviator of *vāta*, promoter of strength and heavy. It is palatable. It produces sweating.

Beef is useful in the exclusive vitiation of *vāta*, rhinitis, irregular fever, dry cough, fatigue, *atyagni* (excessive digestion and matabolism) and wasting of muscles.

Buffalo-meat is unctuous, hot in potency, sweet in taste, aphrodisiac, heavy and refreshing. It promotes sturdity, corpulence, enthusiasm and sleep.

Fish in general is heavy, hot in potency, sweet, strength promoting, nourishing, unctuous and aphrodisiac. It alleviates *vāta* and is associated with many injurious effects on the body.

Rohita fish lives on moss and grass and does not sleep. Therefore, it promotes the power of digestion. It is light for digestion and it promotes strength considerably.

Tortoise meat promotes complexion, virility, eye sight, strength, intelligence and memory. It is wholesome and alleviator of *vāta*. It cures consumption.

The meat of rhinoceros causes obstruction in the channel of circulation. It promotes strength and alleviates *vāta*. It is sweet, unctuous, nourishing, complexion-promoter and fatigue-remover.

Eggs of swan, chakor, hen, peacock and sparrow promote strength instantaneously. They are sweet and do not cause burning sensation. They are useful in diseases like oligospermia, cough, heart-diseases and tuberculosis.

No other food excels meat in producing nourshing effect. Thus ends the third group describing the meat of various animals. [63-87]

Heaviness and ununctuousness of the meat of pea-cock are already explained by virtue of the bird being included in the group beginning with *vartaka* (male hustard), that is the second group of gallinaceous

birds. These properties have however, been repeated with a view to emphasising the existence of such properties specially in the meat of pea-cock. Whereever there is a repetition, it implies that the relevant properties are specially available in the drugs or diets concerned.

It has been stated in verse 67 that the meat of *tittiri* (pratridge) is neither too heavy, nor too hot, nor even too sweet by virtue of the bird dwelling in the desert and the marshy land. This indicates that only such of the partridges share these properties as dwell in a desert or marshy land. May be, even some other animals like the cow who dwell in desert as well as in marshy land share such properities by virtue of their habitat. The aphrodisiac property of tree sparrow will be illustrated in *Cikitsā* 2 : 1 : 46. Even if the reading चटकाः मधुराः... etc; (verse 75) is not accepted, the aphrodisiac property of this bird will be explained in *Cikitisā* 2 : 1 : 46.

In addition to the properties mentioned in general terms in verse 56-61, the meat of pea-cock etc; shares many other properties. That is why such properties have been specially indicated here in verses 63-86.

It has allready been stated in chapter 25 : 40 of this section that meat is the best nourishing diet. This point has again been emphasised in verse 87 above.

Vegetables (leaves, tubers and fruits) :

अथ शाकवर्गः—

पाठाशुषाशटीशाकं वास्तुकं सुनिषण्णकम् ॥ ८८ ॥
विद्याद्ग्राहि त्रिदोषघ्नं भिन्नवर्चस्तु वास्तुकम् ॥
त्रिदोषशमनी वृष्या काकमाची रसायनी ॥ ८९ ॥
नात्युष्णशीतवीर्या च भेदिनी कुष्ठनाशिनी ।
राजक्षवकशाकं तु त्रिदोषशमनं लघु ॥ ९० ॥
ग्राहि शस्तं विशेषेण ग्रहण्यर्शोविकारिणाम् ।
कालशाकं तु कटुकं दीपनं गरशोफजित ॥ ९१ ॥
लघूष्णं वातलं रूक्षं कालायं शाकमुच्यते ।
दीपनी चोष्णवीर्या च ग्राहिणी कफमारूते ॥ ९२ ॥
प्रशस्यतेऽम्लचाङ्गेरी ग्रहण्यर्शोहिता च सा ।
मधुरा मधुरा पाके भेदिनी श्लेष्मवर्धनी ॥ ९३ ॥
वृष्या स्निग्धा च शीता च मदघ्नी चाप्युपोदिका ।
रूक्षो मदविषघ्नश्च प्रशस्तो रक्तपित्तिनाम् ॥ ९४ ॥
मधुरो मधुरः पाके शीतलस्तण्डुलीयकः ।
मण्डूकपर्णी वेत्राग्रं कुचेला वनतिक्तकम् ॥ ९५ ॥
कर्कोटकावल्गुजकौ पटोलं शकुलादनी ।
वृषपुष्पाणि शार्ङ्गेष्टा केम्बूकं सकठिल्लकम् ॥ ९६ ॥
नाडी कलायं गोजिह्वा वार्ताकं तिलपर्णिका ।
कौलकं कार्कशं नैम्बं शाकं पार्पटकं च यत् ॥ ९७ ॥

कफपित्तहरं तिक्तं शीतं कटु विपच्यते ।

Now begins the description of vegetable group.

Pāṭhā (*Cissampelos pareira* Linn.), *śuṣā* (*Cassia occidentalis* Linn.), *śati* (*Hedychium spichatum Ham.*), *vāstuka* (*Chenopodium album* Linn.) and *suniṣaṇṇaka* (*Marsilea minuta* var. Indica) alleviate all the three vitiated *doṣas*. All of them except *vāstuka* (*Chenopodium album* Linn.) are bowel binding. *Vastuka* is, however, laxative.

Kākamācī (*Solanum nigrum* Linn.) is alleviator of all the three *doṣas* when vitiated, aphrodisiac, tonic and purgative. It is neither too hot nor too cold in potency. It cures obstinate skin diseases includingl eprosy.

Rājakaṣavaka (*Euphorbia microphylla* Heyne) is the alleviator of all the three vitiated *doṣas*, light, bowel binding and specially useful for those suffering from sprue and piles.

Kālaśāka (*Corchorus capsularis* Linn.) is pungent and promoter of digestion. It cures toxic conditions and oedema.

Kalāya (*Lathyrus sativus* Linn.) is light, hot in potency, ununctuous and aggravator of *vāta*.

Cāṅgeri (*Rumev dentatus* Linn.) is hot in potency bowel-binding and promoter of digestion. It alleviates *kapha* as well as *pitta* and is useful for sprue and piles.

Upodikā (*Basella rubra* Linn.) is sweet in taste as well as *vipāka*, purgative, aggravator of *kapha*, aphrodisiac, unctuous, cold in potency and curative of intoxication.

Taṇḍulīyaka (*Amaranthus tricolor* Linn.) is ununctuous, curative of intoxication and poisoning, useful for patients suffering from *raktapitta* (a disease characterised by bleeding from different parts of the body), sweet in taste as well as *vipāka* and cold in potency.

Maṇḍukaparṇī (*Centella asiatica Urban*) tender shoots of *vetra* (*Salix caprea* Linn.), *kucelā* (*Cissampelos pareira* Linn.), *vanatiktaka* (*Cyclea peltata*), *karkoṭaka* (*Momordica dioica* Roxb.), *avaluguja* (*Psoralea corylifolia* Linn.), *paṭola* (*Trichosanthes cucumerina* Linn.), *śakulādanī* (*Picrohiza kurroa* Royle ex-Benth), flowers of *bṛṣa* (*Adhotoda vasica Nees*), *śārṅgiṣṭhā* (?), *kembuka* (?), *kaṭhillaka* (*Boerhaavia diffusa* Linn.) *nāḍī* (?), round variety of *kalāya* (*Lathyrus aphacea* Linn.), *gojihvā* (*Onosma bractiatum* Wall), *vārtāka* (*Solanum melongena* Linn.), *tilaparṇī* (*Gynandropsis*

gynandra Bripuet), *kūravellaka* (*Momordica chaoantia* Linn.), *karkaśa* (?), *nimba* (*Azadirachta indica* A Juss.), *prapaṭaka* (*Fumaria parviflora* Lam.)—all these are alleviators of *kapha* and *pitta*, bitter in taste, cold in potency and pungent in *vipāka*. [88-97]

Kakamūcı (Solanum nigrum Linn.) is neither too hot nor too cold in potency. This is corroborated by the statement made by Suśruta : Sūtra 46 : 266. Accroding to another statement of Suśruta, however, kūkamūcı alleviates vūta by virtue of its hot potency- c. f. Suśruta : Sūtra 40 : 5. This statement is intended to convey the idea that kūmūcı is of hot potency (and not too much of hot in potency).

Qualities of different vegitables

सर्वाणि सूप्यशाकानि फञ्जी चिल्ली कुतुम्बकः ॥ ९८ ॥
आलुकानि च सर्वाणि सपत्राणि कुटिञ्जरम् ।
शणशाल्मलिपुष्पाणि कर्बुदारः सुवर्चला ॥ ९९ ॥
निष्पावः कोविदारश्च पत्तुरश्चुच्चूपर्णिका ।
कुमारजीवो लोट्टाकः पालङ्क्या मारिषस्तथा ॥ १०० ॥
कलम्बनालिकासूर्यः कुसुम्भवृकधूमकौ ।
लक्ष्मणा च प्रपुन्नाडो नलिनीका कुठेरकः ॥ १०१ ॥
लोणिका यवशाकं च कुष्माण्डकमवल्गुजम् ।
यातुकः शालकल्याणी त्रिपर्णी पीलुपर्णिका ॥ १०२ ॥
शाकं गुरु च रूक्षं च प्रायो विष्टभ्य जीर्यति ।
मधुरं शीतवीर्यं च पुरीषस्य च भेदनम् ॥ १०३ ॥
स्विन्नं निष्पीडितरसं स्नेहाढ्यं तत् प्रशस्यते ।
शणस्य कोविदारस्य कर्बुदारस्य शाल्मलेः ॥ १०४ ॥
पुष्पं ग्राहि प्रशस्तं च रक्तपित्ते विशेषतः ।
न्यग्रोधोदुम्बराश्वत्थप्लक्षपद्मादिपल्लवाः ॥ १०५ ॥
कषायाः स्तम्भनाः शीता हिताः पित्तातिसारिणाम्
वायुं वत्सादनी हन्यात् कफं गण्डीरचित्रकौ ॥ १०६ ॥
श्रेयसी बिल्वपर्णी च बिल्वपत्रं तु वातनुत् ।
भण्डी शतावरीशाकं बला जीवन्तिकं च यत् ॥ १०७ ॥
पर्वण्याः पर्वपुष्प्याश्च वातपित्तहरं स्मृतम् ।
लघु भिन्नशकृत्तिक्तं लाङ्गलक्युरुबूकयोः ॥ १०८ ॥
तिलवेतसशाकं च शाकं पञ्चाङ्गुलस्य च ।
वातलं कटुतिक्ताम्लमधोमार्गप्रवर्तनम् ॥ १०९ ॥
रूक्षाम्लमुष्णं कौसुम्भं कफघ्नं पित्तवर्धनम् ।
त्रपुसैर्वारुकं स्वादु गुरु विष्टम्भि शीतलम् ॥ ११० ॥
मुखप्रियं च रूक्षं च मूत्रलं त्रपुसं त्वति ।
एर्वारुकं च संपक्वं दाहतृष्णाक्लमार्तिनुत् ॥ १११ ॥

वर्चोभेदीन्यलाबूनि रूक्षशीतगुरूणि च ।
चिर्भटैर्वारुके तद्वद्वर्चोभेदहिते तु ते ॥ ११२ ॥
सक्षारं पक्वकूष्माण्डं मधुराम्लं तथा लघु ।
सृष्टमूत्रपुरीषं च सर्वदोषनिबर्हणम् ॥ ११३ ॥

All types of *sūpyaśāka* viz, *māṣaparṇī* (*Teramnus labialis* Spreng.) etc. , *phañjī* (*Rives ornata* Chois). *cilli* (*Chenopodium album* Linn.), *kutumbaka* (*Laucas linifolia* Spreng.), all types of *āluka* (tuber) alongwith their leaves, *kuṭiñjara* (?) *śaṇa* (*Crotalaria juncia* Linn.). flower of *śālmalī* (*Salmalia malabarica* Schotts & End.), *karbudāra* (*Bauhinia variegata* Linn.–white variety), *suvorcalā* (*Helianthus annuus* Linn.) *niṣpāva* (a variety of *śimbi*), *kovidāra* (*Bahunia variegata* Linn.–red variety), *pattura* (*Celosia orgentea* Linn.), *cuccuparṇī* (*Corcorvus olitorius* Linn), *kumārajīva* (*Putranjiva roxburghii* Wall), *loṭṭāka* (*Eriobotrya japonica* Lindl.), *pālaṅkya* (*Spinacia oleracia* Linn.), *māriṣa* (*Amaranthus tricolor* Linn.), *kalamba* (*Ipomoea reptans* Poir.), *nālikā* (*Onosma echoides* Linn.), *āsūri* (*Brassica juncea* Czern & Coss.), *kusumbha* (*Carthamus tinctorius* Linn.), *vṛkadhūmaka* (?), *lakṣmaṇa* (?), *prapunnāḍa* (*Cassiā tora* Linn.), *nalinī* (stalk of *Nelumbo nucifera* Gaertn.), *kuṭheraka* (*Ocimum bacilicum* Linn.), *loṇikā* (*Protulaka oleracea* Linn.), *yavaśāka* (*Alhagi pseudolhagi* Devs.), *kuṣmāṇḍa* (*Benincasa hispida* Cogn.), *avalguja* (*Psoralea corylifolia* Linn.), *yātuka* (?), *śālakalyāṇī* (?). *triparṇī* (*Adiantum luuulatum* Burm.). *pīluparṇī* (?)—vegetables of all these types are heavy, ununctuous, sweet, cold in potency and purgative. They produce wind duriug the process of digestion. They become wholesome for intake when boiled and drained of the juice, and added with fatty substances in plenty.

Flowers of *śaṇa* (*Crotalaria juncia* Linn.), *kovidāra* (*Bauhinia variegata* Linn.–red. cariety), *karbudāra* (white variety of *kovidāra*) and *śālmalī* (*Salmalia malabarica* Schott and Endl.) are bowel-binding and useful for *raktapitta* (a disease characterised by bleeding from different parts of the body).

Tender leaves of *nyagrodha* (*Ficus bengalensis* Linn.), *Udumbara* (*Ficus racemosa* Linn.), *aśvattha* (*Ficus religiosa* Linn.), *plakṣa* (*Ficus lacor* Buch-Ham.), *kamala* (*Nelumbo nucifera* Gaertn.) etc., are astringent, bowel-bindiug, cold in potency and useful in *paittika* type of diarrhoea.

Vatsādanī (*Tinspora cordifolia* Miers.), alleviates *vāta*, *gaṇḍīra* (*Euphorbia antiquorum* Linn.) and *citraka* (*Plumbago zeylanica* Linn.) alleviate *kapha*. *Śreyasī* (*Terminalia chebula* Linn.), *bilvaparṇī* (?) and leaves of *bilva* (*Aegle marmelos* Corr.) allevite *vāta*.

' *Bhaṇḍī* (?), *śatavari* (*Asparagus racemosns* Willd), *balā* (*Sida cordifolia* Linn.), *jīvantī* (*Leptadenia reticulata* W. & A.) *parvaṇī* (?) and *pārvapuṣpā* (?) alleviate *vāta* and *pitta*.

Lāṅgalakī (*Gloriosa superba* Linn.) and *urubūka* (a variety of *Ricinus communis* Linn.) are light, laxative and bitter.

Tila (*Sesamum indicum* Linn.), *vetasa* (*Salix caprea* Linn.), and the small variety of *eraṇḍa* (*Ricinus cummunis* Linn.) aggravate *vāta*. They are pungent, bitter and sour in taste and purgative.

Kusumbha (*Carthamus tinctorius* Linn.) is ununctuous, sour, hot in potency, alleviator of *kapha* and aggravator of *pitta*.

Both *trapusa* (*Cucumis sativus* Linn.) and *ervārurka* (*Cucumis melo* var *utilissmus* Duthie and Fuller) are sweet, heavy, producers of wind in the intestine and cold in potency. *Trapusa*, however, is palatable, ununctuous and exceedingly diuretic. Ripe fruit of *ervāruka* cures burning sensation, thirst and exhaustion.

Alābū (*Lagenaria siceraria* Standl.), is purgative, ununctuous, cold in potency and heavy.

Cirbhaṭa (*Cucumis melo* Linn.) and *ervāruka* share the properties of *alābū* (*Legenaria scieraria* Standl.) but the former two are useful in diarrhoea.

Ripe *kūṣmāṇḍa* (*Barincasa hispida* Cogn.) is sweet and sour in taste, slightly alkaline and light. It helps elimination of urine and faces and alleviates all the three vitiated *doṣas*. [98–113]

It is only tne ripe *kūṣmāṇḍa* (*Braincasa hispida* Cogn.) whose properties are mentioned in verse 113. According to Suśruta tender *kūṣmāṇḍa* alleviates *pitta*, the one slightly matured aggravates *kapha*; the ripe one alleviates all the three *doṣas* – c. f. *Suśruta : Sūtra* 46 : 213 (Note : Cakrapāṇiś commentary in this context is not clear).

Water plants and others :

केलूटं च कदम्बं च नंदीमाषकमैन्दुकम् ।
विशदं गुरु शीतं च समभिष्यन्दि चोच्यते ॥ ११४ ॥
उत्पलानि कषायाणि रक्तपित्तहराणि च ।
तथा तालप्रलम्बं स्यादुरःक्षतरुजापहम् ॥ ११५ ॥

खर्जूरं तालशस्यं च रक्तपित्तक्षयापहम्।
तरूटबिसशालूकक्रौञ्चादनकशेरुकम् ॥ ११६ ॥
शृङ्गाटकाङ्कलोड्यं च गुरु विष्टम्भि शीतलम्।
कुमुदोत्पलनालास्तु सपुष्पाः सफलाः स्मृताः ॥ ११७ ॥
शीताः स्वादुकषायास्तु कफमारुतकोपनाः।
कषायमीषद्विष्टम्भि रक्तपित्तहरं स्मृतम् ॥ ११८ ॥
पौष्करं तु भवेद्बीजं मधुरं रसपाकयोः।
बल्यः शीतो गुरुः स्निग्धस्तर्पणो बृंहणात्मकः ॥ ११९ ॥
वातपित्तहरः स्वादुर्वृष्यो मुञ्जातकः परम्।
जीवनो बृंहणो वृष्यः कण्ठ्यः शस्तो रसायने ॥ १२० ॥
विदारिकन्दो बल्यश्च मूत्रलः स्वादुशीतलः।
अम्लिकायाः स्मृतः कन्दो ग्रहण्यर्शोहितो लघुः ॥ १२१ ॥
नात्युष्णः कफवातघ्नो ग्राही शस्तो मदात्यये।
त्रिदोषं बद्धविण्मूत्रं सार्षपं शाकमुच्यते ॥ १२२ ॥
(तद्वत् स्याद्रक्तनालस्य रूक्षमम्लं विशेषतः।)
तद्वत् पिण्डालुकं विद्यात् कन्दत्वाच्च मुखप्रियम्।
सर्पच्छत्रकवर्ज्यास्तु बह्व्योऽन्याश्छत्रजातयः ॥ १२३ ॥
शीताः पीनसकर्त्र्यश्च मधुरा गुर्व्य एव च।
चतुर्थः शाकवर्गोऽयं पत्रकन्दफलाश्रयः ॥ १२४ ॥

Keluṭa (?), *kadamba* (*Anthocaphalus indicus* A. Rich.), *nadimāṣaka* (?) and *enduka* (?) are non-slime, heavy and cold in potency. They obstruct the channels of circulation.

Various types of *utpala* (*Nymphaea alba* Linn) are astringent and they cure *raktapitta* (a disease characterised by bleeding from different parts of the body).

Sprout of *tāla* (*Borassus flabellifer* Linn.) cures tuberculosis. *Kharjūra* (*Phoenix sylvestris* Roxb) and the kernal of *tāla* (*Borassus flabellifer* Linn.) are curative of *raktapitta* (a disease characterised by bleeding from various parts of the body) and tuberculosis.

Tarūta (?), *bisa* (*Nelumbo nucifera* Gaertn.), *śālūka* (*Nymphaea alba* Linn.), *krauñcādana* (?), *kaśeruka* (*Scirpus grossus* Linn. f.) *sṛṅgāṭaka* (*Trapa bispinosa* Roxb.), *aṅkaloḍya* (small variety of *Nymphaea alba* Linn.) are heavy, productive of wind in the abdomen and cold in potency.

Rhizome, flower and fruit of *kumuda* (a variety of *utpala*) and *utpala* (*Nymphaea alba* Roxb.) are cold in potency, sweet and astringent in taste. They aggravate *kapha* and *vātā*.

Seeds of *puṣkara* (*Nelumbo nucifera* Gaertn.) are slightly astringent, productive of wind in the abdomen, curative of *raktapitta* (a disease characterised by bleeding from different of the body) and sweet both in taste as well as *vipāka*.

Muñjātaka (*Eulophia compestris* Wall.) is strength promoting, cold in potency, heavy, unctuous, refereshing, nourishing, sweet and exceedingly aphrodisiac. It alleviates *vāta* and *pitta*.

Vidāri (*Ipomoea paniculata* R. Br.) is invigorating, nourshing, aphrodisiac, tonic, diuretic, sweet in taste and cold in potency. It promotes strength and voice.

The root of *amlīkā* (*Tamarindus indica* Linn.) is beneficial for sprue, piles and alcoholism. It is light, bowel-binding and not very hot in potency. It alleviates both *vāta* and *kapha*.

Leaves of *sarṣapa* (*Brassica nigra* Kotch) vitiate all the three *doṣas* and obstruct the elimination of urine and stool.

Raktanāla (*Hibiscus sabdariffa* Linn.) shares all the properties of *sarṣapa* (*Brassica nigra* Kotch) but it is specially ununctuous and sour in taste.

Piṇḍālu (*Dioscorea alata* Linn.) shares all the qualities of *sarṣapa* (*Brassica nigra* Kotch) and being an edible root, it is palatable.

In additon to *sarpacachatrā* (a type of *chatrā*) there are many other types of *chatrā* (*Psalliota compestris* Fr.) which are cold in potency, heavy and sweet in taste. They aggravate *vāta*.

Thus, ends the group of vegetables which include leaves, roots including rhizomes, fruits, flowers etc. [114–124]

Fruits and their qualities :

अथ फलवर्गः—

तृष्णादाहज्वरश्वासरक्तपित्तक्षतक्षयान् ।
वातपित्तमुदावर्तं स्वरभेदं मदात्ययम् ॥ १२५ ॥
तिक्तास्यतामास्यशोषं कासं चाशु व्यपोहति ।
मृद्वीका बृंहणी वृष्या मधुरा स्निग्धशीतला ॥ १२६ ॥
मधुरं बृंहणं वृष्यं खर्जूरं गुरु शीतलम् ।
क्षयेऽभिघाते दाहे च वातपित्ते च तद्धितम् ॥ १२७ ॥
तर्पणं बृंहणं फल्गु गुरु विष्टम्भि शीतलम् ।
परूषकं मधुकं च वातपित्ते च शस्यते ॥ १२८ ॥
मधुरं बृंहणं बल्यमाम्रातं तर्पणं गुरु ।
सस्नेहं श्लेष्मलं शीतं वृष्यं विष्टभ्य जीर्यति ॥ १२९ ॥

तालशस्यानि सिद्धानि नारिकेलफलानि च ।
बृंहणस्निग्धशीतानि बल्यानि मधुराणि च ॥ १३० ॥
मधुराम्लकषायं च विष्टम्भि गुरु शीतलम् ।
पित्तश्लेष्मकरं भव्यं ग्राहि वक्त्रविशोधनम् ॥ १३१ ॥
अम्लं परूषकं द्राक्षा बदराण्यारुकाणि च ।
पित्तश्लेष्मप्रकोपीणि कर्कन्धुनिकुचान्यपि ॥ १३२ ॥
नात्युष्णं गुरु संपक्वं स्वादुप्रायं मुखप्रियम् ।
बृंहणं जीर्यति क्षिप्रं नातिदोषलमारुकम् ॥ १३३ ॥
द्विविधं शीतमुष्णं च मधुरं चाम्लमेव च ।
गुरु पारावतं ज्ञेयमरुच्यत्यग्निनाशनम् ॥ १३४ ॥
भव्यादल्पान्तरगुणं काश्मर्यफलमुच्यते ।
तथैवाल्पान्तरगुणं तूदमम्लं परूषकात् ॥ १३५ ॥
कषायमधुरं टङ्कं वातलं गुरु शीतलम् ।
कपित्थमामं कण्ठघ्नं विषघ्नं ग्राहि वातलम् ॥ १३६ ॥
मधुराम्लकषायत्वात् सौगन्ध्याच्च रुचिप्रदम् ।
परिपक्वं च दोषघ्नं विषघ्नं ग्राहि गुर्वपि ॥ १३७ ॥
बिल्वं तु दुर्जरं पक्वं दोषलं पूतिमारुतम् ।
स्निग्धोष्णतीक्ष्णं तद्बालं दीपनं कफवातजित् ॥ १३८ ॥
रक्तपित्तकरं बालमापूर्णं पित्तवर्धनम् ।
पक्वमाम्रं जयेद्वायुं मांसशुक्रबलप्रदम् ॥ १३९ ॥
कषायमधुरप्रायं गुरु विष्टम्भि शीतलम् ।
जाम्बवं कफपित्तघ्नं ग्राहि वातकरं परम् ॥ १४० ॥
बदरं मधुरं स्निग्धं भेदनं वातपित्तजित् ।
तच्छुष्कं कफवातघ्नं पित्ते न च विरुध्यते ॥ १४१ ॥
कषायमधुरं शीतं ग्राहि सिम्बि(ञ्चि)तिकाफलम् ।
गाङ्गेरुकी करीरं च बिम्बी तोदनधन्वनम् ॥ १४२ ॥
मधुरं सकषायं च शीतं पित्तकफापहम् ।
संपक्वं पनसं मोचं राजादनफलानि च ॥ १४३ ॥
स्वादूनि सकषायाणि स्निग्धशीतगुरूणि च ।
कषायविशदत्वाच्च सौगन्ध्याच्च रुचिप्रदम् ॥ १४४ ॥
अवदंशक्षमं हृद्यं वातलं लवलीफलम् ।
नीपं शताह्वकं पीलु तृणशून्यं विकङ्कतम् ॥ १४५ ॥
प्राचीनामलकं चैव दोषघ्नं गरहारि च ।
ऐङ्गुदं तिक्तमधुरं स्निग्धोष्णं कफवातजित् ॥ १४६ ॥
तिन्दुकं कफपित्तघ्नं कषायं मधुरं लघु ।
विद्यादामलके सर्वान् रसांल्लवणवर्जितान् ॥ १४७ ॥
रूक्षं स्वादु कषायाम्लं कफपित्तहरं परम् ।
रसासृङ्मांसमेदोजान्दोषान् हन्ति विभीतकम् ॥ १४८ ॥

स्वरभेदकफोत्क्लेदपित्तरोगविनाशनम् ।
अम्लं कषायमधुरं वातघ्नं ग्राहि दीपनम् ॥ १४९ ॥
स्निग्धोष्णं दाडिमं हृद्यं कफपित्ताविरोधि च ।
रूक्षाम्लं दाडिमं यत्तु तत् पित्तानिलकोपनम् ॥ १५० ॥
मधुरं पित्तनुत्तेषां पूर्वं दाडिममुत्तमम् ।
वृक्षाम्लं ग्राहि रूक्षोष्णं वातश्लेष्मणि शस्यते ॥ १५१ ॥
अम्लिकायाः फलं पक्वं तस्मादल्पान्तरं गुणैः ।
गुणैस्तैरेव संयुक्तं भेदनं त्वम्लवेतसम् ॥ १५२ ॥
शूलेऽरुचौ विबन्धे च मन्देऽग्नौ मद्यविप्लवे ।
हिक्काश्वासे च कासे च वम्यां वर्चोगदेषु च ॥ १५३ ॥
वातश्लेष्मसमुत्थेषु सर्वेष्वेवोपदिश्यते ।
केसरं मातुलुङ्गस्य लघु शेषमतोऽन्यथा ॥ १५४ ॥
रोचनो दीपनो हृद्यः सुगन्धिस्त्वग्विवर्जितः ।
कर्चूरः कफवातघ्नः श्वासहिक्कार्शसां हितः ॥ १५५ ॥
मधुरं किंचिदम्लं च हृद्यं भक्तप्ररोचनम् ।
दुर्जरं वातशमनं नागरङ्गफलं गुरु ॥ १५६ ॥
वातामाभिषुकाक्षोटमुकूलकनिकोचकाः ।
गुरूष्णस्निग्धमधुराः सोरुमाणा बलप्रदाः ॥ १५७ ॥
वातघ्ना बृंहणा वृष्याः कफपित्ताभिवर्धनाः ।
प्रियालमेषां सदृशं विद्यादौष्ण्यं विना गुणैः ॥ १५८ ॥
श्लेष्मलं मधुरं शीतं श्लेष्मातकफलं गुरु ।
श्लेष्मलं गुरु विष्टम्भि चाङ्कोटफलमग्निजित् ॥ १५९ ॥
गुरूष्णं मधुरं रूक्षं केशघ्नं च शमीफलम् ।
विष्टम्भयति कारञ्जं वातश्लेष्माविरोधि च ॥ १५९ ॥
आम्रातकं दन्तशठमम्लं सकरमर्दकम् ।
रक्तपित्तकरं विद्यादैरावतकमेव च ॥ १६१ ॥
वातघ्नं दीपनं चैव वार्ताकं कटु तिक्तकम् ।
वातलं कफपित्तघ्नं विद्यात् पर्पटकीफलम् ॥ १६२ ॥
पित्तश्लेष्मघ्नमम्लं च वातलं चाक्षिकीफलम् ।
मधुराण्यम्लपाकीनि पित्तश्लेष्महराणि च ॥ १६३ ॥
अश्वत्थोदुम्बरप्लक्षन्यग्रोधानां फलानि च ।
कषायमधुराम्लानि वातलानि गुरूणि च ॥ १६४ ॥
भल्लातकास्थ्यग्निसमं तन्मांसं स्वादु शीतलम् ।
पञ्चमः फलवर्गोऽयमुक्तः प्रायोपयोगिकः ॥ १६५ ॥

Now begings the description of the group of fruits:—

Mṛdvīkā (*Vitis vinifera* Linn.) provides immediate cure for thirst, burning sensation, fever, dyspnoea, *raktapitta* (a condition characterised py bleeding from different parts of the body),

consumption, wasting, vitiated *vāta* and *pitta*, *udāvarta* (a type of abdominal disease characterised by retention of faeces) hoarseness of voice, alchoholism, bitter taste and dryness in mouth and congh. It is nourishing, aphrodisiac, sweet, unctuous and cold in potency.

Kharjūra (*Phoenix sylvestris* Roxb.) is sweet, nourishing, aphrodisiac, heavy, cold in potency and beneficial in wasting, injury, burning sensation and vitiated *vāta* as will at *pitta*.

Phalgu (*Ficus hispida* Linn. f.) is refreshing, nourishing, heavy and cold in potency. It produces wind in stomach.

Parūṣaka (*Grewia asiatica* Linn.) and *madhūka* (*Madhuca indica* J. F. Gmel.) are useful in alleviating vitiated *vāta* as will as *pitta*.

Sweet variety of *āmrātaka* (*Spondias pinnata* Kurz.) is sweet in taste, nourishing, strength promoting, refreshing, heavy, unctuons, aggravator of *kapha*, cold in potency and aphrodisiac. During digestion, it produces wind in the abdoman.

Ripe fruits of palmyra and coconut are nourishing, unctuous, cold in potency, strength promoting and sweet.

Bhavya (*Dillenia indica* Linn.) is sweet, sour and astringent in taste, productive of wind in the abdomen, heavy, cold in potency, aggravator of *pitta* as will as *kapha* and bowel-binding. It clearifies the mouth.

Sour variety of *parūṣaka*, (*Grewia asiatic* Linn.) *drakṣā* (*Vitis vinifera* Linn.) *badara* (*Zizyphus jujuba* Lam.), *āruka* (*Prunus Persica* Linn.), *karkandhu* (*Zizyphus nummularia* W. and A.) and *nikuca* (*Artocarpus lakoocha* Roxb.) aggravates *pitta* and *kapha*.

Ripe *āruka* (*Prunus persica* Linn.) is not very hot in potency. It is very heavy, sweetish, palatable, nourihing and easily digestible. It does not aggravate much of *doṣas*.

There are two types of *pārāvata* (*Psidium guajava* Linn.) fruits–one is sweet in taste and cold in potency and the other is sour in taste and hot in poteucy. Both of them are heavy to digest and curative of anorexia as well as excessive digestion and metadolism.

Fruit of *kāśmarya* (*Gmelina arborea* Linn.) is only slightly different from *bhavya* (*Dillenia indica* Linn.) in quality.

Sour variety of *tūda* (*Morus acedosa* Griff.) is aiso slightly different from *parūṣaka* (*Grewia asiatica* Linn.) in quality.

Ṭaṅka (*Pyrus communis* Linn.) is astringent, sweet in taste and cold in potenoy. It aggravates *vāta*.

Unripe *kapittha* (*Feronia limonia* Swingle) is harmful for voice. It is antitoxic, bowel-binding and aggravator of *vāta*. Ripe fruit of *kapittha* is however, palatable due to sweet, sour and astringent tastes as well as its fragrance. It alleviates *doṣas* and toxins and is astringent and heavy.

Ripe fruit of *bilva* (*Aegla marmelos* Corr.) is difficult for digestion, aggravator of *doṣas* and producer of foul smelling flatus. The young unripe fruits of *bilva*, however, are unctuous, hot in potency, sharp, promoter of digestion and alleviator of *kapha* as wiil as *vāṭa*.

Young fruits of *āmra* (*Mangifera indica* Linn.) cause *rakta-pitta* (a condition characterised by bleeding from different parts of the body). Matured but unripe fruits of *āmra* aggravates *pitta*. Ripe fruits of *āmra* alleviate *vāta* and promote flesh, semen as well as strength.

Jambu (*Syzygium cumini* Skeels) is sweetish astringent, heavy, producer of wind in abdomen, cold in potency, alleviator of *kapha* and *pitta*, bowel-binding and aggravator of *vāta*.

Badara (*Zizyphus jujuba* Lam.) is sweet, unctuous, laxative, and alleviator of *uāta* as will as *pitta*. Its dried fruits alleviate *vāta* and *kapha* but do not go against *pitta*.

Fruits of *simbitika* (*Malus sylvestris* Mill.) are astringent, sweet in taste, cold in potency and vowel-binding.

Gāṅgerukī (*Grewia papulitalia* Vahl), *karīra* (*Capparis decidua* Edgew.), *bimbī* (*Coccinia indica* W. and A.) *todana* a variety of (*Grewia tillaefolia* Vahl) and *dhanvana* (*Grewia tiliaefolia* Vahl) are sweet accompanied with astringent in taste, cold in potency and alleviator of *pitta* as will as *kapha*.

Ripe fruits of *panasa* (*Artocarpus heterophyllus* Lam.), *Moca* (*Musa paradisiaca* Linn.) and *rājādana* (*Mimusops hexandra* Roxb.) are sweet accompanied with astringent in taste, cold in potency, unctuous and heavy.

Fruits of *lavalī* (*Cicca acida* Merrill) are palatable because of astringent taste, non-slimeness and fragrance. When taken in, they produce palatability in other food articles. It is good for heart but aggravates *vāta*.

Nīpa (*Anthocephalns indicus* A. Rich.), *Śatāhvaka* (*Aspragus racemous* Willd), *pīlu* (*Salvadora persica* Linn.) *tṛṇaśūnya* (*Pandanus tectorius* Soland.), *vikaṅkata* (*Gymnosporia spinosa* Fiori) and *prācīnāmalaka* (*Flacourtia jangomas* Racusch.) alleviate vitiated *doṣas* and toxic conditions.

Iṅgudī (*Belantites aegypatiaca* Delile) is bitter and sweet in taste, unctuous, hot in potency and aleviator of *kapha* as well as *vāta*.

Tindnka (*Dispyros peregrina* Gurke) is astringent, sweet, light and alleviator of *kapha* as will as *pitta*.

Āmalkī (*Emblica officinalis* Gaertn.) contains all tastes except saline.

Bibhītaka (*Terminalia belerica* Roxb.) is ununctuous, sweet, astringent, sour and an excellent alieviator of *kapha* as well as *pitta*. It cures the diseases relating to *rasa* (plasma), *rakta* (blood), *māṁsa* (flesh) and *medaṣ* (fat.)

There are three types of *dāḍima* (*Punica granatum* Linn.). The first variety which is the best of all is sour, astringent and sweet in taste, alleviator of vāta, bowel-binding, promoter of digestion, unctuous, hot in potency and cardiac tonic. It does not provoke *kapha* and *pitta*. It cures hoarseness of voice and diseases due to the vitiation of *kapha* as well as *pitta*. The second variety is unctuous and sour in taste. It aggravates *pitta* and *vāta*. The third variety is sweet and it alleviates *pitta*.

Vṛkṣāmla (*Tamarindus indica* Linn.) is bowel-binding, unctuous, hot in poiency and useful in vitiated *vāta* and *kapha*.

Ripe fruit of *amlikā* (*Tamarindus indicus* Linn.) is slightly different from it in quality.

Amlavetasa (*Rheum emodi* Wall.) shares all the qualities of *vṛkṣāmla*. In addition, it is laxative.

The filaments of *mātuluṅga* (*Citrus decumana* Linn.) are useful in colic pain, anorexia, constipation, impairement of digestion, alchoholism, hicough, dyspnoea, cough, vomiting, disorders relating to faeces and such other diseases as arise from the vitiated *vāta* as well as *kapha*. Filaments, unlike other parts of this plant are light.

Karcūra (*Hedychium spicatum* Ham ex Smith) without skin is palatable, digestive stimulant, cordial, fragrant, and alleviator

of *kapha* as well as *vāta*. It is useful for patients suffering from dyspnoea, hiccoug and piles.

Fruit *nāgaraṅga* (*Citrus reticulata* Blanco) is slightly sour, cordial, difficult of digestion and heavy. It makes other foods palatable.

Vātāma (*Prunus amygdalus* Batsch), *abhiṣuka akṣoṭa* (*Juglans regia* Linn.) *mukūla* (*Pistacia vera* Linn.), *nikuca* (*Artocarpus lakoocha* Roxb) and *urumāṇa* (*Prunus armeniaca* Linn.) are heavy, hot in potency, unctuous, sweet, strength promoting, allevator of *vāta,* nourishing, aphrodisiac and aggravator of *kapha* as well as *pitta*. *Priyāla* (*Buchanania lanzan* Spreng.) shares all the qualities except their potency in which it is cold.

Fruit of *śleṣmātaka* (*Cordia dichotama* Forst F.) is sweet in taste, cold in potency, heavy and aggravator of *kapha.*

Fruit of *aṅkoṭa* (*Alangium salviifolium* Wang.) is heavy and aggravator of *kapha*. It produces wind in the abdomen and alleviates heat of the body.

Fruit of *śamī* (*Prosopis spicigera* Linn.) is heavy, hot, sweet in taste, unctuous and depilatory of hair.

Fruit of *karañja* (*Pongamia pinnata* Merr.) produces wind in the abdomen and does not provoke *vāta* or *kapha.*

Sour variety of *āmrātaka* (*Spondias pinnata* Kurz), *dantaśaṭha* (*Citrus mediea* Linn.), *karamarda* (*Carissa carandas* Linn.) and *airāvataka* are sour in taste and they cause *raktapitta* (a condition characterised by bleeding from different parts of the body).

Vārtāka (*Solanum melongena* Linn.) alleviates *vāta.* It is pungent and bitter in taste. It stimulates digestion.

Fruit of *parpaṭakī* (?) aggravates *vāta* and alleviates *kapha* as well as *pitta.*

Fruit of *akṣikī* (?) is sour. It aggravates *vāta* but alleviates *pitta* as well as *kapha.*

Fruits of *aśvattha,* (*Ficus religiosa* Linn.), *udumbara* (*Ficus racemosa* Linn.), *plakṣa* (*Ficus lacor* Buck-Ham.) and *nyagrodha* (*Ficus bengalensis* Linn.) are astringent sweet, sour and heavy. They aggravate *vāta.*

Nut of *bhallātaka* (*Semecarpus anacardium* Linn.) is caustic like fire but its fruit is sweet and cold in potency.

Thus ends the fifth group dealing with fruits that are commonly used. [125–265]

Āmrātaka (*Spondias pinnata* Kurtz.) is of two types–properties of sweet variety are described in verse 129 and those of sour variety in verse 161 of this chapter.

In the *Suśruta, dāḍima* (*Punica granatum* Linn.) is described to be of two types according to their taste viz; sweet and sour. Sweet variety is described as the alleviator of all the three *doṣas* where as the sour variety alleviates only *vāta* and *kapha*. Cf. *Suśruta : Sūtra* 46 : 140–142. This sour variety of *dāḍima* however does not aggravate *pitta* inspite of its sourness. Similarly, the sweet variety does not provoke *kapha* inspite of its sweetness.

Vegetables used uncooked :

अथ हरितवर्गः—

रोचनं दीपनं वृष्यमार्द्रकं विश्वभेषजम् ।
वातश्लेष्मविबन्धेषु रसस्तस्योपदिश्यते ॥ १६६ ॥
रोचनो दीपनस्तीक्ष्णः सुगन्धिर्मुखशोधनः ।
जम्बीरः कफवातघ्नः क्रिमिघ्नो भक्तपाचनः ॥ १६७ ॥
बालं दोषहरं, वृद्धं त्रिदोषं, मारुतापहम् ।
स्निग्धसिद्धं, विशुष्कं तु मूलकं कफवातजित् ॥ १६८ ॥
हिक्काकासविषश्वासपार्श्वशूलविनाशनः ।
पित्तकृत् कफवातघ्नः सुरसः पूतिगन्धहा ॥ १६९ ॥
यवानी चार्जकश्चैव शिग्रुशालेयमृष्टकम् ।
हृद्यान्यास्वादनीयानि पित्तमुत्क्लेशयन्ति च ॥ १७० ॥
गण्डीरो जलपिप्पल्यस्तुम्बरुः शृङ्गवेरिका ।
तीक्ष्णोष्णकटुरूक्षाणि कफवातहराणि च ॥ १७१ ॥
पुंस्त्वघ्नः कटुरूक्षोष्णो भूस्तृणो वक्त्रशोधनः ।
खराह्वा कफवातघ्नी बस्तिरोगरुजापहा ॥ १७२ ॥
धान्याकं चाजगन्धा च सुमुखश्चेति रोचनाः ।
सुगन्धा नातिकटुका दोषानुत्क्लेशयन्ति च ॥ १७३ ॥
ग्राही गृञ्जनकस्तीक्ष्णो वातश्लेष्मार्शसां हितः ।
स्वेदनेऽभ्यवहारे च योजयेत्तमपित्तिनाम् ॥ १७४ ॥
श्लेष्मलो मारुतघ्नश्च पलाण्डुर्न च पित्तनुत् ।
आहारयोगी बल्यश्च गुरुर्वृष्योऽथ रोचनः ॥ १७५ ॥
क्रिमिकुष्ठकिलासघ्नो वातघ्नो गुल्मनाशनः ।
स्निग्धश्चोष्णश्च वृष्यश्च लशुनः कटुको गुरुः ॥ १७६ ॥
शुष्काणि कफवातघ्नान्येतान्येषां फलानि च ।
हरितानामयं चैष षष्ठो वर्गः समाप्यते ॥ १७७ ॥

Now beings the description of plants that are used in salad from.

Green ginger is appetiser, digestive, stimulant and aphrodisiac. Its juice is prescribed in diseases due to the vitiation of *vāta* and *kapha*. It also cures constipation.

Jambīra (Citurs medica Linn.*)* is appetiser, digestive stimulant, stimulant, sharp, fragrant, mouth-cleanser, alleviator of *kapha* as well as *vāta* and anti-infective. It helps digestion of food.

Tender radish alleviates vitiated *doṣas*. When overgrown, it provekes these *doṣas*. When cooked with unctuous substance, it alleviates *vāta*. When dried, it alleviates *kapha* and *vāta*.

Surasā (Ocimum sanctum Linn.*)* cures hiccough, cough, poisoning, dyspnoea and pain in chest. It aggrvates *pitta*. alleviates *kapha* as will as *vāta* and removes foetid odour.

Yavānī (Trachyspermum ammi Sprague*)*, *arjaka (Ocimum gratissimum* Linn.*)*, *śigru (Moringa oleifera* Lam. *)*, *Śāleya (Trigonella foenum-graecum* Linn. *)* and *mṛṣṭaka (Brassica nigra* Koch *)* are cordial and palatable. They provoke *pitta*.

Gaṇḍīra (Euporiba antiquorum Linn. *)*, *jalapippalī (Commelina salicifolia* Roxb.*)*, *tumburu (Xanthoxylum alatum* Roxb.*)* and sprouts of *śṛṅgavera (Zingiber officinale* Rosc.*)* are sharp, hot in potency, pungent in taste and unctuous. They alleviate *kapha* and *vāta*.

Bhūstṛṇa (Cymbopogon citratus Stapf*)* is unaphrodisiac, pungent ununctuous, hot in potency, and cleanser of mouth.

Kharāhvā (Trachyspermum roxburghianum Sprague *)* alleviates *kapha, vāta* and the disorders of urinary bladder.

Dhānyaka (Coriandrum sativum Linn.*)*, *ajagandhā (Gynandropsis gynandra* Briquet*)* and *sumukha* are appetiser and fragrant. They are not very pungent. They also do not provoke *doṣas*.

Gṛñjanaka is bowel-binding and sharp. It is useful for piles and diseases due to the vitiation of *vāta* and *kapha*. It is to used for fomentation and as a food for such people who do not have *pitta* in excess.

Palāṇḍu (Allium cepa Linn. *)* aggravates *kapha* and alleviates *vāta*, but it does not alleviate *pitta*. It is useful as a food. It is heavy and aphrodisiac. It promotes strength and appetite.

Laśuna (Allium sativum Linn.*)* cures infectious, obstinates skin diseases including leprosy, *kilāsa* type of skin disease, disease due to the vitiation of *vāta* and abdominal tumour. It is unctuous, hot in potency, aphrodisiac pnngent and heavy.

In dried from as also the fruits of these plants that are used in salad from, alleviate *kapha* and *vāta*.

Thus ends sixth group consisting of such plants that are used in salad from. [116–177]

The main difference between the fruits and their salad lies in the fact that the former are considered to be staple food while the latter is not so, even though, like the former, this is also used without cooking. The term "viśvabheṣaja" stands both for the green as well as dry ginger. But by virtue of the epithet 'ārdraka' it conveys the sense of green ginger only in the present context.

Tender radish, when its taste is not well manifested, alleviates all the three *doṣas*. As it has been state delsewhere, so long as radish is tender and taste in it is not manifested, it is light, stimulant of digestion and alleviator of *pitta, vāta* and *kapha*. In its matured state, on the otherhand, it aggravates all the three *doṣas*. It is with reference to this state, that in chapter XXV of this section, radish [actually in the text *āluka* meaning a tuber has been mentioned is described as the worst unwolesome diet among roots bulbs].

Gaṇḍīra (Euphorbia antiquorum Linn.) is of two types viz. red and white. The red one is pungent in taste. It is mentioned in the group of salads. The white one grows in water and is described in the group of vegetables.

The properties even of the dry variety of ginger is clearly stated in verse 177 above. Some of the distinctive qualities will again be explained in the group relating to the "accessory food articles."

Qualities of Madya (intoxicants liquors) :

अथ मद्यवर्गः—

प्रकृत्या मद्यमम्लोष्णमम्लं चोक्तं विपाकतः ।
सर्वं सामान्यतस्तस्य विशेष उपदेक्ष्यते ॥ १७८ ॥

Now begins the group of wines. By nature wines in general are sour in taste as well as *vipāka* and hot in potency. The properties of specific types of wine will now be described. [178]

After food, drinks are being, described. Eventhough, water happens to be first in the list of drinks still wine is regarded as the best drink in view of its exhilerating effect and also its popularity. So wine is being described first. The sour taste of wine is not something explicity so felt during the course of drinking. But the effects of drinking like the morbid sensitiveness of teeth, salivation etc; clearly indicate the inherent sourness of the drink c. f. *Vimāna* 8 : 138. So by virtue of its specific action as above, wine is to be regarded as of sour taste. As it has been stated, "wine is the best among the substances having sour taste" c. f. *Cikitsā* 24 : 116.

Different varieties of liquors and their qualities :

कृशानां सक्तमूत्राणां ग्रहण्यर्शोविकारिणाम् ।
सुरा प्रशस्ता वातघ्नी स्तन्यरक्तक्षयेषु च ॥ १७९ ॥

हिक्काश्वासप्रतिश्यायकासवर्चोग्रहारुचौ ।
वम्यानाहविबन्धेषु वातघ्नी मदिरा हिता ॥ १८० ॥
शूलप्रवाहिकाटोपकफवातार्शसां हितः ।
जगलो ग्राहिरूक्षोष्णः शोफघ्नो भक्तपाचनः ॥ १८१ ॥
शोषार्शोग्रहणीदोषपाण्डुरोगारुचिज्वरान् ।
हन्त्यरिष्टः कफकृतान् रोगान्रोचनदीपनः ॥ १८२ ॥
मुखप्रियः सुखमदः सुगन्धिर्वस्तिरोगनुत् ।
जरणीयः परिणतो हृद्यो वर्ण्यश्च शार्करः ॥ १८३ ॥
रोचनो दीपनो हृद्यः शोषशोफार्शसां हितः ।
स्नेहश्लेष्मविकारघ्नो वर्ण्यः पक्वरसो मतः ॥ १८४ ॥
जरणीयो विबन्धघ्नः स्वरवर्णविशोधनः ।
लेखनः शीतरसिको हितः शोफोदरार्शसाम् ॥ १८५ ॥
सृष्टभिन्नशकृद्वातो गौडस्तर्पणदीपनः ।
पाण्डुरोगव्रणहिता दीपनी चाक्षिकी मता ॥ १८६ ॥
सुरासवस्तीव्रमदो वातघ्नो वदनप्रियः ।
छेदी मध्वासवस्तीक्ष्णो मैरेयो मधुरो गुरुः ॥ १८७ ॥
धातक्याऽभिषुतो हृद्यो रूक्षो रोचनदीपनः ।
माध्वीकवन्न चात्युष्णो मृद्वीकेक्षुरसासवः ॥ १८८ ॥
रोचनं दीपनं हृद्यं बल्यं पित्ताविरोधि च ।
विबन्धघ्नं कफघ्नं च मधु लघ्वल्पमारुतम् ॥ १८९ ॥
सुरा समण्डा रूक्षोष्णा यवानां वातपित्तला ।
गुर्वी जीर्यति विष्टभ्य श्लेष्मला तु मधूलिका ॥ १९० ॥
दीपनं जरणीयं च हृत्पाण्डुक्रिमिरोगनुत् ।
ग्रहण्यर्शोहितं भेदि सौवीरकतुषोदकम् ॥ १९१ ॥
दाहज्वरापहं स्पर्शात् पानाद्वातकफापहम् ।
विबन्धघ्नमवस्रंसि दीपनं चाम्लकाञ्जिकम् ॥ १९२ ॥
प्रायशोऽभिनवं मद्यं गुरुदोषसमीरणम् ।
स्रोतसां शोधनं जीर्णं दीपनं लघु रोचनम् ॥ १९३ ॥
हर्षणं प्रीणनं मद्यं भयशोकश्रमापहम् ।
प्रागल्भ्यवीर्यप्रतिभातुष्टिपुष्टिबलप्रदम् ॥ १९४ ॥
सात्त्विकैर्विधिवद्युक्त्या पीतं स्यादमृतं यथा ।
वर्गोऽयं सप्तमो मद्यमधिकृत्य प्रकीर्तितः ॥ १९५ ॥

Surā type of wine is useful for patients suffering from emaciation, suppression of urine, sprue and piles. It alleviates *vāta* and is useful in deficientlactation as will as anemia.

Madirā type of wine is useful in hiccup, dyspnoea, coryza, cough, constipation, anemia, emesis and obstruction of faeces and urine. It also alleviates *vāta*.

Jagala type of wine is useful in colic pain, dysentery, meteorism, piles and oedema. It alleviates *kapha* and *vāta*. It is constipative, ununctuous, hot and carminative.

Ariṣṭa type of wine is useful in consumption, piles, sprue, anemia, anorexia, fever and diseases caused by the vitiaton of *kapha*. It is both digestive and carminative.

Śārkara type of wine is palatable, of light intoxicating effect ragrant and cvrative of bladder diseases. It is digestive stimulant, cordial and conducive to good complexion after it is well digested.

Pakvarasa type of wine is palatable, digestive, cordial and useful in consumption, oedema and piles. It cures diseases caused by the improper administration of unctuous substance and vitiation of *kapha*. It promotes complexion.

Śītarasika type of wine helps digestion. alleviates constipation, promotes voice as will as complexion and is useful in oedema, abdominal disease and piles.

Gauḍa type of wine produces more of faeces and flatus. It caused diarrhoea aud excessive elimination of flatus. It is nourishing and digestive.

Ākṣikī type of wine is useful for anemia and ulcers. It is digestive stimulant.

Surāsava type of wine is a very strong intoxicant. It alleviates *vāta* and is palatable.

Madhvāsava type of wine is depletive and sharp.

Maireya type of wine is sweet and heavy.

Dhātakyāsava [*āsava* prepared with the fruits (actually flowers are used in practice) of *dhātaki*] type of wine is cordial, ununctuous, palatable and digestive.

Āsava prepared with grape and sugarcane juice shares all the *mādhvīka* but it is not too hot in potency.

Wine prepared with honey is palatable, digestives; cordial and strength promoting. It does not aggravate *pitta* and *vāta* to a great extent It alleviates *kapha* and cures constipation.

Wine prepared with barley together with its *maṇḍa* (scum) is ununctuous and hot. It aggravates *vāta* and *pitta*.

Wine prepared with *madhūlika* (a type of *godhūma*) is heavy. It produces wind during digestion. It aggravates *kapha*.

Sauvīraka and *tuṣodaka* are digestive and carminative. They are useful in heart diseases, anemia, parasitic infections, sprue, and piles. They are also laxative.

Sour congee alleviates burning sensation and fever by external application. When taken in, it alleviates *vāta*, *kapha* and constipation. It is laxative and digestive.

Generally speaking, fresh wine is heavy and it aggravates all *doṣas*. Old wine clarifies the channels of circulation. It is digestive, light and palatable.

Wine in general is exhilerating, and nourishing. It elimnates fear, grief and exhaustion. It promotes confidence, energy, intelligence, contentmet, nourishment and strength. If taken by good people observing all the rules, it works as an elixir.

Thus the seventh group pertaining to wine is deocrieed.
[179–195]

Surā type of wine is the one where the *maṇḍa* (scum) is not taken out. The scum portion of *surā* type of wine is known as *madirā*. *Surā* type of wine is prepared by fermenting starchy food articles. The wine which is prepared with the decoction of medical drugs, honey etc; is known as *ariṣṭa* for example *dantyariṣṭa*, *abhayāriṣṭa* etc; Wine prepared of sugar is called *śārkara*. *Pakvarasa* is prepared by boiling sugar cane juice and *śītararaika* by unboiled sugarcane juice. *Gauḍa* is made out of sugarcandy. Wine prepared with *bibhītake* (*Terminala belerica* Roxb.) is called *ākṣikī*. When alchohol is is uses as a liquid for the preparetion of a wine, it is known as *surāsava*. *Madhvāsava* is prepared out of the flowers of *madhūka* (*Maduka indica* J. F. Gmel). When *āsava* and *svrā* are mixed together in a vassel and fermented, the wine so prepared known as *maireya*. Wine prepared with the flowers of *dhataki* (*Woodfordia fruticosa* Kurz.) is known as *dhātakyasava*. (According to Cakrapāṇī, *dhātakyāsava* is made out of the fruits of *dhātakī* but it is only the flowers of *dhātakī* that are used for preparing this wine.) *Madhūlikā* type of wine is also knowns a *medaka*.

Water :

अथ जलवर्गः—
जलमेकविधं सर्वं पतत्यैन्द्रं नभस्तलात्।

Now begins the description of the group consisting of various types of water.

The entire water is ultimately of only one type viz., the one which falls from the sky as directed by Indra.

Water includes rain water, hail stone, snow waters and water from dew. Properties of water in general have been described in *Sūtra* 26 : 39.

They will be further described in verse 198 of this chapter. Lord Indra directs the fall of water from heaven according to the activities performed by the mortals.

Rain water :

तत् पतत् पतितं चैव देशकालावपेक्षते ॥ १९६ ॥

While falling and also after fall from the sky, the properties of water vary depending upon the time and space. [196]

The properties of water vary, depending on a particular spot in the sky with the predominence of one or the other *mahābhūtas* from where it has fallen. The variation in seasons like winter, summer ets., and also the particular place on the earth where it has fallen, affect the properties of water.

Contamination :

खात् पतत् सोमवाय्वर्कैः स्पृष्टं कालानुवर्तिभिः ।
शीतोष्णस्निग्धरूक्षाद्यैर्यथासन्नं महीगुणैः ॥ १९७ ॥

Whole falling from the sky water comes in contact with the moon, the air and the sun-all ordained by the time. Similarly, after its fall on the earth, it gets in touch with the proximal properties of the earth liked cold, heat, unctuousness, ununctuousness etc. [197]

While in the sky, water not only comes in contact with the moon, the air and the sun but also with the earth which is in the sky in the from of dust particles and poisons of spiders etc., carried through the cloud. In fact, air is responsible for carrying the properties of earth in the sky. The contact of water with all these bodies ordiained by time and and also the time itself play a very important role in bringing about specific qualities in water after it has fallen down on the earth. In fact, the proximity of the various properties of earth to water is determind by the time. That is to say, water gets in touch with various properties of the earth according to the seasonal variations.

Suśruta has put forth twofold classification of rain water viz., *gāṅga* and *sāmudra*. The *gāṅga* type of water is that which is not contaminated with dust, poison etc., whereas the *sāmudra* type of water is the one which is cantaminated with posion etc; This classification is also based on the seasonal variations which are resposible for bringing about the various merits and demertis in water.

The rain water falling in the month of *āśvaīna* (September–October) is stated to be free from the dust, poison etc. Even if thre is some contamination with dust etc., it does not so pollute water by virtue of the neutralising factors in that season. That is why Suśruta says, *Sāmudra* type of water is not to be taken except the one available during the month of *āśvina* (September–October).–c. f. *Suśruta* : *Sūtra* 45 : 7. According to Hārīta, the rainwater available in the monith of *Kārtika*

(October–November) and *agrahāyaṇa* (November–December) is also wholesome. As he says, "During the autum season when the fresh wind starts blowing and also during the *hemanta* (winter) the rain water may be collected in earthen vessels and taken. So the prescripton of Suśruta regarding the wholesomenes of rain water available in the month of *āśvina* (September–October) may be interpreted to mean that the rain water available in the months beginning with *āśvina* and not *āśvina* alone, is wholesome. According to some other commentators, *āśvina* is the month *Par excellence* for collecting rain water. Jatūkarṇa says, "During the rainy season snakes, insects, spiders etc., move in the sky carried by the cloud and so the rain water gets contaminated with their poison. So it should not be taken before the rise of *agastya* (the star conopus)" that is, before the advent of autumn.

Qualities of Rain water :

शीतं शुचि शिवं मृष्टं विमलं लघु षड्गुणम् ।
प्रकृत्या दिव्यमुदकं,

By nature rain water has six qualities viz., coldness, purity, benevolence, pleasantness and clearness.

Effect of receptacle and season on Rain water :

भ्रष्टं पात्रमपेक्षते ॥ १९८ ॥
श्वेते कषायं भवति पाण्डरे स्यात्तु तिक्तकम् ।
कपिले क्षारसंसृष्टमूषरे लवणान्वितम् ॥ १९९ ॥
कटु पर्वतविस्तारे मधुरं कृष्णमृत्तिके ।
एतत् षाड्गुण्यमाख्यातं महीस्थस्य जलस्य हि ॥
तथाऽव्यक्तरसं विद्यादैन्द्रं कारं हिमं च यत् ॥ २०० ॥
यदन्तरीक्षात् पततीन्द्रसृष्टं
चोक्तैश्च पात्रैः परिगृह्यतेऽम्भः ।
तदैन्द्रमित्येव वदन्ति धीरा
नरेन्द्रपेयं सलिलं प्रधानम् ॥ २०१ ॥
ईषत्कषायमधुरं सुसूक्ष्मं विशदं लघु ।
अरूक्षमनभिष्यन्दि सर्वं पानीयमुत्तमम् ॥ २०२ ॥
गुर्वभिष्यन्दि पानीयं वार्षिकं मधुरं नवम् ।
तनु लघ्वनभिष्यन्दि प्रायः शरदि वर्षति ॥ २०३ ॥
तत्तु ये सुकुमाराः स्युः स्निग्धभूयिष्ठभोजनाः ।
तेषां भोज्ये च भक्ष्ये च लेह्ये पेये च शस्यते ॥ २०४ ॥
हेमन्ते सलिलं स्निग्धं वृष्यं बलहितं गुरु ।
किंचित्ततो लघुतरं शिशिरे कफवातजित् ॥ २०५ ॥
कषायमधुरं रूक्षं विद्याद्वासन्तिकं जलम् ।
ग्रैष्मिकं त्वनभिष्यन्दि जलमित्येव निश्चयः ॥
ऋतावृताविहाख्याताः सर्वं एवाम्भसो गुणाः ॥ २०६ ॥

विश्रान्तेषु तु कालेषु यत् प्रयच्छन्ति तोयदाः ।
सलिलं तत्तु दोषाय युज्यते नात्र संशयः ॥ २०७ ॥
राजभी राजमात्रैश्च सुकुमारैश्च मानवैः ।
सुगृहीताः शरद्यापः प्रयोक्तव्या विशेषतः ॥ २०८ ॥

After it has fallen down on the earth, its properties are determined by the place of its fall. It is falls on the earth of white colour, it becomes astringent in taste; on yellowish white earth it is bitter; on brown earth it is alkaline, on saline soil it is of saline taste; on the mountain valley it is pungent in taste and on the black soil it is sweet in taste. These are the six properties of rain water after it has fallen on the ground. Tastes are not manifested in the rain-water, hailstone or snow water.

The rain water falling from the sky as ordained by Indra and collected in the suitable receptacle is known as *aindra*. This is the water par excellence fit to be taken by kings.

The water which is slightly astringent and sweet in taste, exceedingly thin, non-slime, light, soft and non-greasy is best to be taken.

Rainwater available in the rainy season is heavy and greasy. The one available during the autumn is thin, light and non-greasy. Persons with tender bodily constitution, and those who are accustomed to taking predominantly unctuous food are advised to use this water in the preparation of masticable and eatable food, linctus and drinks.

Water available during the *hemanta* (winter) season is unctuous, aphrodisiac, strength promoting and heavy; that of the *śiśira* (later part of winter) is slightiy lighter and alleviator of *kapha* and *vāta*. Water available during spring is astringent as well as sweet in taste and ununctuaus. Water of summer season is not greasy. Thus the properties of various types of water in different seasons have been described. Water collected from untimely rains is undoubtedly unwholesome.

Water of autumn season collected in suitable receptacles should specially be used by kings, those enjoying royal authority and persons having tender healths. [198–208]

Verses 199–208 are perhaps interpolations.

River water :

नद्यः पाषाणविच्छिन्नविक्षुब्धाभिहतोदकाः ।
हिमवत्प्रभवाः पथ्याः पुण्याः देवर्षिसेविताः ॥ २०९ ॥

नद्यः पाषाणसिकतावाहिन्यो विमलोदकाः ।
मलयप्रभवा याश्च जलं तास्वमृतोपमम् ॥ २१० ॥
पश्चिमाभिमुखा याश्च पथ्यास्ता निर्मलोदकाः ।
प्रायो मृदुवहा गुर्व्यो याश्च पूर्वसमुद्रगा ॥ २११ ॥
पारियात्रभवा याश्च विन्ध्यसह्यभवाश्च याः ।
शिरोहृद्रोगकुष्ठानां ता हेतुः श्लीपदस्य च ॥ २१२ ॥

The (water of) rivers originating from the Himalayas and with their water dispersed, disturbed and hit by stones are sacred and wholesome. The devine sages use this water.

The rivers originating from the *Malayas* and those carrying stones and sand possess clear water. The water of such rivers is just like nectar.

The rivers flowing towards the west possess wholesome and elear water. Those flowing towards the eastern sea generally possess soft and heavy water. Rivers originating from the *Pāriyātra* (Western *Vindhya* range). *Vindhya* and *Sahya* ranges are responsible for diseases of head, heart, obstinate skin diseases including leprosy and filaria. [209-212]

Only those Himalayan rivers which originate from the table land (and not those originating from the valley) posses wholesome water. It is only in such rivers that the water is dispersed, disturbed and hit by the stones. Thus, what Suśruta says about the water of the Himalayan rivers regarding their adverse effect on heart etc., is quite correct–c. f. *Suśruta : Sūtra* 45 : 21. His reference is obviously to the rivers originating from the Himalayan valleys. Suśruta has also said that the rivers originating from *Malaya* ranges are responsible for infectious diseases–c. f. *Suśruta : Sūtra* 45 : 21. This aparently goes against the statement as in verse 210 above. But as a matter of fact, Suśruta is referring to such of rivers as do not carrystones and sands. The wholesome effect as described in verse 210 above refers to such rivers from *Malaya* ranges as carry stones and sand.

Suśruta has described the wholesomeness of water originating from the *Pāriyātra* ranges–c. f. *Suśruta : Sūtra* 45 : 21. He is obviously referring to the rivers orginating from the lakes of the *Pāriyātra* range and not the rivers originating from caves of *Pāriyātra* range which always possess unwholesome water. As *Viśvāmitra* says, "The water of rivers originating from lake is conducive to strength and good health and that of rivers originating from caves is responsible for diseases.

Rivers flowing towards the east generally possess unwholesome water. But there are exceptions as well; for example water of the *Gaṅgā*, even thought it flows towards the east, is always wholesome. It is more so also because the *Gaṅgā* originates from the table land of the Himalayas.

Water reservoirs and rivers of rainy seoson

वसुधाकीटसर्पाखुमलसंदूषितोदकाः ।
वर्षाजलवहा नद्यः सर्वदोषसमीरणाः ॥ २१३ ॥
वापीकूपतडागोत्ससरःप्रस्रवणादिषु ।
आनूपशैलधन्वानां गुणदोषैर्विभावयेत् ॥ २१४ ॥
पिच्छिलं क्रिमिलं क्लिन्नं पर्णशैवालकर्दमैः ।
विवर्णं विरसं सान्द्रं दुर्गन्धं न हितं जलम् ॥ २१५ ॥
विस्रं त्रिदोषं लवणमम्बु यद्वरुणालयम् ।
इत्यम्बुवर्गः प्रोक्तोऽयमष्टमः सुविनिश्चितः ॥ २१६ ॥

The rivers carrying rain water which are vitiated by the mud, insects, snakes, mice aud dirt are responsible for all kinds of diseases. The water of the pond, well, lake, spring, tank and cascade shares the merits and demerits of the places in which they are situated, e. g. marshy land, hilley area, desert etc.,

The water which is slimy, full of parasites and vitiated with leaves, moss and mud, of ugly colour high density, having bad taste, and smell is not wholesome.

Water of sea possesses fishy smell and is saline. It is responsible for the aggravation of the there *doṣas*.

Thus the eighth group consisting of various types of described. [213–216]

The unwholesome effects of the rain-water during rainy season as described in verse 213 only corroborate what has already been stated in *Sūtra* 25 : 39. The merits and demerits of the water of pond, lake etc., are to be determined according as they are located in marshy land, desert hill area etc. That is to say, the merits and demerits of the place concerned can be ascribed to water of pond, lake etc., situated is those places as well. What has been stated about the water of rivers flowing towards the west or the east, or water of marshy land, desert or hilly land applies to the pond etc., situated in such areas. As Hārīta says, "The water of the marshy land is heavy and it aggravates *kapha*. Contrary to this, the water of arid land is tasteful and light. The properties of water of pond etc., have been enumerated in grater details in the 45th chapter of *Suśruta*. Such properties like alkalinity etc., can be viewed even by direct perception; so they have not been enumerated in the text.

Vāpī means a pond with its banks and stairs well construced with bricks. *Taḍāga* is probably derived from *taṭa* (bank) and *āgas* (force), that is to say, *taḍāga* gets its force form its bank and water in the *taḍāga* comes from high slope. *Taḍāga* may stand even for a tank in general. *Utsa* is a spring where water comes out from under-ground in a jet. *Saras* is a natural lake without any human effort, for example *pampā* etc.,

Prasravaṇa cascade. Another reading for सरः प्रस्रवणादिषु is ह्रदाधारजलादिषु Here *harda* stands for a deep tank situated in the vicinity of a rivei *Dhāra* is nothing but a stream of water falling from the mountain (water fall). The list also includes the water of small fields and small wells constructed near a well or river.

IX Milk

अथ गोरसवर्गः :—

स्वादु शीतं मृदु स्निग्धं बहलं श्लक्ष्णपिच्छिलम् ।
गुरु मन्दं प्रसन्नं च गव्यं दशगुणं पयः ॥ २१७ ॥
तदेवंगुणमेवौजः सामान्यादभिवर्धयेत् ।
प्रवरं जीवनीयानां क्षीरमुक्तं रसायनम् ॥ २१८ ॥
महिषीणां गुरुतरं गव्याच्छीततरं पयः ।
स्नेहान्न्यूनमनिद्राय हितमत्यग्नये च तत् ॥ २१९ ॥
रूक्षोष्णं क्षीरमुष्ट्रीणामीषत्सलवणं लघु ।
शस्तं वातकफानाहक्रिमिशोफोदरार्शसाम् ॥ २२० ॥
बल्यं स्थैर्यकरं सर्वमुष्णं चैकशफं पयः ।
साम्लं सलवणं रूक्षं शाखावातहरं लघु ॥ २२१ ॥
छागं कषायमधुरं शीतं ग्राहि पयो लघु ।
रक्तपित्तातिसारघ्नं क्षयकासज्वरापहम् ॥ २२२ ॥
हिक्काश्वासकरं तूष्णं पित्तश्लेष्मलमाविकम् ।
हस्तिनीनां पयो बल्यं गुरु स्थैर्यकरं परम् ॥ २२३ ॥
जीवनं बृंहणं सात्म्यं स्नेहनं मानुषं पयः ।
नावनं रक्तपित्ते च तर्पणं चाक्षिशूलिनाम् ॥ २२४ ॥

Now beging the group consisting of various types of milk and there preparations.

Cowmilk has ten properties viz., sweetnes, coldness, softness, unctuousness, density, smothness, slimeness, heaviness, slowness and clarity. These are also the properties of *ojas*. So milk having identical properties is conducive to the promotion of *ojas*. Thus, milk is an elexir *per excellence*.

Milk of buffalo is heavy and cold is compared with the cow's milk. It has more of unctuousness and it is useful for persons suffering from insomnia and too rapid digestion.

Milk of the camel is unctuous, hot, slightly saline, light and useful for persons suffering from *ānāha* (constipation), parasitic infection, oedema, ascitis, piles and other diseases due to the vitation of *vāta* and *kapha*.

The milk of animals having one hoof (that is, mare, ass etc.,) is all strength promoting, stabilising, hot, sour, saline, ununctuous, alleviator of *vātika* diseases of extremitics and light.

Milk of the goat is astringent as well as sweet in taste, cold, bowel-binding, light, and it is useful for persons suffering from *raktapitta* (a disease charactetised by bleeding from various parts of the body), diarrhoea, consumption, coughing and fever.

Milk of sheep is hot. It aggravates hiccup and dyspnoea. It also alleviates *pitta* and *kapha*.

Milk of elephant is strength-giving, heavy and stabilising.

Human milk is invigorating, nourishing, wholesome and oleating. As an inhalation, it is useful for *raktapitta* (haemothermia). It is also soothing for persons having pain in eyes. [217–224]

Like water, milk is also invigorating, hence after water properties of milk are being described. Other milk products are also being described under this group.

In *Śarīra* 6 : 10, twenty attributes of matter have been listed. All the attributes of milk except *prasannata* (meaking clarity), are included in that list. Now the question arises what is meant by the epithet '*prasanna*' and whether it can be ascribed as an attribute at all. It is explained that the term '*prasanna*' implies freedom from all defects and this bears out the excellence of milk which can be well regarded as due to its attributes. Another explanation given is that the attributes mentioned in *Śarīra* 6 : 10 are not exhaustive and so there should be no difficulty in recognising '*prasannata*' (even thought it is not enumerated in the list of twenty attributes of matter) as an attribute of milk.

According to some commentators, the reading adopted for the third *pāda* of the verse 219 is 'स्नेहाद्नूमनिद्राय'. If this reading is adopted, it will mean that buffalo-milk contains lessar fat than cow's milk; it is only with regard to heaviness and coldness that buffalo's milk excels cow's milk. But this view is not at all tenable. One can see with naked eyes the existence of fat in buffalo's milk in much greater quantity than in cow's milk. Jatūkarṇa has also said, "Buffallo's milk is heavy and cold; it contains more fat; it is strength-promoting and exceedingly nourishing". Suśruta has also said that buffalo's milk contains more fat than cow's milk—c. f. *Suśruta : Sutra* 45 : 56. So the best reading for this *pāda* soould be 'स्नेहान्यूनं' and not स्नेहाद्नूनं. That is to say, buffalo's milk contains greater amount of fat than cows milk. At least there cannot be any two opinions about the fact that the buffalo's milk contains fat in sufficient quantity.

Sweetness is generally the predominant taste of milk. The saline and other tastes ascribed to camel's milk etc., are in fact the testes

accompanying sweetness. That is why in chapter 1 : 107, it has been clearly state that milk is only generally sweet and not absolutely sweet.

In *Sūtra* 1 : 107 milk is described as of cold in potency in general. The hot potency ascribed to mare's milk etc., represents only a comparative estimate of mare's milk in relation to other varieties of milk. For example, even though the drugs and diets having pungent taste are heavier than those having bitter taste, still they are regarded as light in comparison with the drugs and diets having sweet taste which are much heavier. So, even thoug mare's milk is hotter in potency than other varieties of milk, which are exceedingly cold, still it is cold in relation to urine, honey etc. Similarly apparent differences in views regarding other attributes, viz., unctuousness etc., can be explained.

There is no mention of the properties of elephant milk etc. because of the rarity of the use of the milk of these animals in applied medicine. They can however be in accordance with their properties.

Products of milk curd :

रोचनं दीपनं वृष्यं स्नेहनं बलवर्धनम् ।
पाकेऽम्लमुष्णं वातघ्नं मङ्गल्यं बृंहणं दधि ॥ २२५ ॥
पीनसे चातिसारे च शीतके विषमज्वरे ।
अरुचौ मूत्रकृच्छ्रे च कार्श्ये च दधि शस्यते ॥ २२६ ॥
शरद्ग्रीष्मवसन्तेषु प्रायशो दधि गर्हितम् ।
रक्तपित्तकफोत्थेषु विकारेष्वहितं च तत् ॥ २२७ ॥

Curd is appetiser, digistive stimulant, aphrodisiac, unctuous, strength promoting, alleviator of *vāta,* auspicious and nourishing. It is sour in *vipāka* and hot in potency. It is useful in *pinasa* (rhinitis), diarrhoea, *śitaka* (fever with cold), irregular fever, anorexia, dysuria and emaciation

It is genereally harmful during autumn, summer and spring seasons. It is inveriably harmful in diseascs caused by the vitiation of blood, *pitta* and *kapha.* [225–227]

Curd is not only an appetiser by virtue of its capacity to add to deliciousness of any other food article but is also alleviator of anorexia. It serves as a noursihment for persons emaciated due to diseases. It is also useful those for who are emaciated by nature. It is useful in all the four types of rhinities by virtue of its specfic action or due to its capacity to bring about maturity of the nasal excretion.

Normally, by virtue of its sour taste curd should not be aphrodisiac nor should it have *śitaka* (fever with cold) alleviating property because it aggravates *kapha.* But such effects are there due to its specific action.

By virtue of its sour taste, hot potency and unctuousness, curd is exceedingly useful for alleviating the vitiated *vāta.* The *vāta*-alleviating

property of curd is specifically mentioned because there are certain drugs and diets like immature curd, wine which, inspite of their having the above menioned peroperties do not alleviate *vāta*. This principle will be followed in the description of the properties of all drugs and diets. It is not possible to enumerate all these properties in detail as it will increase the bulk of the text.

Curd is generally harmful in autumn, summer and spring seasons. Sometimes, it is not so even in these seasons if its use is warranted by other circumstances like the nature of the patient etc. Sometimes, it is harmful in other seasons also.

Creams :

त्रिदोषं मन्दकं, जातं वातघ्नं दधि, शुक्रलः।
सरः, श्लेष्मानिलघ्नस्तु मण्डः स्रोतोविशोधनः ॥ २२८ ॥

Immature curd aggravates all the there *doṣas*. Curd in its primary stage alleviates *vāta*. Cream of curd helps in the formation as will as ejaculation of semen in large quentity. Whey alleviates *kapha* as will as *vāta* and also charifies the channels of circulation. [228]

Mandaka (immature curd) represents that stage of curd when it has strated fermenting without attaining any density. After it attains density, it takes some times before it gets matured as curd with all sour taste. In between these two stages curd is of sweet taste accompanined with sligh sourness. This types of curd is known as *jāta* and is specially useful for *vāta*. The properties mentioned in verse 225 to 227 refer to well matured curd.

Cream of curd helps not only in the formation but also in the ejaculation of semen in large quantity–c. f. *Susruta : Sūtra* 34 : 79.

Butter-milk :

शोफार्शोग्रहणीदोषमूत्रग्रहोदरारुचौ ।
स्नेहव्यापदि पाण्डुत्वे तक्रं दद्याद्गरेषु च ॥ २२९ ॥

Butter-milk is useful in oedema, piles, sprue, anurea, obstinate abdominal diseases including ascitis, anorexia anemia and afflicion with *gara* type of poison. It is also used for alleviating the complications of oleation therapy. [226]

Butter :

संग्राहि दीपनं हृद्यं नवनीतं नवोद्धृतम् ।
ग्रहण्यर्शोविकारघ्नमर्दितारुचिनाशनम् ॥ २३० ॥

Fresh butter is digestive, stimulant and cardiotonic. It is useful in sprue. ples, facial paralysis and anorexia. [230]

The properties mentioned above, relate only to fresh butter; if not fresh, these properties are but too feeble.

Ghee :

स्मृतिबुद्ध्यग्निशुक्रौजः कफमेदोविवर्धनम् ।
वातपित्तविषोन्मादशोषालक्ष्मीज्वरापहम् ॥ २३१ ॥
सर्वस्नेहोत्तमं शीतं मधुरं रसपाकयोः ।
सहस्रवीर्यं विधिभिर्घृतं कर्मसहस्रकृत् ॥ २३२ ॥
मदापस्मारमूर्च्छायशोषोन्मादगरज्वरान् ।
योनिकर्णशिरःशूलं घृतं जीर्णमपोहति ॥ २३३ ॥
सर्पींष्यजाविमहिषीक्षीरवत् स्वानि निर्दिशेत् ।

Cow ghee promotes memory, intellect, power of digestion, semen, *ojas*, *kapha* and fat. It alleviates *vāta*, *pitta*, toxic conditions, insanity, consumption and fever. It is the best of all the unctuous substances. It is auspicious, cold in potency and sweet both in taste as well as *vipāka*. When administered according to the prescribed procedure, it increases, thousand times in potency and develops menifold utilities.

Old cow ghee is useful in intoxication, epilepsy, fainting, consumption, insanity, toxic manifestations, fever and pain in the ear, head as well as female genital tract.

Properties of ghee of other animals viz., goat, sheep and buffalo are the same as those of their milk. [231–233]

When ghee is prepared with certain specified drugs in accordance with a prescribed procedure, its potency and utilities increase many fold. This is because no other unctuous substance except ghee has such a tremendous capacity to absorb the properties of the drugs mixed with it. According to certain commentators of the *Suśruta*, ghee alleviates all the three three *doṣas* (c. f. *Sūsruta : Sūtra* 45 : 96). Even if it be so, it is only specially medicated ghee which can alleviate *kapha*. Normally ghee aggravates and does not alleviate *kapha*. It does, no doubt, alleviate *vāta* and *pitta*.

By old ghee is meant ghee preserved at least for ten years. As it is said, "Ghee preserved for 10 years is considered to be old (*purāṇa*). If perserved for more than ten years it is considered very old (*prapurāṇā*)." The older the ghee, more efficacious it is. This is also what Hārīta has stated. In the above passage there is no mention of the properties of ghee of elephant etc., because such ghee are not in use.

Other milk products :

पीयूषो मोरटं चैव किलाटा विविधाश्च ये ॥ २३४ ॥
दीप्ताग्नीनामनिद्राणां सर्व एव सुखप्रदाः ।
गुरवस्तर्पणा वृष्या बृंहणाः पवनापहाः ॥ २३५ ॥

विशदा गुरवो रूक्षा ग्राहिणस्तक्रपिण्डकाः ।
गोरसानामयं वर्गो नवमः परिकीर्तितः ॥ २३६ ॥

Colostrum, *morața* (Milk of a cow seven days after calving MW.) and various types of *kilāța* (inspissated milk) are useful for patients having strong power of digestion and insomnia. They are heavy, refreshing. aphrodisiac and alleviators of *vāta.*

Takrapiṇḍa (cheese) is non-slime, heavy, ununctuous and bowel-binding.

Thus ends the ninth group consisting of milk and milk-products of cow and other animals. [234–236]

Piyūṣa (colostrum) is the milk of the cow within seven days of its calving. *Morața* is the milk of the cow seven days after calving when it has not atteined normalcy in colour, taste, smell, density etc., *Kilāța* is inspisated milk popularly known as *kṣīrasū. Takrapiṇḍa* (cheese) represents the dense protion of inspissated butter-milk from which water has been taken out. The above group includes the description of milk etc., of cow as well as other animals. The term "*gorasa*", however, according to popular usage stands not only for cows milk but also for milk for animals.

Varieties of sugarcane :

अथेक्षुवर्गः—

वृष्यः शीतः सरः स्निग्धो बृंहणो मधुरो रसः ।
श्लेष्मलो भक्षितस्येक्षोर्यान्त्रिकस्तु विदह्यते ॥ २३७ ॥
शैत्यात् प्रसादान्माधुर्यात् पौण्ड्रकाद्वंशकोऽवरः ।

Now be sing the group consisting of suger-cane, its products and allied sweet substance.

When taken by chewing, sugercane juice is aphrodisiac, cold in potency, laxative, unctuous, nourishing, sweet in taste and aggravator of *kapha.* But the machine pressed juice causes burning sensation (indigestion). *Pauṇḍraka* type or sugercane is superior to *vaṁśaka* type in so for as the coldness, clarity and sweetness are concerned. [236]

It is only when taken in by chewing, sugercane juice has the properties mentioned above. When the juice is extracted by a machine, it cause burning sensation, because during the process of extracting juice by machine, the skin as well as the nodes of sugercane get pressed and also because the juice so extracted is preserved for quite sometime before use. Hārīta has said, "Suger cane juice extracted by a machine is mixed up with the juice or the skin as well as nodes. Being exceedingly thin,

it comes in contact with the air and the sun and as such when taken in, it penitrates into the subtle channels or the body and cause too much of burning sensation.

It is not that the suger cane juice collected by machine alleviates *raktapitta* (a disease characterised by bleeding from various parts of the body). It is only the juice taken in by chewing the cane that it alleviates this disease. Of course, if the machine pressed juice is to be used, it should be devoid of skin and nodes and also it should be taken immediately after its extraction. Sometimes, the juice extracted by a machine rather gets digested more quickly and easily.

Products of Sugercane :

प्रभूतक्रिमिमज्जासृङ्मेदोमांसकरो गुडः ॥ २३८ ॥
क्षुद्रो गुडश्चतुर्भागत्रिभागार्धावशेषितः ।
रसो गुरुर्यथापूर्वं धौतः स्वल्पमलो गुडः ॥ २३९ ॥
ततोमत्स्यण्डिकाखण्डशर्करा विमलाः परम् ।
यथा यथैषां वैमल्यं भवेच्छैत्यं तथा तथा ॥ २४० ॥
वृष्या क्षीणक्षतहिता सस्नेहा गुडशर्करा ।
कषायमधुरा शीता सतिक्ता यासशर्करा ॥ २४१ ॥
रूक्षा वम्यतिसारघ्नी च्छेदनी मधुशर्करा ।
तृष्णासृक्पित्तदाहेषु प्रशस्ताः सर्वशर्कराः ॥ २४२ ॥

Treacle (*guḍa*) causes increased parasitic infection. It increases the quantity of marrow, blood, fat and flesh. Before its formation as treacle (*guḍa*) the suger-cane-juice undergoes four stages viz., *ardhāvaśeṣita* (when only ½ of the juice remains in the process of boliling), *tribhāgāvaśeṣita* (when 1/3rd remains), *caturbhāgāvaśeṣita* (when ¼th remains) and *kṣudra guḍa* or *phāṇita* (inspissated juice or penidium black in colour and thready). The juice undergoing transformation through all these four stages is progressively heavier. That is to say the *phāṇita* (inspissated juice-penidium) is the heaviest. *Dhauta* is that variety of treacle which is cleaned and which contains the least amount of impurity and as such does not cause that much increase in parasite etc. *Matsyāṇḍikā* (curde suger when the juice is inspissated so as to take the shape of eggs of fish), *Khaṇḍa* (sugar candy) and *śarkarā* (suger) are all progressively better refined and coolar in relation to *dhauta guḍa.*. That is to say, suger represents the best refined stage of juice. It is also the coldest of all varieties.

Suger prepared of suger cane juice is aphrodisiac, useful in consumption and unctuous. The suger prepared by boiling

the decoction or *durālabhā (Fagonia cretica* Linn. *)* is known as *yāsaśarkarā* and it is astringent, sweet as well as bitter in taste and cold in potency.

Suger deposited in the vessel cotaining honey is ununctuous and useful in vomiting as well as diarrhoea. It is depleting.

Suger in general is useful in thirst, *raktapitta* (a disease characterised by bleeding from different parts of the body) and burning sensation. [238--242]

Honey and its varities :

माक्षिकं भ्रामरं क्षौद्रं पौत्तिकं मधुजातयः।
माक्षिकं प्रवरं तेषां विशेषाद्भ्रामरं गुरु ॥ २४३ ॥
माक्षिकं तैलवर्णं स्याद् घृतवर्णं तु पौत्तिकम्।
क्षौद्रं कपिलवर्णं स्याच्छ्वेतं भ्रामरमुच्यते ॥ २४४ ॥
वातलं गुरु शीतं च रक्तपित्तकफापहम्।
सन्धातृ च्छेदनं रूक्षं कषायं मधुरं मधु ॥ २५४ ॥
हन्यान्मधूष्णमुष्णार्तमथवा सविषान्वयात्।
गुरुरूक्षकषायत्वाच्छैत्याच्चाल्पं हितं मधु ॥ २४६ ॥

Honey is of four types viz.

1. *Mākṣika* (honey collected by the reddish variety of honey bee)
2. *Bhrāmara* (honey collected by *bhrūmara* type of bee)
3. *Kṣaudra* (honey collected by small type of honey bee)
4. *Paittaka* (honey collected by *puttikā* type of bee--they are of big size).

Of them, *mākṣika* is the best; *Bhrāmara* is especially heavy. *Mākṣika* type of honey is of the colour of til oil. *Paittika* is of the colour of ghee. *Kṣaudra* is borwn in eolour and *bhrāmara* is of white colour.

Honey in general is the aggravator of *vāta*, heavy, cold in potency and alleviator of *rakta*, *pitta* as well as *kapha*. It promotes healing and depletion. It is ununctuous, astringent and sweet in taste.

Warm honey or honey taken by an individual suffering from heat is fatal because during the process of collection it is contaminated with poisonous material from the bees themselves or from the various poisonous plants.

Honey should be taken in small quantity because it is heavy, ununctuous, astringent in taste and cold in potency. [243--246]

In continuation of the description of *madhu śarkarā* (suger deposited in the vessels containing honey or the suger prepared of heoey), different varieties of honey are being described here. Some other varieties of honey viz., *chatrā* etc., have been described in Suśruta–c. f. *Suśruta : Sūtra* 45 : 137, but they are not so efficaciuos therapeutically. (The verse 244, according to Cakrapāṇi is an interpolation.).

Honey taken by an individual suffering from heat is not so fatal as warm honey. Being originally associaied with poisonous plants or poisonous bees, honey is by nature not conducive to heat. As such warm honey is always fatal. In fact, by virtue of its previous association with poisonous plants and bees, being tender and having cooling property, warm honey as well as honey taken by persons afflicted with heat are equally fatal. This is corroborated by the statement of Hārīta and Suśruta –c. f. *Suśruta ; Sūtra* 45 : 145.

As honey is ununctuous, of astringent taste and cold in potency, it is invisable to take it only in a small quantity. If taken in large quantity, it causes *āma* (digestive and metabolic disorders) owing to its heaviness. Due to its being ununctuous, astringent taste and cold potency, it aggratvaes *vāta* resulting in the manifestation of very serious diseases.

Precaution for honey consumption :

नातः कष्टतमं किंचिन्मध्वामात्तद्धि मानवम् ।
उपक्रमविरोधित्वात् सद्यो हन्याद्यथा विषम् ॥ २४७ ॥
आमे सोष्णा क्रिया कार्या सा मध्वामे विरुध्यते ।
मध्वामं दारुणं तस्मात् सद्यो हन्याद्यथा विषम् ॥ २४८ ॥

Nothing is so troublesome as *āma* caused by the improper intake of honey. Heat is considered to be wholesome in the case of *āma* but it is not conducive to *āma* caused by the improper intake of honey. Cold is conducive to honey but is not so to *āma*. So by virtue of these therapeutic contradictions, *āma* produced by the improper intake of honey cause instantaneous death like poison [247–248]

Importance of honey :

नानाद्रव्यात्मकत्वाच्च योगवाहि परं मधु ।
इतीक्षुविकृतिप्रायो वर्गोऽयं दशमो मतः ॥ २४९ ॥

As it originates from flowers having different tastes, potencies etc., honey is the best *yogavāhi* substance. That is to say, it carries the properties of the drugs added to it.

Thus, ends the 10th group dealing mostly with sugercane and its products. [249]

As honey originates from flowers of various types having different tastes, potencies etc., it is impregnated with many latent therapeutic powers. So it carries the therapeutic effects of emetic or aphrodisiac drugs or drugs used in *āsthapana* type of enema or drugs having any other properties as and when they are added to it. The latent therapetic powers of honey manifest themselves by virtue its association with drugs having homologous properties and also due to its speific action. Specific action, however, plays the most important role in this connection. Thus, even though milk, wine etc., produced by the combination of several plants etc., they do not carry the properties of drugs added to them. On the other hand, drugs like *śilājatu* (mineral pitch), gingili oil etc., carry the properties of the drugs added to them by virtue of their specific action even thought they are not produced by the combination of several drugs. Inspite of its *yogavāhi* property, honey is not prescribed for oleation in diseases caused by the vitiation of *vāta* because of its ununctuousness etc., The most predominant qualities of honey are ununctuousness and astringent tastes because the bees generally hover around the flowers predominant with such properties. So honey hossesses many therapeutic mopertis its association with many drugs but mainly due to its not so much due to spicific action –c.f. *Suśruta : Sūtra* 45 : 143.

Cooked food preparations :

क्षुत्तृष्णाग्लानिदौर्बल्यकुक्षिरोगज्वरापहा ।
स्वेदाग्निजननी पेया वातवर्चोनुलोमनी ॥ २५० ॥
तर्पणी ग्राहिणी लघ्वी हृद्या चापि विलेपिका ।
मण्डस्तु दीपयत्यग्निं वातं चाप्यनुलोमयेत् ॥ २५१ ॥
मृदूकरोति स्रोतांसि स्वेदंसंजनयत्यपि ।
लङ्घितानां विरिक्तानां जीर्णे स्नेहे च तृष्यताम् ॥ २५२ ॥
दीपनत्वाल्लघुत्वाच्च मण्डः स्यात् प्राणधारणः ।
लाजपेया श्रमघ्नी तु क्षामकण्ठस्य देहिनः ॥ २५३ ॥
तृष्णातीसारशमनो धातुसाम्यकरः शिवः ।
लाजमण्डोऽग्निजननो दाहमूर्च्छानिवारणः ॥ २५४ ॥
मन्दाग्निविषमाग्नीनां बालस्थविरयोषिताम् ।
देयश्च सुकुमाराणां लाजमण्डः सुसंस्कृतः ॥ २५५ ॥
क्षुत्पिपासापहः पथ्यः शुद्धानां च मलापहः ।
शृतः पिप्पलिशुण्ठीभ्यां युक्तो लाजाम्लदाडिमैः ॥ २५६ ॥
कषायमधुराः शीता लघवो लाजसक्तवः ।

Now begins the group consisting of food preparations.

Thin gruel (*peyā*) alleviates hunger, thirst depression, weakness, abdominal diseases and fever. It promotes sweating. It is digestive and is conducive to the downward movement of the flatus as well as faeces.

Thick gruel (*vilepī*) is referesing, bowelbinding, light and cardiotonic.

Gruel water (*maṇḍa*) stimulates the power of digestion and facilitates the downward movement of flatus. It softens the channels of circulation, produces sweating. By virtue of its lightness and the capacity to promote digestion, gruel water is sustainer of life of those who have undergone fasting and emetic therapies and those who are suffering from theirst after the oleation therapy has been digested.

Thin gruel prepared of fried paddy removes fatigue of persons whose voice is weakened.

The gruel water prepared of fried paddy alleviates thirst and diarrhoea, maintains the normalcy of tissue elements, promotes digestion and cures burning sensation as well as fainting. It is auspicious. This types of gruel water when properly prepared with *dhānyaka* (*Coriandrum astivum* Linn.), *pippalī* (*Piper longum* Linn.) is prescribed for persons of tender-health, children, women and old persons suffering from indigestion and irregularity in digestion. The gruel water of fried paddy when prepared with sour pomagranate, boiled with *pippalī* (*Piper longum* Linn.) and *śuṇṭhi* (*Zingiber officinkla* Rosc.) allays hunger and thirst. It is wholesome and it helps elimnation of waste products from the body of those who have undergone the purificatory therapies.

Roasted flour of the fried paddy is astringent as well as sweet in taste, cold ni potency and light. [250–256]

In this group, food preparations are being described. The properties of such food proparations are sometimes natural and sometimes they result from the special method of preparation involved like combination etc.

It might be argued that it is not necessary to describe the properties of various types of corn separately in face of the description of such properties of food preparations from out of them. But as a matter of fact, we have to distinguish between the natural properties of crude grains and the artificial properties brought about in their food preparations. If there are identical properties both with regard to the crude grains as will as their food preparations, such properties in the latter would be strong enough. In the case of any variation in the natural quality of crude grains and artifical properties of food preparties, the the letter become rather weakened,

The specical preparation of gruel water mentioned in verse 256 eliminates the residual waste products adhering to the wall of the channels of circulation even after the purificatory therapies. Some, however, hold the view that such preparations are indiacted for such of the patients as are not fully purifiied. But this view is not tenable so much that for patients who are not fully purified, administration of thin gruel is prohibited. As it is said, "Thin gruel obstructs the channels of circulation when administered to patients suffering from diseases due to *kapha* and *pitta* or *vāta* and *pitta* or those who are not properly purified or those who are alcoholics. For them refreshing dietatic–therapy should be adopted" –c. f. *Siddhi* 6 : 25.

Differenet rice preparations :

सुधौतः प्रस्नुतः स्विन्नः संतप्तश्चौदनो लघुः ॥ २५७ ॥
भृष्टतण्डुलमिच्छन्ति गरश्लेष्मामयेष्वपि ।
अधौतोऽप्रस्नुतोऽस्विन्नः शीतश्चाप्योदनो गुरुः ॥ २५८ ॥
मांसशाकवसातैलघृतमज्जफलौदनाः ।
बल्याः संतर्पणा हृद्या गुरवो बृंहयन्ति च ॥ २५९ ॥
तद्वन्माषतिलक्षीरमुद्गसंयोगसाधिताः ।

Rise prepared of the boiled (dehusked) paddy, well cleaned and filtered is light when taken hot. Fried rice is useful ever in the toxic conditions as well as diseases due to *kapha.* The rice prepared of unboiled paddy, not cleaned as well as filtered, is heavy specially when taken after it has become cold.

Rice prepared with meat, vegtable, muscle fat, oil, ghee, marrow and fruit is strength promoting, refreshing, cardiac tonic, heavy and nourishing. Similar are the properties of the rice prepared of *māṣa (Phaseolus radiatus* Linn. *), tila (Sesamum indicum* Linn. *), mudga (Phaseolus mango* Linn. *)* and milk. [257–259]

Rice should be taken when it is still warm after it is cooked. Heating it for the second time is not considered wholesome. As it is said, "Frozen and cold rice and rice heated for the second time should not be taken." Even when rice is prepared with vegetables and *mudga (Phaseolus munge* Linn. *)* which are ununctuous by nature, it is strength-promoting by virtue of the combination and addination of ghee etc. During its preparatian. That is why rice is used popularly.

Preparation of yava and others :

कुल्मासा गुरवो रूक्षा वातला भिन्नवर्चसः ॥ २६० ॥
स्विन्नभक्ष्यास्तु ये केचित् सौप्यगौधूमयाविकाः ।
भिषक् तेषां यथाद्रव्यमादिशेद्गुरुलाघवम् ॥ २६१ ॥

Kulmāṣa is heavy, ununctuous, aggravator of *vāta* and laxative.

Edibles are also prepard with pulses, wheat, barley by steam boiling. The physician should determine their heaviness or lightness in accordance with the properties of the material used in their preparation. [260–261]

Paste of barley mixed up with hot water and slightly boiled so as to form a cake is known as *kulamāṣa*. Cakes, e. g. *Idli* etc , prepared simply by steam-boiling does not come under the second category. Unlike fried rice (*lājā*) etc., properties of steam-boiled preparation do not undergo any change.

Juices and soups :

अकृतं कृतयूषं च तनुं सांस्कारिकं रसम् ।
सूपमम्लमनम्लं च गुरुं विद्याद्यथोत्तरम् ॥ २६२ ॥

Juice is of two types–the one without fat, salt and peper, and the other prepared with fat, salt and peper.—vide *Suśruta : Sūtra* 46 : 379. The former is thin owing to the presence of meat in a small quantity. The latter is thick owing to its preparation with plenty of fat, meat etc. Similarly, soup is of two types viz., one which is sour and the other which is not sour. The latter is heavier than the former. [262]

Flours :

सक्तवो वातला रूक्षा बहुवर्चोऽनुलोमिनः ।
तर्पयन्ति नरं सद्यः पीताः सद्योबलाश्च ते ॥ २६३ ॥
मधुरा लघवः शीताः सक्तवः शालिसंभवाः ।
ग्राहिणो रक्तपित्तघ्नास्तृष्णाच्छर्दिज्वरापहाः ॥ २६४ ॥

The roasted corn-flour aggravates *vāta*. It is ununctuous. It produces faeces in large quantity and is laxative. It provides instantaneous refreshment and strength when taken in. Roasted flour of rice is sweet, light, cool, bowel-binding, alleviator of *raktapitta* (a disease characterised by bleeding from various parts of the body), thirst, vomiting and fever. [293–264]

It is true that an ununctuous substance is often reagarded as an aggravator of *vāta;* so there was no necessity to speeify this property of roasted corn-flour which is ununctuous. But then there are substances like butter-milk which inspite of their ununctuousness alleviate rather than aggravate *vāta*. So in order to avoid confusion, the *vāta* aggravating properly of roasted corn-flour is specifically mentioned here.

The roasted corn-flour possesses the properties as mentioned in the above verse only when it is mixed up with plenty of water and is taken in liquid form. Intake of such flour in solid form is infact not conducive to helth. Roasted corn-flour, no doubt, brings about strength immediately after its intake like aphrodisiacs but then in effect, the acquired strength is diminished afterwards.

Indications for Yava (barley) preparations :

हन्याद्व्याधीन् यवापूपो यावको वाट्य एव च ।
उदावर्तप्रतिश्यायकासमेहगलग्रहान् ॥ २६५ ॥
धानासंज्ञास्तु ये भक्ष्याः प्रायस्ते लेखनात्मकाः ।
शुष्कत्वात्तर्पणाश्चैव विष्टम्भित्वाच्च दुर्जराः ॥ २६६ ॥
विरूढधानाः शष्कुल्यो मधुक्रोडाः सपिण्डकाः ।
पूपाः पूपलिकाद्याश्च गुरवः पैष्टिकाः परम् ॥ २६७ ॥

Vāṭya preparation of barley or pastry made of barley alleviates diseases like udāvarta (a type of abdominal disease characterised by the retention of faeces), *pratiśyāya* (coryza), cough, urinary diseases and obstruction in throat.

Fried barley is generally depletive. Owing to its dryness, it is refreshing and due to its heaviness it is difficult to digest.

Germinated barley, *śaṣkulī*, *madhukroḍa*, *piṇḍaka*, *pūpa*, *pūpalikā* etc., are pastries which are difficnlt for digestion. [265–267]

Porridge prepared with fried barley is known as *vāṭya*. Fried barley is known as *dhānā* and germinated barley when fried is known as *virūḍhadhānā*. *Śaṣkulī* is prepared by the paste of rice together with the sesamum seed fried fried with oil. *Madhukroḍa* (*Madhuśīrṣaka*) is prepared with flour mixed up with honey and solidified by frying. The same *madhukroḍa* prepared in bolus form is known as *piṇḍaka*. *Pūpa* is a type of cake, also known as *Piṣṭika*. *Pūpaikā* is a kind of sweet cake fried in ghee or oil. Nala has described, "One should kind the flour, mix it up with suger candey and fry it with ghee mildly, after which it becomes solid and round. *Keśara* (*Crocus sativus* Linn.) and other fragrant material may be added to it. Such a prepararion is known as *pūpalikā*." The same *pūpalikā*, if mixed up with suger and powder of *āmrātaka* (*Spondias pinnata* Kurz.) is known as *khaṇḍasaṁyāva*; if, however, it is covered with the skin of *mātuluṅga* (*Citrus medica* Linn.) it is known as *madhukroḍa*.

Mixed preparations of Vegetables and meat :

फलमांसवसाशाकपललक्षौद्रसंस्कृताः ।
भक्ष्या वृष्याश्च बल्याश्च गुरवो बृंहणात्मकाः ॥ २६८ ॥

वेशवारो गुरुः स्निग्धो बलोपचयवर्धनः ।
गुरवस्तर्पणा वृष्याः क्षीरेक्षुरसपूपकाः ॥ २६९ ॥
सगुडाः सतिलाश्चैव सक्षीरक्षौद्रशर्कराः ।
भक्ष्या वृष्याश्च बल्याश्च परं तु गुरवः स्मृताः ॥ २७० ॥

Eatables prepared with fruit, meat, muscle fat, vegetables, powder of sesamum and honey are aphrodisiac, strength promoting, heavy and nourishing. *Veśavara* (minced meat preparation) is heavy, unctuous, promoter of strength and plumpness.

Pestries made predominently of milk and sugarcane juice are heavy, refreshing and aphrodisiac. Eatables prepared by sugar candy, sesamum, milk, honey and sugar are aphrodisiac and strength promoting but they are heavy. [268–270]

The description of *veśavāra* is *Sūdaśāstra* (science of cooking) is as follows; "Meat without bone is to be boiled and minced in pastle and mortar. This should be cooked again by adding the powder of *pippalī* (*Piper longum* Linn.), dried ginger, *marica* (*Piper nigrum* Linn.), suger candy and ghee into it. In the *Kṣīrapūpa* type of pastry mentioned in verse 269, milk forms and important constituent where as in the eatables (*sakṣīra bhakṣa*) described in verse 270, milk is added in small proportion only.

Wheat preparations :

सस्नेहाः स्नेहसिद्धाश्च भक्ष्या विविधलक्षणाः ।
गुरवस्तर्पणा वृष्या हृद्या गौधूमिका मताः ॥ २७१ ॥
संस्काराल्लघवः सन्ति भक्ष्या गौधूमपैष्टिकाः ।
धानापर्पटपूपाद्यास्तान् बुद्ध्वा निर्दिशेत्तथा ॥ २७२ ॥

Various types of eatables of wheat prepared by adding fat or fried with fat are heavy, refreshing, aphrodisiac, cardiotonic. Pastry preparations of wheat like fried wheat, *chapātti*, cake are light by virtue of the method involved in their prepara tion. Their properties can be explained accordingly. [271–272]

Pressed Paddy preparation :

पृथुका गुरवो बल्या भक्षयेदल्पशस्तु तान् ।
यावा विष्टभ्य जीर्यन्ति सरसा भिन्नवर्चसः ॥ २७३ ॥

Pṛthukā (pressed paddy) is heavy and strength promoting. It should be taken only in a small quantity. *Yāvacipiṭā* (pressed barley) produce wind during the process of digestion. *Pṛthukā*, if prepared without frying is laxative. [273]

According to some commentators, the term *'yāva'* stands for a particular type of food prepration known as *saṁpiṣṭa* or *saṁpiṣṭaka* in Rāndāhār.

Sūpya (pulses) prepartions :

सूप्यान्नविकृता भक्ष्या वातला रूक्षशीतलाः ।
सकटुस्नेहलवणानल्पशो भक्षयेत्तु तान् ॥ २७४ ॥

Eatables prepared of pulses like *mudga (Phaseolus mungo* Linn.*)* and *māṣa (Phaseolus radiatus* Linn. *)* aggravate *vāta.* They are ununctuous and cold.. They should be taken in small quantity together with pungent things, fat and salt. [274]

Food that gives nourishment and strength :

मृदुपाकाश्च ये भक्ष्याः स्थूलाश्च कठिनाश्च ये ।
गुरवस्ते व्यतिक्रान्तपाकाः पुष्टिबलप्रदाः ॥ २७५ ॥

Eatables which are not cooked fully, coarse and hard, are heavy, and they take a long time to get digested. They promote nourishment as will as strength. [275]

Assessment of diet :

द्रव्यसंयोगसंस्कारं द्रव्यमानं पृथक् तथा ।
भक्ष्याणामादिशेद्बुद्ध्वा यथास्वं गुरुलाघवम् ॥ २७६ ॥

Lightness or heaviness of eatables is determined by the types of combination, methods of preparation and proportions in which ingredients are added to them. [276]

The above principale is to be followed for determining the qualities viz., heaviness and lightness of food items whose properties are not described here.

Vimardaka :

(नानाद्रव्यैः समायुक्तः पक्वामक्लिन्नभर्जितैः ।
विमर्दको गुरुर्हृद्यो वृष्यो बलवतां हितः ॥ २७७ ॥)

Vimardaka is prepared by the comibation of several ingredients–rips, unripe, soft and fried. It is heavy, cardio-tonic, and aphrodisiac. It is useful only for persons who are physically strong. [277]

Rasāla and Lassi :

रसाला बृंहणी वृष्या स्निग्धा बल्या रुचिप्रदा ।
स्नेहनं तर्पणं हृद्यं वातघ्नं सगुडं दधि ॥ २७८ ॥

Rasālā is nourishing, aphrodisirc, unctuous, strength promoting and platable.

Curd mixed with suger candy is unctuous, refreshing, cardio-tonic and alleviator of *vāta*. [278]

Rasālā is prepared of curd by adding *tvak* (*Cinnamomum zeylanica* Blume), *elā* (*Elettaria cardamomum* Maton), *patra* (*Cinnamomum tamala* Ness and Eberm.), *nāgakesara* (*Mesua ferrea* Linn.) and *nāgara* (*Zingiber officinale* Rosc.) alongwith sugar. The preparation by mincing curd alongwith its cream is known as *śikhariṇī*.

Pānaka (Linctus) preparations :

द्राक्षाखर्जूरकोलानां गुरु विष्टम्भि पानकम् ।
परूषकाणां क्षौद्रस्य यच्चेक्षुविकृतिं प्रति ॥ २७९ ॥
तेषां कट्वम्लसंयोगान् पानकानां पृथक् पृथक् ।
द्रव्यं मानं च विज्ञाय गुणकर्माणि चादिशेत् ॥ २८० ॥
कट्वम्लस्वादुलवणा लघवो रागषाडवाः ।
मुखप्रियाश्च हृद्याश्च दीपना भक्तरोचनाः ॥ २८१ ॥
आम्रामलकलेहाश्च बृंहणा बलवर्धनाः ।
रोचनास्तर्पणाश्चोक्ताः स्नेहमाधुर्यगौरवात् ॥ २८२ ॥
बुद्ध्वा संयोगसंस्कारं द्रव्यमानं च तच्छ्रितम् ।
गुणकर्माणि लेह्यानां तेषां तेषां तथा वदेत् ॥ २८३ ॥

Beverages prepared of *drākṣā* (*Vitis vinifera* Linn.), *Kharjurā* (*Phoenix sylvestris* Roxb.), *kola* (*Zizyphus jujuba* Lam.), *parūṣaka* (*Grewia asiatica* Linn.), honey and products of sugarcane are heavy and they produce wind during the process of digestion. However, their properties vary by the addition of pungent and sour things and such properties can be determined by taking into account the ingredients and the proportion in which they are added. Various types of *rāgaṣāḍava* (*rāga* and *ṣāḍava*) are pungent, sour, sweet and saline in taste and they are light, palatable, cardio-tonic and carminative. They cause palatability in other food when added to it.

Linctus prepared of *āmra* (*Mangifera indica* Linn.) and *āmalaka* (*Emblica officinalis* Gaertn.) is nourishing and strength promoting. Because of their unctuousness and sweetness, they are palatable and refreshing. Properties and actions of various types of linctus which are not described here are to be determined by the type of combination, method of preparation and the proportion in which ingredients are added to it. [279–283]

Rāgaṣāḍava is prepared by boiling fresh mango fruit with sugarcandy adding oil as will as the powder of dry ginger into it. According to some commentators *rāga* is prepared with sugar, citron, rocksalt, *vṛkṣāmla* (*Tamrindus indica* Linn.), Parūṣaka (Grewia asciatic Linn.) fruit juice of *jambu* (*Syzygium Cumini* Skeels) and *rājikā* (*Brassica jauncea* Czern. & Coss.) where as *ṣāḍava* is prepared by the combination of both the sweet and sour ingredients. For the preparation of linctus from *āmra* (*Mangifera indica* Linn.) and *āmalaka* (Emblica officianalis Gaertn.), a decoction of these fruits is prepared in the first instance and this is further boiled to a thicker consistency by adding sugar.

Fermented preparations of rice and other vegetables :

रक्तपित्तकफोत्क्लेदि शुक्तं वातानुलोमनम् ।
कन्दमूलफलाद्यं च तद्वद्विद्यात्तदासुतम् ॥ २८४ ॥
शिण्डाकी चासुतं चान्यत् कालाम्लं रोचनं लघु ।
विद्याद्वर्गं कृतान्नानामेकादशतमं भिषक् ॥ २८५ ॥

Śukta aggravates hemothermia as will as *kapha* and alleviates *vāta*. Even the rhizomes, roots and fruits carry the same property when fermented in it. *Śiṇḍākī* and other beverages which have become sour in taste due to prolonged storage after fermentation are palatable and light. Thus ends the eleventh group consisting of food preparations. [284–285]

Śukta or *cukra* is prepared by mixing *mastu* (whey), suger candy, honey and congee in clear container and keeping it inside a hip of grains for thee days. The beverage '*śiṇḍākī*' is known by this name in *Tirabhuk* (?) region. Beverages when keep for a long time after fermentation become sour. Properties like palatability and lightness are attributed to such beverages as have become sour by prolonged preservation after fermentation and not to those in which extraneous sour things have been added.

अथ आहारयोनिवर्गः—

Adjuvents of food : oils :

कषायानुरसं स्वादु सूक्ष्ममुष्णं व्यवायि च ।
पित्तलं बद्धविण्मूत्रं न च श्लेष्माभिवर्धनम् ॥ २८६ ॥
वातघ्नेषूत्तमं बल्यं त्वच्यं मेधाग्निवर्धनम् ।
तैलं संयोगसंस्कारात् सर्वरोगापहं मतम् ॥ २८७ ॥
तैलप्रयोगादजरा निर्विकारा जितश्रमाः ।
आसन्नतिबलाः संख्ये दैत्याधिपतयः पुरा ॥ २८८ ॥
ऐरण्डतैलं मधुरं गुरु श्लेष्माभिवर्धनम् ।
वातासृग्गुल्महृद्रोगजीर्णज्वरहरं परम् ॥ २८९ ॥

कटूष्णं सार्षपं तैलं रक्तपित्तप्रदूषणम् ।
कफशुक्रानिलहरं कण्डूकोठविनाशनम् ॥ २९० ॥
प्रियालतैलं मधुरं गुरु श्लेष्माभिवर्धनम् ।
हितमिच्छन्ति नात्यौष्ण्यात्संयोगे वातपित्तयोः ॥ २९१ ॥
आतस्यं मधुराम्लं तु विपाके कटुकं तथा ।
उष्णवीर्यं हितं वाते रक्तपित्तप्रकोपणम् ॥ २९२ ॥
कुसुम्भतैलमुष्णं च विपाके कटुकं गुरु ।
विदाहि च विशेषेण सर्वदोषप्रकोपणम् ॥ २९३ ॥
फलानां यानि चान्यानि तैलान्याहारसंविधौ ।
युज्यन्ते गुणकर्मभ्यां तानि ब्रूयाद्यथाफलम् ॥ २९४ ॥

Now begins the group consisting of the adjuvants of food :

Oil from seasmum is sweet with accompanying astringent taste, subtle (can penitrate through the subtle channels of the body), hot in potency and *vyavāyi* (which undergoes *pāka* or chemical change after it is pervaded all over the body). It aggravates *pitta,* binds bowel and reduces the quantity of urine but it does not aggravate *kapha.* It is the best among the alleviators of *vāta.* It promotes strength, skin health, intelligence and power of digestion. In combination with various drugs *(saṁyoga),* seasamum oil is said to cure all diseases. In the ancient time, kings of demons, by virtue of the use of oil overcame aging, got rid of diseases as will as fatigueness, acquired great strengh instantaneously and fought battles (successfully).

Castor oil is sweet in taste, heavy, aggravator of *kapha* and alleviator of *vāta, raktagulma* (a type of abdominal tumour specially in females.), heart disease, indigestion and fever.

Mustard oil is pungent in taste and hot in potency. It aggravates *rakta* as well as *pitta* and reduces *kapha,* semen as well as *vāta.* It cures itching and urticaria.

Oil of *priyāla (Buchanania lanzan* Spreng.) is sweet in taste, heavy and aggravator of *kapha.* Since it is not very hot, it is useful when *vāta* and *pitta* are jointly aggravated.

Oil of *atasī (Iinum usitalissium* Linn. *)* is sweet as well as sour in taste, pungent in *vipāka* and hot in potency. It alleviates *vāta* but aggravates *rakta* and *pitta.*

Oil of *kusumbha (Carthamus tinctorius* Linn.) is hot in poteancy, pungent in *vipāka* and heavy. It produces burning senstion and aggravates all the *doṣas.*

Several other oils are also used for the preparation of food. Their properties and actions are similar to those of the fruits from which these oils are extracted. [286–294]

Food ingredients and their various preparations, have been described previously. In the above verses properties of adjuvants of food are being described. Some times many drugs are added to the oil. This is known as *saṁyoga.* When drugs are added to the oil and boiled in it for medication, this process is known as *saṁskāra.* Oils are also extracted from the heart wood of various trees. Their properties and actions are to be determined in accordance with those of the concerned trees.

Animal fat :

मधुरो बृंहणो वृष्यो बल्यो मज्जा तथा वसा ।
यथासत्त्वं तु शैत्योष्णे वसामज्ज्ञोर्विनिर्दिशेत् ॥ २९५ ॥

Muscle fat and marrow are sweet in taste, nourishing, aphrodisiac and strength promoting. Their potencies, viz., hot and coldness are to be determined according to the nature of the animal from which they are collected. [295]

If an animal inhabits marshy land, its muscle fat and marrow will be hot in potency. On the other hand the muscle fat and marrow of an animal inhabiting arid land are cold in potency. In the thirteenth chapter of this section, the general property of muscle fat and marrow is described to be neither too hot nor too cold–cf. commentary on *Sūtra* 13 : 18.

Condiments, spices and salts :

सस्नेहं दीपनं वृष्यमुष्णं वातकफापहम् ।
विपाके मधुरं हृद्यं रोचनं विश्वभेषजम् ॥ २९६ ॥
श्लेष्मला मधुरा चार्द्रा गुर्वी स्निग्धा च पिप्पली ।
सा शुष्का कफवातघ्नी कटूष्णा वृष्यसंमता ॥ २९७ ॥
नात्यर्थमुष्णं मरिचमवृष्यं लघु रोचनम् ।
छेदित्वाच्छोषणत्वाच्च दीपनं कफवातजित् ॥ २९८ ॥
वातश्लेष्मविबन्धघ्नं कटूष्णं दीपनं लघु ।
हिङ्गु शूलप्रशमनं विद्यात् पाचनरोचनम् ॥ २९९ ॥
रोचनं दीपनं वृष्यं चक्षुष्यमविदाहि च ।
त्रिदोषघ्नं समधुरं सैन्धवं लवणोत्तमम् ॥ ३०० ॥
सौक्ष्म्यादौष्ण्याल्लघुत्वाच्च सौगन्ध्याच्च रुचिप्रदम् ।
सौवर्चलं विबन्धघ्नं हृद्यमुद्गारशोधि च ॥ ३०१ ॥
तैक्ष्ण्यादौष्ण्याद्व्यवायित्वाद्दीपनं शूलनाशनम् ।
ऊर्ध्वं चाधश्च वातानामानुलोम्यकरं बिडम् ॥ ३०२ ॥

सतिक्तकटु सक्षारं तीक्ष्णमुत्क्लेदि चौद्भिदम् ।
न काललवणे गन्धः सौवर्चलगुणाश्च ते ॥ ३०३ ॥
सामुद्रकं समधुरं, सतिक्तं कटु पांशुजम् ।
रोचनं लवणं सर्वं पाकि स्रंस्यनिलापहम् ॥ ३०४ ॥

Dry ginger is unctuous, promoter of digestion, aphrodisiac, hot in potency, alleviator of *vāta* as well as *kapha,* sweet in *vipāka,* cardio-tonic and palatable.

Green but ripe *pippalī (Piper longum* Linn.) is aggravator of *kapha.* sweet in taste, heavy and unctuous. Dried *pippalī (Piper longum* Linn.) is however, alleviator of *kapha* as well as *vāta,* pungent in taste, hot in potency, and aphrodisiac.

Marica (Piper nigrum Linn.) is not very hot in potency, non-aphrodisiac, light and platable. Due to its depleting and absorbing properties, it promotes digestion and alleviates *kapha* as well as *vāta.*

The gum resin of *hiṅgu (Ferulà narthex* Boiss) is alleviator of colic pain, carminative and palatable.

Saindhava (rock salt) is the best among salts. It is palatable, promotoer of digestion, aphrodisiac, conducive for eye sight, alleviator of all the three *doṣas.* and slightly sweet in taste. It does not cause burning sensation.

Sauvarcala (sonchal salt) is subtle (capable of permeating through the subtle channels of the body), hot, light and fragrant. By virtue of these properties it is palatable, laxative and cardia-tonic and it purifies eructations.

Biḍa type of salt is sharp, hot and *vyavāyin* (which undergoes *pāka* or chemical change after it is pervaded all over the body). By virtue of these qualities, it promotes digestion, cures colic pain and helps eliminating of gas from abdomen both through the upper as well as lower tract (mouth and anus).

Audbhida type of salt which is also known as *utkārikā* is pungent and slightly bitter in taste. It is alkaline, sharp and softening.

Kāla type of salt is only a variety of sonchal salt having all the attributes of the latter except that in the former there is no fragrance

Sāmudra (salt collected from the southern coast–also known as *karakaca)* is slightly sweet in taste where as *pāṁśuja* (salt

collected from the eastern coast) is pungent acompanied bitter taste.

Salts in general are palatable, promote of digestion, laxatve and alleviator of *vāta*. [296–304]

Kṣāras (alkalies) :

हृत्पाण्डुग्रहणीरोगप्लीहानाहगलग्रहान् ।
कासं कफजमर्शांसि यावशूको व्यपोहति ॥ ३०५ ॥
तीक्ष्णोष्णो लघुरूक्षश्च क्लेदी पक्ता विदारणः ।
दाहनो दीपनश्छेत्ता सर्वः क्षारोऽग्निसन्निभः ॥ ३०६ ॥

Yavakṣāra (an alkali preparation from the plant *Hordium valgarae* Linn.) cures heart diseases, anemia, sprue, enlargement of spleen, constipation, obstruction in throat, coughing and piles of *ślaiṣmika* variety.

Alkali preparations *(kṣāras)* in general are sharp, hot, light, ununctuous, softening, carminative, corrosive, coustic, digestive stimulant and depletive. They cause burns and thereby work like fire. [305–306]

Other alkalies used in food preparations are *svarjikā* (?), borax ete.,

Others :

कारवी कुञ्चिकाऽजाजी यवानी धान्यतुम्बरु ।
रोचनं दीपनं वातकफदौर्गन्ध्यनाशनम् ॥ ३०७ ॥

Kāravī (Cerum carvi Linn. *), kuñcikā (Nigella sativa* Linn. *), ajājī (Cuminum cyminum* Linn. *), yavānī (Trachyspermum ammi* Sprague *), dhānya (Coriandrum sativum* Linn. *)* and *tumburu (Xanthoxylon alatum* Roxb. *)* are palatable, digestive stimulant, alleviator *vāta* as will as *kapha* and remover of foul odour. [307]

आहारयोगिनां भक्तिनिश्चयो न तु विद्यते ।
समाप्तो द्वादशश्चायं वर्ग आहारयोगिनाम् ॥ ३०८ ॥

Adjuvants of food are unlimitted in number. Thus, ends the twelfth group consisting of adjuvants of food. [308]

There is no uniformity in the likings of individuals. Some of the adjuvants of food mentioned in this twelfth groupe may not be liked by some and therefore, may be no use to them. Some others which are not mentioned here like garlic, *āmrapeśikā* (powder of dried mango) etc. may be liked by and hence be useful to others as adjuvants of food.

Choice of grains :

शूकधान्यं शमीधान्यं समातीतं प्रशस्यते ।
पुराणं प्रायशो रूक्षं प्रायेणाभिनवं गुरु ॥ ३०९ ॥
यद्यदागच्छति क्षिप्रं तत्तल्लघुतरं स्मृतम् ।
निस्तुषं युक्तिभृष्टं च सूप्यं लघु विपच्यते ॥ ३१० ॥

Corns and grains, one year after their harvesting, are whoel some. Old corns and grains are mostly ununctuous and fresh ones heavy. Corns and grains which take a shorter time for cultivation as will as as hravesting are lighter than those taking longer time. Dehusked pulses when slightly fried become light for degestion. [309–310]

Properties of corns and grains which were not mentioned earlier are being described here. Corns and grains, one year after their harvesting are said to be wholesome because that time they become very light for digestion. But the use of freshly harvested corns and grains in *hementa* or winter seasons is an exception to it.

Ṣāṣṭhika type of corn is the lightest of all beccuse it take only sixty nights for harvesting. If only the time taken for the cultivation of corn or grain is taken into account to determine their lightness, then the *vrīhi* type of grain which is harvested in autumn will be lighter than *śāli* type of corn which is harvested in winter, sowing time of both the types being the same. In fact, it is not so. *Vrīhi* type of grain is heavier than *śali* type of corn. Thus this comparison applies to the members of homogenous species. For example, corn should be treated as lighter then another corn only if the former takes a shorter time than the latter to grow. Similar is the case of grains. On the other hand, if a grain takes shorter time than a corn to grow it does not make the former lighter than the latter. The lightness of a grain or corn can be judged from the time it takes for getting digested.

Choice of animal food :

मृतं कृशं चातिमेद्यं वृद्धं बालं विषैर्हतम् ।
अगोचरभृतं व्यालसूदितं मांसमुत्सृजेत् ॥ ३११ ॥
अतोऽन्यथा हितं मांसं वृंहणं वलवर्धनम् ।

Meat of animals who have died a natural death, who are emaciated (or dried up after death), who are fatty in excess, who are old, who are too young, who are killed by poisonous arrows, who graze in a land not commensurate with their natural habitat and who are bitten by shakes and tigers etc. are unwholesome otherwise, meat is wholesome, nourishing and strength promoting. [311]

Meat soup and its qualities :

प्रीणनः सर्वभूतानां हृद्यो मांसरसः परम् ॥ ३१२ ॥
शुष्यतां व्याधिमुक्तानां कृशानां क्षीणरेतसाम् ।
बलवर्णार्थिनां चैव रसं विद्याद्यथामृतम् ॥ ३१३ ॥
सर्वरोगप्रशमनं यथास्वं विहितं रसम् ।
विद्यात् स्वर्यं बलकरं वयोबुद्धीन्द्रियायुषाम् ॥ ३१४ ॥
व्यायमनित्याः स्त्रीनित्या मद्यनित्यश्च ये नराः ।
नित्यं मांसरसाहारा नातुराः स्युर्न दुर्बलाः ॥ ३१५ ॥

Meat soup is refreshing for all animals. For those who are dehydrated or emaciated, who are in convalesence stage, those having semen in small quantity and those who aspire better strength and complexion, meat soup is like ambrosia. When taken according to the prescribed method, meat soup alleviates many diseases. It promotes voice, youth, intelligence, power of sensory organs and longevity. If those who habituaally indulge in exercise, sex and wine, take meat soup regularly, they neither succumb to dsseases nor lose their strength. [312–315]

Meat soup prepared according to various methods is no doubt useful in number of diseasrs but there are exceptions, for example meat is contraindicated in insanity–c. f. *Cikitsa* 9 : 96.

Unwholesome vegetable preparations :

क्रिमिवातातपहतं शुष्कं जीर्णमनार्तवम् ।
शाकं निःस्नेहसिद्धं च वर्ज्यं यच्चापरिस्रुतम् ॥ ३१६ ॥
पुराणमामं संक्लिष्टं क्रिमिव्यालहिमातपैः ।
अदेशकालजं क्लिन्नं यत्स्यात्फलमसाधु तत् ॥ ३१७ ॥
हरितानां यथाशाकं निर्देशः साधनादृते ।
मद्याम्बुगोरसादीनां स्वे स्वे वर्गे विनिश्चयः ॥ ३१८ ॥

Vegetables infested with insects, exposed to wind the son for long, dried, up, old and unseasonal are unwholesome. When they are cooked without adding fat and residual water after boiling is not filtered out, vegetables become unwholesome for use.

Fruits which are old, unripe, afflicted by insects and serpents, exposed to snow or sun for long, growing in the land and season other than the normal habitat and time and putrified are unwholesome.

Rules regarding salads are the same as vegetables except that the rules regarding of the latter are not applicable to the former. Rules regarding the unwholesomeness of wines, water and milk prodcts are described in the respective groups. [316-318]

Generally unripe fruits are unwholesome. *Bilva* (*Aegle marmelos* Corr.) etc., may be taken as exception. Similarly all the rules regarding wholesomeness or otherwise of vegetables apply to salads like ginger and onion as well with the only exception that the latter even if cooked without oil and even without water being taken out after boiling are not unwholesome.

In the groups relating to milk products, food preparations and food adjuvants, the rules regarding the wholesomeness of milk etc., are not specified in this chapter. There unwhole someness is to be determined on the basis of the rules regarding their wholesomeness under the respective groups. That is to say, if they do not have the properties conducive to their wholesomeness, they are to bo regarded as unwholesome.

Varities of drinks used after food :

यदाहारगुणैः पानं विपरीतं तदिष्यते ।
अन्नानुपानं धातूनां दृष्टं यन्न विरोधि च ॥ ३१९ ॥
आसवानां समुद्दिष्टामशीतिं चतुरुत्तराम् ।
जलं पेयमपेयं च परीक्ष्यानुपिबेद्धितम् ॥ ३२० ॥
स्निग्धोष्णं मारुते शस्तं पित्ते मधुरशीतलम् ।
कफेऽनुपानं रूक्षोष्णं क्षये मांसरसः परम् ॥ ३२१ ॥
उपवासाध्वभाष्यस्त्रीमारुतातपकर्मभिः ।
क्लान्तानामनुपानार्थं पयः पथ्यं यथाऽमृतम् ॥ ३२२ ॥
सुरा कृशानां पुष्ट्यर्थमनुपानं विधीयते ।
कार्श्यार्थं स्थूलदेहानामनु शस्तं मधूदकम् ॥ ३२३ ॥
अल्पाग्नीनामनिद्राणां तन्द्राशोकभयक्लमैः ।
मद्यमांसोचितानां च मद्यमेवानुशस्यते ॥ ३२४ ॥

Generally post-prandial drinks should have the properties opposite to those of the food taken. But at the same time, such drinks should not be harmful to the tissue elements of the body. Water as well as the eighty four varieties of alcohalic preparations (described in the 25th chapter of this section) are to be examined with a view to as certain their wholesomeness or otherwise and only useful drinks are to be taken.

In conditions caused by the aggravation of *vāta,* unctuous and hot post-prandial drinks are useful. Simiarly in *pitta* sweet

and cold, and *kapha* unctuous and hot post.prandial dainks are useful.

For consumption meat soup is the useful post-prandial drink. Milk is the post-prandial drink like ambrosia for those fatigued due to indulgence in fast, long walk, long speeches, sex and exposure to wind and sun. For nourishing emaciated individuals, wine is the best post-prandial drink. For causing emaciation of over corpulent individuals honey water is the useful post-prandial drink. Alchohol serves as useful post-prandial drink for those accustomed to alchohiic drinks as well as meat, and suffering from loss of digestion, insomnia, accompanied with drowsiness, grief, fear and exhaustion. [319–324]

In the verse 319, it has been explained that post-prandial drinks having qualities opposite to those of the food are to be taken. Curd is of sour taste and milk is sweet. Eventhough they have mutually opposite qualities, one of them can not be taken after the other because they, when taken together are not conducive to the growth of tissue elements. Similar is the explanation for the mutually contradictory properties of *pāyasa* (a milk preparation) and congee. The wholesomeness or otherwise of a particular type of wine or water as post-prandial drink is conditioned by two factors, viz., the property of the drink itself and the property of the food after which it is to be taken.

Effcct of post parandial drinks on the indiivdual and the food :

अथानुपानकर्मगुणान् प्रवक्ष्यामः–अनुपानं तर्पयति, प्रीणयति, ऊर्जयति, बृंहयति, पर्याप्तिमभिनिर्वर्तयति, भुक्तमवसादयति, अन्नसङ्घातं भिनत्ति, मार्दवमापादयति, क्लेदयति, जरयति, सुखपरिणामितामाशुव्यवायितां चाहारस्योपजनयतीति ॥ ३२५ ॥

Now we shall explain the actions and properties of post-prandial drinks. Post-prandial drinks in general, bring about refreshme!, pleasure, energy, nourishment, satisfaction and steadiness in the food eaten. It helps in breakdown, softening, digesting, proper assimilation and instant diffuion of the food taken. [325]

Summing up :

भवति चात्र—

अनुपानं हितं युक्तं तर्पयत्याशु मानवम् ।
सुखं पचति चाहारमायुषे च बलाय च ॥ ३२६ ॥

Thus it is said–

Administration of wholesome post-prandial drink refreshes

instantaneously and helps in individual in easy digestion resulting in the promotion of iongevity and strength. [326]

Contra-inditations of anupāna (post parandial drinks) :

नोर्ध्वाङ्गमारुताविष्टा न हिक्काश्वासकासिनः ।
न गीतभाष्याध्ययनप्रसक्ता नोरसि क्षताः ॥ ३२७ ॥
पिबेयुरुदकं भुक्त्वा तद्धि कण्ठोरसि स्थितम् ।
स्नेहमाहारजं हत्वा भूयो दोषाय कल्पते ॥ ३२८ ॥

Water should not be taken after food by those suffering from diseases of the head due to the vitiation of *vāta.* hiccup, dyasnoea, cough as well as tuberculosis. It is also prohibited for those who indulge in singing, speech ond study with loud sound because it remains in the throat and chest, and removes from there the unctuous substances taken alongwith food resulting in the further aggravation of the condition. [327–328]

In an individual suffering from the diseases of the head, water, if taken after food, does not go down and thereby aggravate *vāta.* In normal course, fat contained in the food could have helped in the alleviation of *vāta* but this effect is neturalised by the cold preperty of water (eventhough water is unctuous) resulting in the aggravation of *vāta.* The √*han* carries two meanings, viz. *hiṁsā* or to kill or destroy and 2. *gati* to go or attain. According to certain commentators, the latter meaning, that is to go is implied in the term *hatvā* (√हन्+क्त्वा) ocuring in verse 328; then water taken after food should all the more alleviate *vāta* and there should on the contrary, be the cure rathar than aggravation of the disease.

Some other commentators interprete the term 'sneha' occouring in verse 328–as the strength of the body–cf. Cikitsā 8 : 25. According to them intake of water after food does not allow the assmilation of the nutrition from food as the whole thing remains in throat and chest. This results in the aggravation of the disease.

Why briefly dercribed :

अन्नपानैकदेशोऽयमुक्तः प्रायोपयोगिकः ।
द्रव्याणि न हि निर्देष्टुं शक्यं कार्त्स्न्येन नामभिः ॥ ३२९ ॥
यथा नानौषधं किंचिद्देशजानां वचो यथा ।
द्रव्यं तत्तत्तथा वाच्यमनुक्तमिह यद्भवेत् ॥ ३३० ॥

Only such of the diets and drinks as are mostly used by people, are described here. What to speak of description, it is even impossible to enumerate by names all the drugs as it is said, in the previous chapter, "There is no substance which is

not useful as a drug" (–vide *Sūtra* 26 : 12) Properties of such drugs which are not mentioned here may be determined by taking into account the attributes made for them by the people of that locality. [329–330]

Properties of only some selected drugs including diets and drinks which are of very common use are described in this chapter. Others are not mentioned here because they are unlimitted in number and it is impossible on the part of an individual even to mentioned their names in entirety. It is also impssible to describe all the attributes of such durgs even if some of them are known by name. Properties of such drugs as are not mentioned in this chapter can be determined on the principle laid down in the previous chapter–cf. *Sūtra* 26: 11–12. There, all substances are classified in to five categories depending upon the dominence of one or the other of the *mahābhūtas* and specific characteristics, viz. heaviness etc., alongwith the properties of the drugs belonging to each category are described. Information on the specific characteristics of drugs which are not mentioned here can be obtained from the people of the locality where these drugs are found. Some such drugs are known to the local people as of sweet taste, sour taste etc. From these tastes alone the *mahābhautic* composition of the drug is to be determined. Actions of such *manābhūtas* and also drugs having various tastes are already desribed in the previous chapter. On the basis of these principles, actions of various drugs which are not described here can be determind.

Factors determining the qualities of dietehi articles :

चरः शरीरावयवाः स्वभावो धातवः क्रिया।
लिङ्गं प्रमाणं संस्कारो मात्रा चास्मिन् परीक्ष्यते ॥ ३३१ ॥

Animal's habitat and food, organs (parts) of the body, nature, activity, sex, size as well as mode of preparation and quantity are (also) to be examined to determine the properties of drugs that are not described in this text. [331]

Effect of deśa (place) :

चरोऽनूपजलाकाशधन्वाद्यो भक्ष्यसंविधिः।
जलजानूपजाश्चैव जलानूपचराश्च ये ॥ ३३२ ॥
गुरुभक्ष्याश्च ये सत्त्वाः सर्वे ते गुरवः स्मृताः।
लघुभक्ष्यास्तु लघवो धन्वजा धन्वचारिणः ॥ ३३३ ॥

Cara (habitat and food) consists of habitats like marshy land, water, sky and desert as well as food intake of the animal. Meat of those animals which are born or who move in water

and marshy land, and who take heavy food is heavy (for digestion). Similarly those who take light food and are born or move in desert are light. [332–333]

It is not necessary that all animals which are born in water should confine their movement to water only. Similarly those which are not born in water may move in it. Meat of all such animals and birds which are born in water or who move in water and marshy land is heavy. Similarly, birth and movement in desert make the animals on bird light. Birds which move in the sky like *śyena* (hawk) are lighter than *prasaha* type (animals and birds who eat by snatching) of the same species because *ākāśa mahābhūta* constituting (dominating) the sky is lighter. Some commentators are of the view that that the lightness of the birds moving in the sky is not specifically mentioned in the above verse and from this they conclude that there is no fixed rule regarding the lightness or otherwise of such birds. This view is not tenable because had the author intended such a proposition, he would not have referred to the sky in the first quarter of the verse 332.

Parts of animals :

शरीरावयवाः सक्थिशिरःस्कन्धादयस्तथा ।
सक्थिमांसाद्गुरुः स्कन्धस्ततः क्रोडस्ततः शिरः ॥ ३३४ ॥
वृषणौ चर्म मेढ्रं च श्रोणी वृक्कौ यकृद्गुदम् ।
मांसाद्गुरुतरं विद्याद्यथास्वं मध्यमस्थि च ॥ ३३५ ॥

Different parts of the body are thigh, head, shoulder etc. Flesh of the shoulder is heavier than that of the thigh. Similarly chest is heavier than shoulder and head is heavier than the chest. In comparison to all the above, flesh of testicles, skin, phallus, hips, kidneys, liver and rectum, middle parts of the body, and muscle attachment with bones is heavier. This comparison of lightness and heaviness is in respect of the same animal. [334–335]

Some commentators interprete the term *'madhyamāsthi'* occuring in verse 335 as the middle part of the bone, that is bone-marrow (*madhyama* = middle part and *asthi* = bone). But it is not correct as the heaviness of marrow is obvious from the description in verse 337 where it is said that tissue elements are progressively heavier.

Nature of certani articles, tissues and activity :

स्वभावाल्लघवो मुद्गास्तथा लावकपिञ्जलाः ।
स्वभावाद्गुरवो माषा वराहमहिषास्तथा ॥ ३३६ ॥
धातूनां शोणितादीनां गुरुं विद्याद्यथोत्तरम् ।
अलसेभ्यो विशिष्यन्ते प्राणिनो ये बहुक्रियाः ॥ ३३७ ॥

Mudga (*Phaseolus mungo* Linn.), *lāva* (common quail) and *kapiñjala* (jungle bush quail) are light by nature. Similarly *māṣa* (*Phaseolus radiatus* Linn), *varāha* (hog) and buffalo are heavy by nature. Tissue elements, viz., *rakta* (blood), *māṁsa* (muscle), *medas* (fat), *asthi* (bone), *majjā* (marrow) and *Śukra* (semen) are progressively heavier. Animals having more activity are lighter than the lazy ones. [336–337]

Sex and srature :

गौरवं लिङ्गसामान्ये पुंसां स्त्रीणां तु लाघवम् ।
महाप्रमाणा गुरवः स्वजातौ लघवोऽन्यथा ॥ ३३८ ॥

of the same species of quadruped animals, males are heavy and females are light. Similarly, anong them, those of larger size are heavy and smaller ones light. [338]

The term *'liṅga'* in tae above verse denotes species. The above description relates to quadruped animals only. As it is said in Hārīta, "Females are lighter among quadrupeds and males among birds." Similar statement is made in this text also (?). At the time of conception, *śukra* (sperm) plays a dominent role in the procreation of a male child and according to the statement in verse 337, *śukra* (sperm) in the heaviest of all the tissue elements. In view of this principle a male should be heavier than a female of the same species. As a matter of fact, there are exceptions to this rule, for example, among birds males are lighter than females. This indicates that lightness or heaviness is determind by the nature rather than by any fixed principle.

Processing :

गुरूणां लाघवं विद्यात् संस्कारात् सविपर्ययम् ।
व्रीहेर्लाजा यथा च स्युः सक्तूनां सिद्धपिण्डकाः ॥ ३३९ ॥

Heaviness of food articles can be converted into lightness and vice versa by the process of preparation, as for example, the *vrīhi* type of corn and *saktu* (froed corn flour) are heavy and light respectively in their natural scate. But when fried, vrīhi becomes light. Similarly *saktu* becomes heavy when boiled on fire so as to form a cake of bolus form. [339]

Dose :

अल्पादाने गुरूणां च लघूनां चातिसेवने ।
मात्रा कारणमुद्दिष्टं द्रव्याणां गुरुलाघवे ॥ ३४० ॥
गुरूणामल्पमादेयं लघूनां तृप्तिरिष्यते ।
मात्रां द्रव्याण्यपेक्षन्ते मात्रा चाग्निमपेक्षते ॥ ३४१ ॥

The quantity of intake is also responsible for the heaviness or lightness of food articles. Even a heavy food article if taken in small quantity is light in effect and so a light one taken in large quantity results in heaviness. Thus, heavy things should be taken in small quantity and light things will one's satisfaction. Action of food articles (as well as drugs) is conditioned by the quantity of intake and the proper quantity in which food articles are to be taken is dependant on the power of digestion including metabolism of the individual. [340–341]

Intake of heavy things in small quantity causes lightness. Here, the quantity rather than the nature of the substance which determines the lightness because the substance being heavy by nature should have otherwise resulted in heaviness. This is mentioned in brief in *Sutra* 5 : 8 and there is an elaborate commentary on this topic there. Because of the contextual propritey this has been mentioned again here. Different food articles are required to be taken in different quantities with a view to ensure their proper digestion. There is no fixed quantity in which different food articles are to be taken. It is dependent upon the power digestion which varies from indiuidual to individual. Even in the same individual the power of digestion is variable on different days (time).

Diet and Agni (digestive power) :

बलमारोग्यमायुश्च प्राणाश्चाग्नौ प्रतिष्ठिताः ।
अन्नपानेन्धनैश्चाग्निर्ज्वलति व्येति चान्यथा ॥ ३४२ ॥

Strength, health, longevity and vital breath are dependent upon the power of digestion including metabolism. When supplied with fuel in the from of food and drinks, this power of digestion is sustained; it dwindles when deprived of it. [342]

When food articles are taken in a quantity commensurate with the power of digestion, the latter is properly maintained resulting in the maintenance of health etc. The word '*prāṇa*' in the above verse stands for vital breath, the other meaning of this is the ten resorts of life like temporal region etc.–cf. *sūtra* 29 : 3

Dietetic consideration compulsory :

गुरुलाघवचिन्तेयं प्रायेणाल्पबलान् प्रति ।
मन्दक्रियाननारोग्यान् सुकुमारान्सुखोचितान् ॥ ३४३ ॥

Heaviness and lightness of food articles is to be considered mostly for the individuals who are weak, indolent, unhealthy, of tender health and who are given to luxury. [343]

Even immature curd suppresses the power of digestion of weak individuals.

Dieletic consideration non–essential :

दीप्ताग्नयः खराहाराः कर्मनित्या महोदराः ।
ये नराः प्रति तांश्चिन्त्यं नावश्यं गुरुलाघवम् ॥ ३४४ ॥

For those who have strong power of digestion, who are accustomed to the intake of heavy (hard) food articles, who are pot–bellied and accustomed to hard labour, heaviness or lightness of food articles does not mattar much. [344]

Those who are pot-bellied, accumulate fat in their body and this results in strong appetite. It is not that for individuals of above description, heaviness of food articles does not matter at all; In fact, it does. Such qualities of food are required to be taken into account because by nature heavy food invariably works against the power of digestion even if the latter is very strong.

Food-intake is a sacrifice (yāga) :

हिताभिर्जुहुयान्नित्यमन्तरग्निं समाहितः ।
अन्नपानसमिद्भिर्ना मात्राकालौ विचारयन् ॥ ३४५ ॥
आहिताग्निः सदा पथ्यान्यन्तरग्नौ जुहोति यः ।
दिवसे दिवसे ब्रह्म जपत्यथ ददाति च ॥ ३४६ ॥
नरं निःश्रेयसे युक्तं सात्म्यज्ञं पानभोजने ।
भजन्ते नामयाः केचिद्भाविनोऽप्यन्तरादृते ॥ ३४७ ॥

Paying due consideration to the quantity and time, a self-controlled man should regularly take such useful food and drinks as are conducive to the internal power of digestion including metabolism. like an *āhitāgni* (a man who performs *yajña*), who takes diet conducive to the ower of digestion being aware of the wholesomeness of food and drinks, who resort to meditation of *'Brahman'* and charity, enjoys bless without any disease during the present as well as future lives. [345–347]

During the present life the man becomes free from diseases due to the intake of wholesome food and in the future life due to the influence of the invisible effect accrued as a result of the righteous acts of the present life. Sinful acts and unwholesome diet—these are the two important factors for the causation of diseases. In the absence of these factors, the individual becomes free from all diseases.

To live for one hundred years :

षड्त्रिंशतं सहस्राणि रात्रीणां हितभोजनः ।
जीवत्यनातुरो जन्तुर्जितात्मा संमतः सताम् ॥ ३४८ ॥

A self-controlled man, blessed by noble-man lives for hundred years free from diseases by the intake of wholesome food. [348]

Utility of the consideration of foods and drinks :

प्राणाः प्राणभृतामन्नमन्नं लोकोऽभिधावति ।
वर्णः प्रसादः सौस्वर्यं जीवितं प्रतिभा सुखम् ॥ ३४९ ॥
तुष्टिः पुष्टिर्बलं मेधा सर्वमन्ने प्रतिष्ठितम् ।
लौकिकं कर्म यद्वृत्तौ स्वर्गतौ यच्च वैदिकम् ॥ ३५० ॥
कर्मापवर्गे यच्चोक्तं तच्चाप्यन्ने प्रतिष्ठितम् ।

Food sustains the life of living beings. All living beings in the universe require food. Complexion, clarity, good voice, longevity, geniusness, happiness, satisfaction, nourishment, strength and intellect are all conditioned by food. Professional activities leading to happiness in this world, vedic rituals leading to abode in heaven and observance of truth, *brahmacarya* leading to salvation are all based on food. [349–350]

Only the individual having a healthy body can afford to perform all activities leading to happiness, heaven and salvation, and for the preservation of health intake of food is essential. Hence food is the basic factor for the attainment of all of them.

Briefly :

तत्र श्लोकः—

अन्नपानगुणाः साग्र्या वर्गा द्वादश निश्चिताः ॥ ३५१ ॥
सगुणान्यनुपानानि गुरुलाघवसंग्रहः ।
अन्नपानविधावुक्तं तत् परीक्ष्यं विशेषतः ॥ ३५२ ॥

Summing up the contents :—

Properties of food and drinks in general, ingredients having fore most qualities, twelve groups, post-prandial drinks alongwith their properties, brief statements on heaviness and lightness of food ingredients—all these necessitating special study are mentiomed in this chapter on "The Properties of Diets and Drinks. [351–352]

इत्यग्निवेशकृते तन्त्रे चरकप्रतिसंस्कृते श्लोकस्थानेऽन्नपानविधिर्नाम सप्तविंशोऽध्यायः ॥ २७ ॥

Thus ends the twenty seventh chapter on the "Properties of the Diets and Drinks" of the *Sūtra* section of Agniveśa's work as redacted by Caraka.



अष्टाविंशोऽध्यायः

CHAPTER XXVIII

अतःथो विविधाशितपीतीयमध्यायं व्याख्यास्यामः ॥ १ ॥
इति ह स्माह भगवानात्रेयः ॥ २ ॥

We shall now expound the chapter dealing with "Various Types of Food and Drinks".

Thus said Lord Ātreya. [1–2]

In the previous chapter food is said to sustain vital breath—cf. *Sūtra* 27 : 349. This chapter will elaborate the process through which transformation takes place in food so as to sustain vital breath.

Premary Function of Food :

विविधमशितं पीतं लीढं खादितं जन्तोर्हितमन्तरग्निसन्धुक्षितबलेन यथास्वेनोष्मणा सम्यग्विपच्यमानं कालवदनवस्थितसर्वधातुपाकमनुपहतसर्वधातूष्ममारुतस्रोतः केवलं शरीरमुपचयबलवर्णसुखायुषा योजयति शरीरधातूनूर्जयति च । धातवो हि धात्वाहाराः प्रकृतिमनुवर्तन्ते ॥ ३ ॥

Being stimulated by the *antaragni* (the enzymes responsible for gastro—intestinal digestion), *agnis* (specific to different—*mahābhūtas*) digest the various types of wholesome eatebles, beverages, linctus and masticable food articles producing thereby plumpless, strength, complexion, happiness as well as growth of the tissue elements of the entire body where the process of metabolism goes on incessantly like the passage of time and where all the *dhātvagnis* (enzymes responsible for tissue metabolism), *vāta* (factor responsible for the movement of finished and unfinished products of metabolism from one place to another) and channels of circulation are unimpeded. The tissue elements of the body are sustained being fed by their nourishing factors *(poṣaka dhātus)*. [3]

It is only when the individual takes wholesome food that plumpness etc., are brought about in the body and not otherwise. Food articles are composed of fivc *mahābhūtas*. *Agnis* specific to these five *mahābhūtas* help in the digestion of their respective food ingredients (converting the heterogenous material into homogenous ones)–cf. *Cikitsā* 15 : 13. These *bhūtāgnis* start their work only when stimulated by *antaragni* (the enzymes responsible for gasto–intentinal digestion.)

To imbue plumpness etc., in the body, it is also necessary that (the break down product of) food articles should undergo metabolic transformation (*pāka*) by *dhātvagnis* or enzymes specific to each category of tissue elements. The process of metabolism goes on incessantly in the body by which there is continuous depletion of tissues elements (like the passage of time) which is replenished by the food and thus, the plumpness of the body is maintained.

Some other commentators, interpret "कालवदनवस्थितसर्वधातुपाक" in a different way by attributing this to be the epithet of body. According to them. only timely intake of food is responsible for the causation of plumpness etc., of the body. The process of trausformation of food into the bodily tissue elements. according to them, should go on incessantly. If the nutrition to any tissue element is obstructed, there will be no replenishment of the loss or growth of that particular tissue element. Hence the question of plumpness etc., would not arise. This explanation does not appear to be relevant. This will be a repetition as this idea is already contained in one of the subsequent statements viz., "अनुपहतसर्वधातूष्मसारुतस्रोतः" which actually is the epithet of the body. In order that the promotion of plumpness of the body is maintained, it is necessary that all the *dhātvagnis* (enzymes responsible for the metabolism of various categories of tissues), the *vyānavāyu* which is the force for the transportation of nutrient material to various tissues and the channels of transport (circulntion) should remain unimpaired.

Virtuous acts are also necessary for the proper utilisation of food in the body metabolism.

Tissue elements of the body undorgo continuous depletion and this loss is replenished by the nutrient material supplied through *rasa* (plasma) etc., derived from the food material. Thus the individual maintains proper health.

Digestion of food and nourishment of body tissues :

तत्राहारप्रसादाख्यो रसः किट्टं च मलाख्यमभिनिर्वर्तते। किट्टात् स्वेदमूत्रपुरीषवातपित्तश्लेष्माणः कर्णाक्षिनासिकास्यलोमकूपप्रजननमलाः केशश्मश्रुलोमनखादयश्चावयवाः पुष्यन्ति। पुष्यन्ति त्वाहाररसाद्रसरुधिरमांसमेदोस्थिमज्जशुक्रौजांसि पञ्चेन्द्रियद्रव्याणि धातुप्रसादसंज्ञकानि शरीरसन्धिबन्धपिच्छादयश्चावयवाः। ते सर्व एव धातवो मलाख्याः प्रसादाख्याश्च रसमलाभ्यां पुष्यन्तः स्वं मानमनुवर्तन्ते यथावयःशरीरम्। एवं रसमलौ स्वप्रमाणावस्थितावाश्रयस्य समधातोर्धातुसाम्यमनुवर्तयतः। निमित्ततस्तु क्षीणवृद्धानां प्रसादाख्यानां धातूनां वृद्धिक्षयाभ्यामाहारमूलाभ्यां रसः साम्यमुत्पादयत्यारोग्याय, किट्टं च मलानामेवमेव। स्वमानातिरिक्ताः पुनरुत्सर्गिणः शीतोष्णपर्यायगुणैश्चोपचर्यमाणा मलाः शरीरधातुसाम्यकराः समुपलभ्यन्ते ॥ ४ ॥

Food, after digestion takes two forms viz., the *prasāda* or the essence, also known as *rasa,* and the *kiṭṭa* or the refuse. The

latter provides nutrition to sweat, urine, stool, *vāta*, *pitta*. *kapha*, excreta of the ear, eye, nose, mouth, hair follicles, as well as genital organs and also to hair of the head, beard, small hair of the body, nails etc. The former, that is the essence of food, provides nutrition to *rasa* (plasma and such other fluid constants of the body), *rakta* (erythrocyte) muscle, fat, bone, marrow, semen, *ojas* (2), the material constituents of the five sense organs which are the essence of the tissue elements, joints, ligaments and mucin etc., of the body.

Depending upon their nourishment from the essence or the refuse of the food after digestion, tissue elements are of two types-the pure and the waste products. By virtue of the nourishment they maintain their quality, according to the size and age of the body.

Thus the essence as well as refuse of food after digestion having remained in their own quantity, maintain the normalcy of tissue elements, viz. the pure and waste products of a healthy individual. Due to certain causes, the tissue elements which are pure products may undergo decrease or increase. They can be brought to normalcy by the digestive product of food that is taken in increased or decreased quantity. Similarly, waste products undergo change by refuse of food after digestion.

When the waste, products (specially *doṣas*) of the body exceed in quantity they can be brought to normalcy by eliminating those which have come out of their abodes and by treating with therapies having opposite qualities like hot and cold unctuous and ununctuous etc., that is when the waste products exceed their normal quality due to hot, then cold things should be administered and *vice versa*. [4]

From the refuse of food after digestion, urine, stool and flatus are produced. During the process of formation of *rasa* (plasma), *kapha* is produced. Similarly *pitta* is the waste product of *rakta* (erythrocytes); excreta of the sense organs viz. ear, eye, nose, tongne and skin, of *māṁsa* (muscle tissue); sweat of *medas* (fat), hair of the head and small hair of the body of *asthi* (bone tissue); unctuous substances of the eye, stool and skin, of *majjā* (marrow)—cf. *Cikitsā* 15 : 18-19.

Vāta is caused not only by the refuse of food which are ununctuous and excretory in nature, but also by fasting, physical exercise, bath etc.

Material constituents of sense organs viz. ears, skin, eyes, tongue and nose are *ākāśa, vāyu, tejas, jala* and *pṛthvī* respectively. These constituents are drawn during the process of metabolism from the pure products of tissue elements.

From the essence of food after digestion menstrual blood and milk are produced in addition to the tissue elements enumerated in the above verse.

From the digestive products of food, *rasa* (plasma and such other fluid contents of the body), rakta (erythrocytes), *māṁsa* (muscle tissue), *medas* (fat tissue), *asthi* (bone tissue), *majjā* (marrow) and *śukra* (semen) are formed in the progressive order. The following are the three different views about the process of transformation of different tissue elements.

1. *Kṣīradadhinyāya* : (*The Law of Transformation*)

As milk is entirely converted into curd, so also *rasa* in its entirety is converted into *rakta,* Similarly, *māṁsa, medas, asthi, majjā* and *śukra* are formed by virtue of the progressive stages of transformation.

11. *Kedārikulyānyāya* : (*The Law of Transmission*)

The digestive product of food goes to the abodes of *rasadhātu* and some portion of the former is utilised for the nourishment of the latter. The remaining portion of the digestive product of food comes to the site of *rakta*, takes the colour and smell of the latter and some portion of it is utilised in the nourishment or *rakta*. The remalning portion of the digestive product of food goes to *māṁsa* where it behaves as it did in the case of *rakta*. Similar processes are involved in the cases of *medas* etc. Thus, the statement in *Cikitsā* 5. 15 that *rakta* is formed from *rasa, māṁsa* from *rakta, medas* from *māṁsa, asthi* from *medas, majjā* from *asthi, śukra* from *majjā* and the embryo from the essence of the semen is justifiable. Hārīta has also said. "Being acted upon by *pittosma* (enzymes), *rasa* is imparted with a colour and converted to *rakta*. From white colour it is changed to *kapota* (brown)-green-yellow-padma (violet like the colour of lotus)—reddish like the colour of *kiṁśuka* (flower of *Butea monosperma* Kuntze) and deep red like that of *alaktaka* or lac. Each stage takes one day. Thus the whole process of transmission from *rasa* to *rakta* takes seven days. Suśruta has also said, "The digestive product of food which is in a liquid form remains in each *dhātu* (tissue element) for 3015 *kalās* or five days (one *kalā* is approximately equal to 143 seconds). Thus, it takes one month for the digestive product to be transmitted to *śukra* (semen)—cf. *Suśruta* : *Sūtra* 14 : 14.

III. *Khale-kapotanyāya* : (*The Law of selectivety*).

The digestive product of food according to this view goes to various *dhātus* (tissue elements) through different channels and provide them with nutrition. The portion of digestive product meant to provide nourishment to a particular *dhātu* does not come in contact with other

dhātus. Channels for carrying nutrition to *rasa, rakta, māṁsa, medas, asthi, majjā,* and *śukra* are longer as well as finer in diameter in progressive order. As the length of the channel increases and the diameter decreases, it takes longer time for the nutrition to pass through. Thus the portion of the digestive product of food meant to nourish *rasadhātu* passes through its own channel and provides nutrition to it. After providing nutrition to *rasa,* the portion of the digestive product of food meant to provide nutrition to *rakta dhātu* does its job through its specific channels. After the nourishment of *rakta, māṁsa* gets its nutrition from another portion of the digestive product through its specific channel. This takes a longer time because the nutrition has to pass through a longer and finer channel. Similar is the case with the nonrishment of medas etc. So the statement in *Cikitsā* 15 : 16 can be interpreted as "*Rakta* formation takes place after *rasa, māṁsa* formation after *rakta* etc.," Statements of Suśruta and Hārīta can also be explained accordingly. In the chapter dealing with the treatment of tuberculosis, it is said, "Due to the obstruction in the passage, *rakta* does not reach *māṁsadhātu* etc.,"—cf. *Cikitsā* 8 : 58. If *Khalekapotanyāya* or the Law of selectivity is accepted, then *rakta* in this statement will have to be interpreted as the blood circulating through heart and not the *poṣaka* (nutrient) *rakta.*

The following are the three important fallacies in *Kṣīradadhinyāya* or the Law of transformation :

I. There are certain diets and drugs like milk etc., which increase the quantity of *śukra* (semen) instantaneously. According to *Kṣīradadhinyāya* (The Law of Transformation) the digestive products of such diets and drugs has to undergo instanstaneous transformation from one *dhātu* to the other so as to produce the last *dhātu,* that is *śukra,* instantaneously. According to *Khalekapotanyāya* (The Law of Selectivity) the digestive products of such diets and drugs due to their specific action, come in contact with semen and nourish the latter instanstaneously.

II. Further, if there is vitiation of the digestive product of food, according to the *Kṣīradadhinyāya* or the Law of Transformation all other *dhātus* should also get vitiated, as all of them are produced from *rasa* and a vitiated *rasa,* accoadigg to this *nyāya* can transform itself only as vitiated *dhātus*. According to *Khalekapotanyāya* or the Law of Selectivity only those *dhātus* get vitiated whose nutrient portions in the digestive product of food are vitiated and not others because the nutrient portions of these *dhātus* remain unaffected.

III. If there is excess of *medodhātus,* then according to *Kṣīradadhinyāya* (The Law of transformation) the quantity of *asthidhātu* should also increase but it is seen that when there is excess of *medodhātu,* the quantity of *asthidhātu* decreases. As it is said, "In an over corpulent individual fat accumulates in excess and not other *dhātus;* they are rather reduced in quantity."—cf. *Sūtra* 21 : 4.

Thus, *Kṣīradhinyāya* or the Law of Transformation, appears to be fallacious. According to this law an individual should die if he is on fast for 3/4 days as there will be no *rasa* and *rakta* in the body. On fasting for one month, the whole body should be of *śukra* (semen) only.

Kedārīkulyānyāya (The Law of Transmission) and *Khalekapotanyaya* (The Law of Selectivity) are of equal importance. According to both the *nyāyas*. it is by specific action that the digestive product of aphrodisiac diets and drugs pass through the *dhātus*, viz. *rakta* etc., and instantaneously produce the semen. Similarly, according to these laws, all *dhātus* viz. *rakta* etc., need not get vitiated by the vitiation of *rasa* or digestive product of food because the portions of it responsible for the nourishment of *rakta* etc., remain unaffected. According to *Kedārikulyānyāya* or the Law of Transmission, the entire *rasa* does not get converted into *rakta* but only the portion homologous to *rakta* undergoes such a change. The remaining portions while coming in contact with *raktadhātu* only get the colour etc. of *rakta* (not actually converted into *rakta*). Thus an increase in *medas* need not necessarily increase *asthi* because *asthidhātu* does not get nourishment from *medas*. *Asthidhātu* gets nourishment from the digestive product of food (*rasa*) which only looks like *medas* after coming in contact with the latter.

Both these—*nyāyas*–the *Kedārīkulyānyāya* (The Law of Transmission) and the *Khalekapotanyāya* (The Law of Selectivity) are considered to be equally valuable for a due appreciation of the process of the transformation of tissue elements. Hence it is not possible to say as to which one of them is more correct specially when our present day knowledge about such phenomena is limited. The *nyāyas* do not contradict each other with regard to the actual menifestation of tissue elements. So there need not be any controversy about the comparative merits or demerits of these *nyāyas*.

In the above passage, *rasadhātu* is said to get nourishment from the *āhārarasa* or the digestive product of food. Thus the existence of two types of *rasa* is accepted in principle. But the quantity of *āhārarasa* (digestive product of food) is not mentioned because it has no fixed quantity, it undergoes variations, depending upon the increase or decrease in the quantity of food intake. The site of this type of *rasa* is *dhamani* or the pulsating channels. In other places, this nutrient fluid which is the digestive product of food is not separately mentioned because it is taken care of by a mention of its products, viz., *rasa* etc.

Ojas is only the essence of all the seven *dhātus* and has no separate existence as such. Even then, it is separately enumerated in the above paragraph because of its power to sustain life. Some scholars, however, hold the view that *ojas* is the eighth *dhātu* and it is derived from *śukra* or semen. This view is not acceptable; "*Ojas* is the supreme essence of all the *dhātus*, beginning with *rasa*" and ending with *śukra*,—cf. *Suśruta : Sūtra* 15 : 19.

Even waste products like sweat, urine etc., in their normal state, are useful in the maintenance of the body so much so that they are called *dhātus* (Lit. a substance which sustains the body).

The nutritional requirement of the *dhātus* of the body varies, depending upon the age of the individual (e. g. young, adult and old) as well as the size of the body, (e. g. tall, dwarf, emaciated and corpulent). For the maintenance of health, the pure as well as waste products of food after digestion supply a fixed amount of nourishment to the body neither more nor less.

If the increase or decrease of *dhātus* takes place as a result of *ariṣṭa* (viz. the sign of imminent death), then of course no change in the quantity of food intake would ever helf restore normalcy.

When *dhātus* are above or below, their normal quantity they are required to be reduced and increased respectively in order to restore health. Decrease or excessive increase of normal *dhātus* is responsible for the various diseases.

In this verse three types of therapies are prescribed in order to correct the aggravated *doṣas*. They are :

I. *Nidānaparivarjana* or withdrawal from the causative factors : When *doṣas* are in excess, food, aggravating such *doṣas* may not be taken; or such food articles as may not aggravate the *doṣas* may be taken.

II. *Śodhana* or elimination : *Doṣas* which have came out of their abodes due to aggravation in excess are to be eliminated by *pañcakarma* therapy.

III. *Śamana* or alleviation : Aggravated *doṣas* are to be alleviated by prescribing suitable therapies like hot things for those aggavated due to cold and *vice versa*.

Relation of Food with Body and Diseases :

तेषां तु मलप्रसादाख्यानां धातूनां स्रोतांस्ययनमुखानि। तानि यथाविभागेन यथास्वं धातूनापूरयन्ति । एवमिदं शरीरमशितपीतलीढखादितप्रभवम् । अशितपीतलीढखादितप्रभवाश्चास्मिञ् शरीरे व्याधयो भवन्ति । हिताहितोपयोगविशेषास्त्वत्र शुभाशुभविशेषकरा भवन्तीति ॥ ५ ॥

The pure as well as waste products (of digestion and metabolism) enter into the various channels of circulation and circulate through them. These channels carrying specific nutrient material provide nourishment in reqnired quantity to various *dhātus*. Thus the body is the result of nourishment drawn (in fourfold manner) from eatables, beverages, linctus, and masticales. Diseases are also manifested in the body by the food taken in four-fold manner, (viz, eating, drinking, licking and

masticating). Intake of wholesome and unwholesome food is responsible for the maintenance of health and production of diseases respectively. [5]

Pure products and waste products of food after digestion and metabolism enter into and circulate through the same channel. Each *dhātu* has the channel meant specifically for its circulation. Through these specific channels, required quantity of nutrition is taken to the *dhātus*—cf. *Cikitsā* 8 : 39. It is not that the same type of food is responsible both for health and diseases. When wholesome food is taken it maintains health, unwholesome food causes diseases.

Agnivesa's querry :

एवंवादिनं भगवन्तमात्रेयमग्निवेश उवाच-दृश्यन्ते हि भगवन् ! हितसमाख्यातमप्याहारमुपयुञ्जाना व्याधिमन्तश्चागदाश्च, तथैवाहितसमाख्यातम्; एवं दृष्टे कथं हिताहितोपयोगविशेषात्मकं शुभाशुभविशेषमुपलभामहे इति ॥ ६ ॥

On hearing these observations of Lord Ātreya, Agniveśa enquired, "O : Lord, people taking such food articles as are known to be wholesome are found to suffer from diseases even though some of them are healthy also. Similar is the case of those who take unwholesome food. In view of this, how to draw the conclusion that health and diseases are conditioned by wholesome and unwholesome food respectively. [6]

Cansation of Diseases :

तमुवाच भगवानात्रेयः—न हिताहारोपयोगिनामग्निवेश ! तन्निमित्ता व्याधयो जायन्ते, न च केवलं हिताहारोपयोगादेव सर्वव्याधिभयमतिक्रान्तं भवति, सन्ति ह्यृतेऽप्यहिताहारोपयोगादन्या रोगप्रकृतयः, तद्यथा—कालविपर्ययः, प्रज्ञापराधः, शब्दस्पर्शरूपरसगन्धाश्चासात्म्या इति। ताश्च रोगप्रकृतयो रसान् सम्यगुपयुञ्जानमपि पुरुषमशुभेनोपपादयन्ति; तस्माद्धिताहारोपयोगिनोऽपि दृश्यन्ते व्याधिमन्तः। अहिताहारोपयोगिनां पुनः कारणतो न सद्यो दोषवान् भवत्यपचारः। न हि सर्वाण्यपथ्यानि तुल्यदोषाणि, न च सर्वे दोषास्तुल्यबलाः, न च सर्वाणि शरीराणि व्याधिक्षमत्वे समर्थानि भवन्ति। तदेव ह्यपथ्यं देशकालसंयोगवीर्यप्रमाणातियोगाद्भूयस्तरमपथ्यं संपद्यते। स एव दोषः संसृष्टयोनिर्विरुद्धोपक्रमो गम्भीरानुगतश्चिरस्थितः प्राणायतनसमुत्थो मर्मोपघाती कष्टतमः क्षिप्रकारितमश्च संपद्यते। शरीराणि चातिस्थूलान्यतिकृशान्यनिविष्टमांसशोणितास्थीनि दुर्बलान्यसात्म्याहारोपचितान्यल्पाहाराण्यल्पसत्त्वानि च भवन्त्यव्याधिसहानि, विपरीतानि पुनर्व्याधिसहानि। एभ्यश्चैवापथ्याहारदोषशरीरविशेषेभ्यो व्याधयो मृदवो दारुणाः क्षिप्रसमुत्थाश्चिरकारिणश्च भवन्ति। त एव वातपित्तश्लेष्माणः स्थानविशेषे प्रकुपिता व्याधिविशेषानभिनिर्वर्तयन्त्यग्निवेश ! ॥ ७ ॥

Lord Ātreya replied, "It is not that individuals accustomed

to wholesome food suffer from diseases due to wholesome food nor is it that only by taking wholesome food one can overcome all diseases. Apart from unwholesome diet, there are other factors for the causation of diseases viz. seasonal abnormality, intellectual blasphemy and unwholesome contacts of sense faculties with their objects like sound, touch, vision, taste and smell. These factors may produce diseases even in individuals accustomed to wholesome food. Due to certain factors, even unwholesome food does not produce diseases immediately. All unwholesome food articles are not equally bad; all *doṣas* are not of equal strength nor are all bodies capable of resisting diseases equally.

An unwholesome food article is all the more harmful depending upon the nature of the locality, time combination potency and excess of quantity. The *doṣas* are exceedingly painful, acute and difficult to cure if they are combined with each other, if they require mutually contradictory therapies, if they are deep seated, if chronic, if vitiated in one of the ten resorts of life and if they afflict the vital organs. Individuals whose body is either very corpulent or too emaciated or having loose muscle, blood and bone or weak or nourished with unwholesome food or accustomed to the intake of less food or having feeble mind, are unable to resist diseases. On the otherhand, individuals having opposite type of physical constitution are capable of resisting diseases. The intake of unwholesome food, as well as the *doṣas* and physical constitution of above description gives rise to diseases of many types, viz. mild or severe and acute or chronic. The *doṣas*, viz. *vāta*, *pitta* and *kapha* give rise to various types of diseases depending upon the site of their vitiation. [7]

At times unwholesome food does not cause diseases immediately because of certain factors which come in the way of their manifestation. But in the long run intake of unwholesome food mostly causes diseases.

Resistance to diseases or immunity from diseases includes both attenuation of the manifested diseases as well as prevention of the unmanifested ones.

In view of the contextual propriety, factors which neutralize the effects of unwholesome food should have been described in the above paragraph. But factors which aggravate the harmful effects of unwholesome food as mentioned here also serve the same purpose.

Nature of the locality etc., aggravate the harmful effects of unwholesome corns. For example, *vrihi* type of corn is unwholesome as it aggravates *pitta.* It is however, more unwholesome if taken in a marshy land or in the autumn season or if combined with curd, penidium etc. or if taken hot or taken in a large quantity; it is less unwholesome if taken in a land other than the marshy land or in the *hementa* season or if combined with honey etc. or if taken cold or taken in a small quantity.

When various factors combine together to vitiate a particular *doṣa* or when the *dhātu* affected has the qualities identical with those of the concerned *doṣa(s),* the *doṣa* gets exceedingly aggravated. For example, when the vitiated *pitta* afflicts *raktadhātu,* it leads to painful and acute diseases. Vitiation of *doṣas* and *dhātus* requiring mutually contradictory therapies also cause serious diseases. For example, *meha* (obstinate urinary disorders) caused among others, by the vitiation of *pitta* is palliable because drugs having sweet taste etc., which alleviate *pitta* go against *medodhātu* (fat) which is also vitiated in *meharoga* and drugs having pungent taste etc,, which correct the vitiation of *medas* (fat) aggravate *pitta*—cf. *Nidāna* 4 : 27. When a *doṣa* affects the deeper *dhātus* like *majjā* (marrow) etc., then it becomes more harmful—cf. *Cikitsā* 39 : 19. *Doṣas* vitiated for a longer period create conditions too difficult to cure because the former are firmly seated in the affected part. Ten resorts of life will be described in the next chapter—cf. *Sūtra* 29 : 3. Diseases situated in these ten resorts of life and other vital organs like *kṣipra, talahṛdaya* etc., (specially diseases in the ten resorts of life) are too difficult to cure.

It is only when all the causative factors combine together to vitiate a *doṣa* that the resultant disease is rendered too difficult to cure, painful and acute. Otherwise the disease may vary in intensity. When an individual constantly takes unwholesome food, his body becomes saturated with vitiated *doṣas;* hence suseptible to serious diseases.

तत्र रसादिषु स्थानेषु प्रकुपितानां दोषाणां यस्मिन् स्थाने ये ये व्याधयः संभवन्ति तांस्तान् यथावदनुव्याख्यास्यामः ॥ ८ ॥

We shall now describe the various diseases which occur in different sites *(dhātus)* like *rasa* due to the aggravation of the *doṣas.* [8]

The three *doṣas,* viz. *vāta, pitta* and *kapha* produce different signs and symptoms when aggravated. But when a particular *dhātu* is affected by them, the signs and symptoms specific to the *dhātu* concerned manifest themselves irrespective of the nature of the *doṣa* vitiated. These symptoms like *aśraddhā* (disinclination for food etc.,) as coused by the affliction of *rasadhātu* may however, undergo some modification in their intensity due to the vitiation of one or the other of the *doṣas.*

Some commentators suggest that the signs and symptoms enumerated for the vitiation of different *dhātus* manifest themselves only when

the *doṣa* capable of producing them is also vitiated and not otherwise. For example, heaviness of the body will be caused due to the affliction of *rasadhātu* by *kapha* only and not by *vāta*. This type of explanation does not appear to be correct.

Diseases due to vitiatid Rasa :

अश्रद्धा चारुचिश्चास्यवैरस्यमरसज्ञता ।
हृल्लासो गौरवं तन्द्रा साङ्गमर्दो ज्वरस्तमः ॥ ९ ॥
पाण्डुत्वं स्रोतसां रोधः क्लैब्यं सादः कृशाङ्गता ।
नाशोऽग्नेरयथाकालं वलयः पलितानि च ॥ १० ॥
रसप्रदोषजा रोगा,

Following diseases are caused by the vitiation of *rasadhātu.* Disinclination for food, anorexia, disgeusia, ageusia, nausea, heaviness, drowsiness, fever with molaise fainting, anemia, obstruction of the channels of circulation, impotency, asthenia, emaciation, loss of the power of digestion and premature appearance of winkles and gray hairs. [9–10]

The term *aśraddhā* represents loss of desire for food. A person suffering from *aśraddhā* has however, no difficulty in taking food when taken in. *Aruci* (anorexia) means the disapproval of food even after it has been taken in. *Āsyavairasya* is the manifestation of an abnormal taste in the mouth. *Arasajñatā* is the absence of the perception of taste.

Diseases due to vitiated Rakta :

वक्ष्यन्ते रक्तदोषजाः ।
कुष्ठवीसर्पपिडका रक्तपित्तमसृग्दरः ॥ ११ ॥
गुदमेढ्रास्यपाकश्च प्लीहा गुल्मोऽथ विद्रधिः ।
नीलिका कामला व्यङ्गः पिप्लवस्तिलकालकाः ॥ १२ ॥
दद्रुश्चर्मदलं श्वित्रं पामा कोठास्रमण्डलम् ।
रक्तप्रदोषाज्जायन्ते,

Following diseases are caused by the vitiation of *rakta : Kuṣṭha* (obstinate skin diseases including leprosy), *vīsarpa* (acute spreading diseases of the skin including erysipelas), pimples, *raktapitta* (a disease characterised by bleeding from different parts of the body), menorrhagia, inflammation of the rectum, phalhus and mouth, splenic disorders, *gulma* (abdominal tumour), abscesses, *nīlikā* (blue moles), jaundice; *vyaṅga* (freckles), *piplu* (portwine mark), *tilakālaka* (black mole), ringworm, *carmadala* (dermatitis), leucoderma, papules, *koṭha* (urticaria) and *asramaṇḍala* (red circular patches). [11–12]

Diseases like ringworm are included under *kuṣṭha* (obstinate skin diseases including leprosy). Even then, ringworm etc. are separately enumerated here with a view to indicating their frequency of occurance when *rakta* is vitiated.

Diseases caused by vitiated Māṁsa :

शृणु मांसप्रदोषजान् ॥ १३ ॥
अधिमांसार्बुदं कीलं गलशालूकशुण्डिके ।
पूतिमांसालजीगण्डगण्डमालोपजिह्विकाः ॥ १४ ॥
विद्यान्मांसाश्रयान्,

Following diseases are caused by the vitiation of *māṁsa* (muscle tissue), granuloma, myoma, piles, *galaśālūka* (uvulitis), *galāśuṇḍikā* (tonsilitis), sloughing of flesh, *alajī* (boils), goiter, cervical adenitis and inflammation of epiglotis. [13–14]

Diseases due to vitiated Meda :

मेदःसंश्रयांस्तु प्रचक्ष्महे ।
निन्दितानि प्रमेहाणां पूर्वरूपाणि यानि च ॥ १५ ॥

Such of the premonitory signs and symptoms of *prameha* (obstinate urinary disorders including diabetes mellitus) as are despisable (i.e. matting of hair) are produced by the vitiation of *medas*. [15]

Diseases caused by vitiated Asthi :

अध्यस्थिदन्तौ दन्तास्थिभेदशूलं विवर्णता ।
केशलोमनखश्मश्रुदोषाश्चास्थिप्रदोषजाः ॥ १६ ॥

Following diseases are caused by the vitiation of *asthi* (bone tissue) : Hypertrophy of the bones and teeth, cracking sensation in the teeth and pain in bone, discoloration and morbidity in hair of the head, small hair of the body, nail as well as beard. [16]

Diseases due to vitiated Majjā :

रुक् पर्वणां भ्रमो मूर्च्छा दर्शनं तमसस्तथा ।
अरुषां स्थूलमूलानां पर्वजानां च दर्शनम् ॥ १७ ॥
मज्जप्रदोषात्,

Following diseases are caused by the vitiation of *majjā* (marrow) : Pain in joints, giddiness, fainting, entering into darkness and manifestation of deep-seated abscesses in joints. [17]

Diseases due to vitiated Śukra :

शुक्रस्य दोषात् क्लैब्यमहर्षणम् ।
रोगि वा क्लीबमल्पायुविरूपं वा प्रजायते ॥ १८ ॥
न चास्य जायते गर्भः पतति प्रस्रवत्यपि ।
शुक्रं हि दुष्टं सापत्यं सदारं बाधते नरम् ॥ १९ ॥

Due to the vitiation of *śukra* or semen the individual becomes impotent (no erection of the male genital organ) and there will be *aharṣaṇa* (even if there is erection of the genital organ there is no power of penitration). His progeny (if any) will be sick, sterile, short lived and disfigured. Either there is no conception or there will be abortion or miscarriage. Thus the vitiation of *śukra* (semen) brings misery for the individual as well as to his wife and progency. [18–19]

Affeetation of sense organs :

इन्द्रियाणि समाश्रित्य प्रकुप्यन्ति यदा मलाः ।
उपघातोपतापाभ्यां योजयन्तीन्द्रियाणि ते ॥ २० ॥

Sense organs are either totally or partially destroyed when *doṣos* of the respective places get vitiated. [20]

Affectation of other structures :

स्नायौ सिराकण्डराभ्यो दुष्टाः क्लिश्नन्ति मानवम् ।
स्तम्भसंकोचखल्लीभिर्ग्रन्थिस्फुरणसुप्तिभिः ॥ २१ ॥

Doṣas when vitiated in ligaments, vessels and tendons cause stiffness, contraction, neuralgia of the upper and lower extremities, tumours in ligaments etc., throbbing sensation and numbness. [21]

Vititation of waste products :

मलानाश्रित्य कुपिता भेदशोषप्रदूषणम् ।
दोषा मलानां कुर्वन्ति सङ्गोत्सर्गावतीव च ॥ २२ ॥

Wheh *doṣas* get vitiated in waste products, there is dislogement (of stool), desiccation (of all excretory material), impairement (of the natural complexion of the body) and absolute retention or excessive elimination of these waste products. [22]

Principles of Management of Diseases caused by Errors in Food :

विविधादशितात् पीतादहिताल्लीढखादितात् ।
भवन्त्येते मनुष्याणां विकारा य उदाहृताः ॥ २३ ॥

तेषामिच्छन्ननुत्पत्तिं सेवेत मतिमान् सदा।
हितान्येवाशितादीनि न स्युस्तज्जास्तथाऽऽमयाः॥ २४॥
रसजानां विकाराणां सर्वं लङ्घनमौषधम्।
विधिशोणितिकेऽध्याये रक्तजानां भिषग्जितम्॥ २५॥
मांसजानां तु संशुद्धिः शस्त्रक्षाराग्निकर्म च।
अष्टौनिन्दितिकेऽध्याये मेदोजानां चिकित्सितम्॥ २६॥
अस्थ्याश्रयाणा व्याधीनां पञ्चकर्माणि भेषजम्।
बस्तयः क्षीरसर्पींषि तिक्तकोपहितानि च॥ २७॥
मज्जशुक्रसमुत्थानामौषधं स्वादुतिक्तकम्।
अन्नं व्यवायव्यायामौ शुद्धिः काले च मात्रया॥ २८॥
शान्तिरिन्द्रियजानां तु त्रिमर्मीये प्रवक्ष्यते।
स्नाय्वादिजानां प्रशमो वक्ष्यते वातरोगिके॥ २९॥
नवेगान्धारणेऽध्याये चिकित्सासंग्रहः कृतः।
मलजानां विकाराणां सिद्धिश्चोक्ता क्वचित्क्वचित्॥ ३०॥

Diseases enumerated in verses 9 to 22 are caused by the improper intake of food comprising eatables beverages, lickables and masticables. One should always take wholesome food with a view to preventing the occurence of such diseases.

For the cure of diseases caused by the vitiation of *rasa*, one should take recourse to fasting of all types. Treatment of diseases caused by the vitiation of *rakta* is discribed in the 24th chapter of this section. Diseases due to the vitiation of of *māṁsa* (muscle tissue) can be treated by surgery, alkalies, and cauterization. Treatment of diseases caused by the vitiation of *medodhatu* (fat) is discribed in the 21st chapter of this section. Diseases due to the vitiation of *asthidhātu* (bone tissue) can be treated by the *Pañcakarma* (five elimination therapies). Specially enema, milk and ghee medicated with bitter drugs. Diseases due to the vitiation of *majjādhātu* (marrow) and *śukradhātu* (semen) can be treated with diets of sweet as well as bitter tastes, sexual intercourse, exercise and timely elemination of *doṣas* in proper quantity. Therapy for the cure of diseases of sensory organs will be described in the 26th chapter of *Cikitsāsthāna* (the section on the treatment of diseasess). Treatment of diseases of ligaments etc., will be discribed in the 28th chapter of *Cikitsāsthāna*. Therepeutic measures for the diseases caused by the waste products have already been described in the seventh chapter of this section.

Such therapies will further be described in other places like the 15th and 19th chapters of *Cikitṣāsthāna* dealing with the treatment of *grahaṇī* (sprue) and *atisāra* (diarrhoea) respectively. [23–30]

A latent disease :

व्यायामादूष्मणस्तैक्ष्ण्याद्धितस्यानवचारणात् ।
कोष्ठाच्छाखा मला यान्ति द्रुतत्वान्मारुतस्य च ॥ ३१ ॥
तत्रस्थाश्च विलम्बन्ते कदाचिन्न समीरिताः ।
नादेशकाले कुप्यन्ति भूयो हेतुप्रतीक्षिणः ॥ ३२ ॥

Due to exercise, acuteness of the power of digestion, non-observance of wholesome regimen and pressure of *vāta*, the vitiated *doṣas* from the cantral part of the body, viz., alimentary tract etc., spread to the perifery or the tissue elements and skin. In the absence of any exciting cause, these vitiated *doṣas* at times remain in quiscent stage till they meet with the causative factors at the appropriate time and place for the manifestation of their effects. [31–32]

The *dhātus* mentioned in verses 28–30 and also earlier, constitute the *śākhā* or the perifery of the body;. The procedure involved in the spread of vitiated *doṣas* from the central part of the body of the alimentary tract to the perifery is described in the above verses.

Violent movement of the body caused during the exercise and the resultant acute digestive power help in the dislodgement and absorption of vitiated *doṣas* from the alimentary tract to the perifery.

Non-observance of whole some regimen all the more aggravate tnese vitiated *doṣas* and this causes overflow of vitiated *doṣas* from the alimentary tract to the perifery. There are different types of *vāta*. One type of *vāta* helps in bringing out pressure on another types of *vāta* resulting in the spread of the latter from the alimentary tract to the perifery. The vitiated *doṣas* having spread to the perifery do not invariably manifest diseases. If they are not strong enough to cause diseases, they remain in quiscent stage and await suitable time and place for the manifestation of their effects *Doṣas* strongly aggravated, however, do not remain in quiscent stage; they immediately manifest diseases,

Traction of peripheral doshas to the centre :

वृद्ध्या विष्यन्दनात् पाकात् स्रोतोमुखविशोधनात् ।
शाखा मुक्त्वा मलाः कोष्ठं यान्ति वायोश्च निग्रहात् ॥ ३३ ॥

Due to further aggravation, increase influidity, suppuration, removal of the obstruction at the entrance of the channel of circulation and reduced pressure, the vitiated *doṣas* leave the

perifery and come to the central part of the body, that is the alimentary tract. [33]

When the fluidity of vitiated *doṣa* is increased, it comes to the alimentary tract, the latter being situated at a lower level. Suppuration results in the detachment of the *doṣa* from the place of lodgement. The vitiated *doṣa* cannot go from the perifery to the alimentary tract, if the entrance of the channel of circulation is not clear. It does so when the obstruction is removed. Pressure of *vāta* helps the spread of *doṣas* from the alimentary tract to the perifery of the body. But when this pressure is withdrawn, *daṣas* automatically come from the perifery to their normal abode, i. e. is alimentary tract.

Ideal approach :

अजातानामनुत्पत्तौ जातानां विनिवृत्तये ।
रोगाणां यो विधिर्दृष्टः सुखार्थी तं समाचरेत् ॥ २४ ॥
सुखार्थाः सर्वभूतानां मताः सर्वाः प्रवृत्तयः ।
ज्ञानाज्ञानविशेषात्तु मार्गामार्गप्रवृत्तयः ॥ २५ ॥

In order to prevent the unmanifested diseases and to cure the manifested ones, an indivioual desirous of happyness, should follow the regimen prescribed in this text. All the psychosomatic activities, of living beings, are directed towards the aim of achieving happiness. A wise man follows the proper path. An ignorant one makes an individual to go astray. [34-35]

The principle of the treatment of all diseases is described in brief in the above verse. The regimen that should be followed to get happiness in life is prescribed in various chapters of this text. Nobody intentionally does anything so as to invite misery for himself. But those who are ignorant of the science of medicine sometimes choose for themselves a wrong way of life, assuming that this will bring about happiness.

Importance of choosing wholesome regimen :

हितमेवानुरुध्यन्ते प्रपरीक्ष्य परीक्षकाः ।
रजोमोहावृतात्मानः प्रियमेव तु लौकिकाः ॥ ३६ ॥
श्रुतं बुद्धिः स्मृतिर्दाक्ष्यं धृतिर्हितनिषेवणम् ।
वाग्विशुद्धिः शमो धैर्यमाश्रयन्ति परीक्षकम् ॥ ३७ ॥
लौकिकं नाश्रयन्त्येते गुणा मोहरजःश्रितम् ।
तन्मूला बहवो यन्ति रोगाः शारीरमानसाः ॥ ३८ ॥

The wise observe wholesome regimen after proper examination whereas other with their minds covered with *rajas* and illusion run after apparently pleasing regimen. The wise are endowed with knowledge, intelligence, memory, skill, ovservance

of wholesome regimen, correctness of speech, tranquility and patience. Ignorant individuals being shrouded with illusion and *rajas* are deprived or those virtues and therefore, succumble to various types of psychosomatic diseases. [36–38]

Observance of certain regimen may cause temporary unhappiness but in the long run it leads to happiness. The wise adopt one or the other of them after proper examination. Ignorant people follow such of the regime as bring them temporary happiness but in the long run they lead to misery.

Consequence of ignorance :

प्रज्ञापराधाद्ध्यहितानर्थान् पञ्च निषेवते ।
संधारयति वेगांश्च सेवते साहसानि च ॥ ३९ ॥
तदात्वसुखसंज्ञेषु भावेष्वज्ञोऽनुरज्यते ।
रज्यते न तु विज्ञाता विज्ञाने ह्यमलीकृते ॥ ४० ॥

Due to intellectual blasphemy, the ignorant indulge in unwholesome gratification of five senses, suppression of natural urges, exposure to strain beyond their capacity and adoption of such of the regime as are pleasing only temporarily. But the wise do not indulge in them because of their clarity of vision. [39–40]

Selection of food :

न रागान्नाप्यविज्ञानादाहारानुपयोजयेत् ।
परीक्ष्य हितमश्नीयाद्देहो ह्याहारसंभवः ॥ ४१ ॥

The body is constituted of food Hence one should take wholesome food only after careful examination and should not indulge in unwholesome ones out of greed or ignorance. [41]

Out of greed some individuals indulge in unwholesome food even though they are fully aware of its harmful effects. Some others, out of ignorance, treat unwholesome food as useful one and take it. Both of them subject themselves to misery.

Observation of eight factors :

आहारस्य विधावष्टौ विशेषा हेतुसंज्ञकाः ।
शुभाशुभसमुत्पत्तौ तान् परीक्ष्य प्रयोजयेत् ॥ ४२ ॥

There are eight factors (described in *Vimāna* 1 : 21) to be considered in dietetics. They are responsible for causing happiness or misery. These factors are to be examined before taking any food. [42]

Need to abserve wholesome rules :

परिहार्याण्यपथ्यानि सदा परिहरन्नरः ।
भवत्यनृणतां प्राप्तः साधूनामिह पण्डितः ॥ ४३ ॥
यत्तु रोगसमुत्थानमशक्यमिह केनचित् ।
परिहर्तुं न तत् प्राप्य शोचितव्यं मनीषिभिः ॥ ४४ ॥

The wise who always avoid the intake of unwholesome food are held in high esteem by saints. There are however, certain diseases which nobody can avoid and in such events the wise should not worry. [43–44]

Intake of wholesome food does not always prevent a man from getting diseases. Due to the sinful acts of past life even individuals with wholesome habit may subject themselves to diseases. But it does not mean that the wholesome habit of such individuals are without any good results. Such persons even if suffering from diseases command the good-will of the enlightened sages who are fully aware that no human efforts can ever prevent the occurence of a diseases strongly pre-determined by the sinful acts of the past life.

Summing up the contents :—

तत्र श्लोकाः—

आहारसंभवं वस्तु रोगाश्चाहारसंभवाः ।
हिताहितविशेषाच्च विशेषः सुखदुःखयोः ॥ ४५ ॥
सहत्वे चासहत्वे च दुःखानां देहसत्त्वयोः ।
विशेषो रोगसङ्घाश्च धातुजा ये पृथक्पृथक् ॥ ४६ ॥
तेषां चैव प्रशमनं कोष्ठाच्छाखा उपेत्य च ।
दोषा यथा प्रकुप्यन्ति शाखाभ्यः कोष्ठमेत्य च ॥ ४७ ॥
प्राज्ञाज्ञयोर्विशेषश्च स्वस्थातुरहितं च यत् ।
विविधाशितपीतीये तत् सर्वं संप्रकाशितम् ॥ ४८ ॥

The body as well as diseases are caused by food; wholesome and unwholesome food are responsible for happiness and misery respectively, individuals who have immunity from and suscepti-bility to the various psychosomatic diseases, various diseases specific to each of the *dhātus,* (tissue elements), therapies for their cure, the method by which *doṣas* get vitiated and come to the perifery from the alimentary tract and vice versa, specific characteristics of wise and ignorant individuals, regime useful for healthy individuals as well as patients—all these are

described in this chapter on "Various Types of Food and Drinks." [45–48]

इत्यग्निवेशकृते तन्त्रे चरकप्रतिसंस्कृते सूत्रस्थाने विविधाशितपीतीयो नामाष्टाविंशोऽध्यायः ॥ २० ॥

इत्यन्नपानचतुष्कः ॥ ७ ॥

Thus ends the twenty-eighth chapter on "Various Types of Food and Drinks" of the *Sūtra* section of Agniveśa's work as redacted by Caraka. [20]

Thus ends the quadrate on Diets and Drinks.



CHAPTER XXIX

ऊनत्रिंशोऽध्यायः

अथातो दशप्राणायतनीयमध्यायं व्याख्यास्यामः ॥ १ ॥
इति ह स्माह भगवानात्रेयः ॥ २ ॥

We shall now expound the chapter on "The Ten Resorts of Life".

Thus said Lord Ātreya. [1–2]

In the previous chapter, vitiation of *doṣa* in the resorts of life is mentioned to cause most painful and acute diseases—cf. *Sūtra* 28 : 7. This is in fact the concluding chapter of this section. In the last chapter of this section, the whole text will be summarised. The term *'prāṇa'* used here conveys the sense of vital parts of the body and not vital breath because the latter resides in the whele body. Injury to and destruction of the ten resorts of life, however, leads to the various diseases and decay of the body.

The Ten repositories of Life :

दशैवायतनान्याहुः प्राणा येषु प्रतिष्ठिताः ।
शङ्खौ मर्मत्रयं कण्ठो रक्तं शुक्रौजसी गुदम् ॥ ३ ॥
तानीन्द्रियाणि विज्ञानं चेतनाहेतुमामयान् ।
जानीते यः स वै विद्वान् प्राणाभिसर उच्यते ॥ ४ ॥

There are ten important resorts of life, viz. two temples, theree vital perts (heart, bladder and head), throat, blood, semen, *ojas* (?) and the rectum. The wise physician who is well acquainted with these ten important resorts of life and other internal as well as external factors like senses, intelligence, soul, causes of diseases and their recovery and signs and symptoms of diseases is known as the saviour of life. [3–4]

Qualities of physicians who are saviours of life are described in brief in *Sūtra* 9 : 18.

The accetable physician :

द्विविधास्तु खलु भिषजो भवन्त्यग्निवेश ! प्राणानामेकेऽभिसरा हन्तारो रोगाणां, रोगाणामेकेऽभिसरा हन्तारः प्राणानामिति ॥ ५ ॥

O; Agniveśa, some physicians save lives of the patients and distory thir diseases. Treatment by some others aggra-

vates diseases and takes away the life of patients-thus, there are two types of physicians. [5]

Qualifications of a good physician :

एवंवादिनं भगवन्तमात्रेयमग्निवेश उवाच–भगवंस्ते कथमस्माभिर्वेदितव्या भवेयुरिति ॥ ६ ॥

भगवानुवाच—य इमे कुलीनाः पर्यवदातश्रुताः परिदृष्टकर्माणो दक्षाः शुचयो जितहस्ता जितात्मानः सर्वोपकरणवन्तः सर्वेन्द्रियोपपन्नाः प्रकृतिज्ञाः प्रतिपत्तिज्ञाश्च ते ज्ञेयाः प्राणानामभिसरा हन्तारो रोगाणां; तथाविधा हि केवले शरीरज्ञाने शरीराभिनिर्वृत्तिज्ञाने प्रकृतिविकारज्ञाने च निःसंशयाः, सुखसाध्यकृच्छ्रसाध्ययाप्यप्रत्याख्येयानां च रोगाणां समुत्थानपूर्वरूपलिङ्गवेदनोपशयविशेषज्ञाने व्यपगतसंदेहाः, त्रिविधस्यायुर्वेदसूत्रस्य ससंग्रहव्याकरणस्य सत्रिविधौषधग्रामस्य प्रवक्तारः, पञ्चत्रिंशतो मूलफलानां चतुर्णां च स्नेहानां पञ्चानां च लवणानामष्टानां च मूत्राणामष्टानां च क्षीराणां क्षीरत्वग्वृक्षाणां च षण्णां शिरोविरेचनादेश्च पञ्चकर्माश्रयस्यौषधगणस्याष्टाविंशतेश्च यवागूनां द्वात्रिंशतश्चूर्णप्रदेहानां षण्णां च विरेचनशतानां पञ्चानां च कषायशतानां प्रयोक्तारः, स्वस्थवृत्तविहितभोजनपाननियमस्थानचङ्क्रमणशयनासनमात्राद्रव्याञ्जनधूमनावनाभ्यञ्जनपरिमार्जनवेगाविधारणविधारणव्यायामसात्म्येन्द्रियपरीक्षोपक्रमणसद्वृत्तकुशलाः, चतुष्पादोपगृहीते च भेषजे षोडशकले सविनिश्चये सत्रिपर्येषणे सवातकलाकलज्ञाने व्यपगतसन्देहाः, चतुर्विधस्य च स्नेहस्य चतुर्विंशत्युपनयस्योपकल्पनीयस्य चतुःषष्टिपर्यन्तस्य च व्यवस्थापयितारः, बहुविधविधानयुक्तानां च स्नेहस्वेद्यवम्यविरेच्यविविधौषधोपचाराणां च कुशलाः, शिरोरोगादेर्दोषांशविकल्पजस्य च व्याधिसंग्रहस्य सक्षयपिडकाविद्रधेस्त्रयाणां च शोफानां बहुविधशोफानुबन्धानामष्टचत्वारिंशतश्च रोगाधिकरणानां चत्वारिंशदुत्तरस्य च नानात्मजस्य व्याधिशतस्य तथा विगर्हितातिस्थूलातिकृशानां सहेतुलक्षणोपक्रमाणां स्वप्नस्य च हिताहितस्यास्वप्नातिस्वप्नस्य च सहेतूपक्रमस्य षण्णां च लङ्घनादीनामुपक्रमाणां संतर्पणापतर्पणजानां च रोगाणां सरूपप्रशमनानां शोणितजानां च व्याधीनां मदमूर्च्छायसंन्यासानां च सकारणरूपौषधोपचाराणां कुशलाः, कुशलाश्चाहारविधिविनिश्चयस्य प्रकृत्या हिताहितानामाहारविकाराणामग्र्यसंग्रहस्यासवानां च चतुरशीतेर्द्रव्यगुणकर्मविनिश्चयस्य रसानुरससंश्रयस्य सविकल्पवैरोधिकस्य द्वादशवर्गाश्रयस्य चान्नपानस्य सगुणप्रभावस्य सानुपानगुणस्य नवविधस्यार्थसंग्रहस्याहारगतेश्च हिताहितोपयोगविशेषात्मकस्य च शुभाशुभविशेषस्य धात्वाश्रयाणां च रोगाणां सौषधसंग्रहाणां दशानां च प्राणायतनानां यं च वक्ष्याम्यर्थेदशमहामूलीये त्रिंशत्तमाध्याये तत्र च कृत्स्नस्य तन्त्रोद्देशलक्षणस्य तन्त्रस्य च ग्रहणधारणविज्ञानप्रयोगकर्मकार्यकालकर्तृकरणकुशलाः, कुशलाश्च स्मृतिमतिशास्त्रयुक्तिज्ञानस्यात्मनः शीलगुणैरविसंवादनेन च संपादनेन सर्वप्राणिषु चेतसो मैत्रस्य मातापितृभ्रातृबन्धुवत्, एवंयुक्ता भवन्त्यग्निवेश ! प्राणानामभिसरा हन्तारो रोगाणामिति ॥ ७ ॥

Agniveśa enquired from Lord Ātreya, "How to recognise them (two types of physicians) ? Lord Atreya replied", Physi-

cians wbo are born in noble families, who are well read, who have practical experience, who are skillful, pure, whose medicinal prescriptions and surgical operations are infallible who are self-controlled, who have all equipment and are endowed with healthy sense organs, who are acquainted with natural manifestations and those who have presence of mind are saviours of life and destroyers of diseases. Such physicians are well acquainted with the anatomy and physiology of the entire body, manifestation and growth of the body and origin and evolution of the universe. They evince no doubt about the etiology, premonitory signs and symptoms, actual signs and symptoms as well as managements of diseases which are easily curable, curable with difficulty palliable and incurable.

They are well versed with the following.

1. Three principles of the science of life (viz. etiology, symptomatology and management of good and bad health).
2. Statements in brief about fundamental principles and their elaboration;
3. Three sources of drugs;
4. Thirty five roots and fruits; four types of fat; five types of salt, eight types of wine, eight types of milk and six plants whose latex and bark are useful;
5. Various types of drugs used in five elimination therapies; viz. errhines etc;
6. Twenty eight types of gruel;
7. Thirty two types of powders and ointments;
8. Six hundred types of purgatives;
9. Five hundred types of decoction;
10. Knowledge of the factors responsible for the maintenance of positive health including diets, drug, regimen, residence, movement, sleep, rest, quantity, drugs, collyrium, smoking, inhalation, unction, washing, non-suppression of somatic urges, suppression of psychic urges, physical exercise, wholesomeness for examining the sense organs;
11. Knowledge of the four aspects of therapeutics having sixteen factors;
12. Determination of the nature of diseases;
13. Three pursuits of life;

14. Various action of *vāyu;*
15. Four types of unctuous substances prepared according to twenty four methods with drugs of various tastes permutation and combination of which are of sixty four types;
16. Various methos of preparation of drugs and therepies for oleation, fomentation, emesis and purgation;
17. Diseases of head etc;
18. Summary of diseases caused by permutation and combination of various *doṣas.*
19. Ailments like *ojaḥkṣaya,* carbuncle and obscess;
20. Three types of oedema and other diseases having swelling in one or the other part of the body;
21. Forty eight types of diseases;
22. One hundred forty-types of diseases of *nānātmaja* variety (diseases caused specifically by one *doṣa*);
23. Etiology, signs, symptoms and management of despisable individuals who are either very carpulent or emaciated;
24. Useful and harmful nature of sleep, sleeplessness and excessive sleep alongwith their etiology and management.
25. Six therapeutic measures like lightening therapy;
26. Signs, symptoms and treatment of diseases due to over-nourishment; and
27. Under nourishment.
    Diseases caused by the vitiation of blood, viz. intoxication, fainting and syncope alongwith their etiology, signs and symptoms and treatment by medicines and regimen;
28. Rules of dietetics, food preparations which are wholesome and unwholesome by nature;
29. The diets and regimen which are foremost in nature amongst their class;
30. Forty types of alcoholic preparation;
31. Determination of *dravya* (matter) *guṇa* (quality), *karman* (action), primary and secondary tastes;
32. Various types of incompatible food ingredients;
33. Ingredients of food and drinks classified into twelve groups alongwith their properties;

34. Properties of post-prandial drinks;
35. Nine factors required to be examined for determining the properties of food;
36. Digestive and metabolic processes;
37. Good and ill effects of wholesome and unwholesome food;
38. Diseases caused by the vitiation of various tissue elements alongwith their treatment in brief.
39. Ten resorts of life and other things which will be explained in the 30th chapter.

They understand the eight sections of Āyurveda (science of life) in their entirety alongwith the scope of the science. They have the power of grasping, retention and understanding of the text. They apply their knowledge so acquired for the treatment of diseases with a view to bringing the *dhātus* to their normal state after determining the stage of the disease, their own ability and the properties of the drugs employed. They are imbued with memory; intelligence theoritical and practical knowledge. They narture cordial feelings exactly like the mother, father, brother and kint towards all creatures. Patients having such qualities give life to patients and cure their diseases. [6–7]

A bad physician :

अतो विपरीता रोगाणामभिसरा हन्तारः प्राणानां, भिषक्छद्मप्रतिच्छन्नाः कण्टकभूता लोकस्य प्रतिरूपकसधर्माणो राज्ञां प्रमादाच्चरन्ति राष्ट्राणि ॥ ८ ॥

Opposite to this are the pseudo-physicians who instead of taking away the diseases, take away the life itself. Like throns, they torture the people. These traitors in the garb of physicians move around the world due to the lack of vigilance on the part of the rulers. [8]

Identification of a bad physician :

तेषामिदं विशेषविज्ञानं भवति—अत्यर्थं वैद्यवेशेन श्लाघमाना विशिखान्तरमनुचरन्ति कर्मलोभात्, श्रुत्वा च कस्यचिदातुर्यमभितः परिपतन्ति, संश्रवणे चास्यात्मनो वैद्यगुणानुच्चैर्वदन्ति, यश्चास्य वैद्यः प्रतिकर्म करोति तस्य च दोषान्मुहुर्मुहुरुदाहरन्ति, आतुरमित्राणि च प्रहर्षणोपजापोपसेवादिभिरिच्छन्त्यात्मीकर्तुं स्वल्पेच्छुतां चात्मनः ख्यापयन्ति, कर्म चासाद्य मुहुर्मुहुरवलोकयन्ति दाक्ष्येणाज्ञानमात्मनः प्रच्छादयितुकामाः, व्याधिं चापावर्तयितुमशक्नुवतो व्याधितमेवानुपकरणमपरिचारकमनात्मवन्तमुपदिशन्ति, अन्तगतं चैनमभिसमीक्ष्यान्यमाश्र-

यन्ति देशमपदेशमात्मनः कृत्वा, प्राकृतजनसन्निपाते चात्मनः कौशलमकुशलवद्व-र्णयन्ति, अधीरवच्च धैर्यमपवदन्ति धीराणां, विद्वज्जनसन्निपातं (चाभिसमीक्ष्य) प्रतिभयमिव कान्तारमध्वगाः परिहरन्ति दूरात्, यश्चैषां कश्चित् सूत्रावयवो भवत्युपयुक्तस्तमप्रकृते प्रकृतान्तरे वा सततमुदाहरन्ति, न चानुयोगमिच्छन्त्यनु-योक्तुं वा, मृत्योरिव चानुयोगादुद्विजन्ते, न चैषामाचार्यः शिष्य : सब्रह्मचारी वैवादिको वा कश्चित् प्रज्ञायत इति ॥ ९ ॥

These are the distinct features of pseudo-physicians with too much of self-praise. They move about from one street to another in search of livelihood in the garb of physicians. Once they hear about somebody's sickness, they would surround him and start enumerating their own qualities loudly so that the patient could listen to them. In case a physicians is already attending on him they try to find fault again and again with the attending physician. They win over the friends of the patient by pleasing manners, back-biting and flattering. They also propagate that they are interested in a nominal remuneration only. After they succeed in winning over the patient, they look at him again and again skillfully trying to cover their ignorance. If they are not able to alleviate the disease, they proclaim that the patient lacked in proper equipment, attendance and self control. As soon as the patient dies, they fly away to some other place in some other garb. In the congregation of ordinary men they proclaim their ability in self-contradicting tones. Like an impatient person they speak ill of the patience of of courageous individuals. In the event of their coming across a congregation of the wise, the immediately leave the place from the very distance as the travellers keep themselves away from the freightful forests. In cause they happen to have the smattering knowledge of some thrapeutic formulae, they will never hestate in quoting them without caring for the relevance to the topic. They do not relish any questions from others nor do they like to put an such questions to others. They get perturbed by the question as if attacked by death. Nobody would know anything about their preceptor, disciple, class mate or even their opponents. [9]

To add further :

भवन्ति चात्र—

भिषक्छद्म प्रविश्यैवं व्याधितांस्तर्कयन्ति ये ।
वीतंसमिव संश्रित्य वने शाकुन्तिका द्विजान् ॥ १० ॥

श्रुतदृष्टक्रियाकालमात्राज्ञानबहिष्कृताः ।
वर्जनीया हि ते मृत्योश्चरन्त्यनुचरा भुवि ॥ ११ ॥
वृत्तिहेतोर्भिषङ्मानपूर्णान् मूर्खविशारदान् ।
वर्जयेदातुरो विद्वान् सर्पास्ते पीतमारुताः ॥ १२ ॥
ये तु शास्त्रविदो दक्षाः शुचयः कर्मकोविदाः ।
जितहस्ता जितात्मानस्तेभ्यो नित्यं कृतं नमः ॥ १३ ॥

Pseudo-physicians in the garb of doctors try to catch the patients as the bird-catchers catch their prey in the net. They are for away from the textual knowledge, practical experience, knowledge about the time of administering the therapy and its dosage. They are like the messangers of the Death on the earth; hence they should be boycotted.

A wise patient should avoid such of the egoistic pseudo-physicians, the worst among idiots who have taken to this profession only to earn their livelihood. they are as dangerous as snakes satiated with the wind. On the other hand, the real physicians well-versed in the science of medicine, wise, pious, skillful with infallible medical prescriptions and surgical operations and self-control, always deserve respect and honour. [10–13]

To sum up the contents :

तत्र श्लोकः—

दशप्राणायतनिके श्लोकस्थानार्थसंग्रहः ।
द्विविधा भिषजश्चोक्ताः प्राणस्यायतनानि च ॥ १४ ॥

Briefiy, in this chapter on "The Ten Resorts of Life" a summary of the *Sūtra* section, two types of physicians and ten resorts of life are described. [14]

इत्यग्निवेशकृते तन्त्रे चरकप्रतिसंस्कृते श्लोकस्थाने दशप्राणा-
यतनीयो नामोनत्रिंशोऽध्यायः ॥ २९ ॥

Thus ends the twenty-ninth chapter of the *Sūtra* section on "The Ten Resorts of Life" of Agniveśas' work as redacted by Caraka. [21]



CHAPTER XXX

त्रिंशोऽध्यायः

अथातोऽर्थेदशमहामूलीयमध्यायं व्याख्यास्यामः ॥ १ ॥
इति ह स्माह भगवानात्रेयः ॥ २ ॥

We shall now expound the ohapter on "The Ten Vessels Having Their Roots in the Heart".

Thus said Lord Ātreya. [1–2]

In this chapter it is proposed to give a camplete summary of the whole treatise.

Heart, its synonyms and importance :

अर्थे दश महामूलाः समासक्ता महाफलाः ।
महच्चार्थश्च हृदयं पर्यायैरुच्यते बुधैः ॥ ३ ॥
षडङ्गमङ्गं विज्ञानमिन्द्रियाण्यर्थपञ्चकम् ।
आत्मा च सगुणश्चेतश्चिन्त्यं च हृदि संश्रितम् ॥ ४ ॥

There are ten vessels of great biological importance attached to the heart. The synonyms of heart *inter alia* are *'mahat'*, *'artha'* and *hṛdaya'*.

Two upper limbs, two lower limbs, trunk and head, other viscera, consciousness, sense faculties, five objects of senses, soul together with its qualities like happiness etc., mind and objects of the mind are all located in the heart. [3–4]

The two Sanskrit synonyms, viz. *'mahat'* and *'artha'* conveying the sense of heart are used only in the science of medicine, not elsewhere. Heart is known as *'mahat'* because of its overall biological importance. It is *'artha'* because it is the organ par excellence.

Verse 4 explains the excellence of the heart as an organ, In fact, the body as a whole owes its existence to the heart, let alone the two upper limbs, two lower limbs, head and the trunk, the soul with all its qualities, specially consciousness is also located in the heart. The description of heart as an abode of the various somatic, psychic and spiritual entities as furnished above is exhaustive enough. One cannot therefore, argue agaist any of these entities being included in the list by force of implications. (e. g. one cannot say that consciousness is not to be included as a separate entity because of its being already included in the qualities of the soul. Consciousness itself is a very important entity located in the heart). The implied meanings are always of a secondary imoportance.

Results of injury to heart :

प्रतिष्ठार्थं हि भावानामेषां हृदयमिष्यते ।
गोपानसीनामागारकर्णिकेवार्थचिन्तकैः ॥ ५ ॥
तस्योपघातान्मूर्च्छायं भेदान्मरणमृच्छति ।

As the central girder supports the wood or bamboo frame work of thatch, so the heart represents the substratum of all the entities described above. Even a small injury to the heart results in fainting. Any serious injury to it leads to death. [5]

Now the question arises : "How the heart which is stated to be only of the measurement of two fingers, in breadth can be a substratum for all the four limbs, trunk and head, the six sense faculties, their objects—more important of all the soul (which is omnipresent) together with consciousness, mind and its objects (which in fact represent something in the external world and not present in the heart) ? The reply is that the heart is not considered to be a substratum of these elements in the sense of their being actually located there. The idea is that all these elements owe their existence to the heart as the frame work of thatch to the central girder. That is to say, it is only so long as the heart is in its normal condition, that these elements also work normally and in the event of heart being injured, they are also injured.

If at all anything is actually located in the heart, it is only the soul, consciousness and mind. It is not correct to say that the soul being omnipresent may not be located in a small place like heart. The soul represents not the universal-self but the animated self who enjoys happiness and misery. This soul together with consciousness and mind cannot but be located in the heart. That is why consciousness, happiness and misery are felt only in the heart. One actually feels pain in the cardiac region and nowhere else while he is in the pensive or unhappy mood.

Heart, the seat of ojas :

यद्धि तत् स्पर्शविज्ञानं धारि तत्तत्र संश्रितम् ॥ ६ ॥
तत् परस्यौजसः स्थानं तत्र चैतन्यसंग्रहः ।
हृदयं महदर्थश्च तस्मादुक्तं चिकित्सकैः ॥ ७ ॥

The heart is indispensable for all the normal mental and physical activities because the entire sense perception representing animation depends on the heart. Moreover, the heart is the substratum of the ojas *par-excellence* and it is also the controller of the mind. That is why, the physicians have designated the heart as *'hṛdaya'*, *'mahat'* and *'artha'*. [6–7]

Sense perception is of two types, viz. of the sense faculties and of the mind. Both of them are indispensable for any feeling whatsoever—cf. *Śārīra* 1 : 133. That is why the sense perception is responsible for

the proper combination of the body, sense faculties, mind and soul. Thus, all that is felt and also the very act of feeling are dependent on the heart. Normally there is no feeling unless the mind or the sense faculties come in touch with their respective objects. It is not that all these feelings occur everywhere all the time. But then even the very act of coming in touch with the objects is dependent on the normal condition of the heart. It cannot be argued that the combination of the body, sense faculties, mind and soul occurs in other bodily regions. Such a combination, occuring elsewhere is only of a temporary nature and as such it is not responsible for the sustenance of life. It is only the combination in the heart which sustains the life. That is why, if the heart is affected, all the normal bodily and mental activities are paralysed. It is not so with other parts of the body.

There are two types of *ojas-paraujas* or the *ojas* par-excellence and *aparaujas* or the general type of *ojas*. The measurement of the latter is equal to half of the volume of an *añjali* (the space created by cupping both the hands together)—cf. *Śārīra* 7 : 15. Elsewhere it is also said, "The *ojas* which is the substratum of life is of eight drops only in quantity; it is located in the heart". The site of *apara ojas* is vessels attached to the heart. In *prameha* (diabetes) it is the *apara* type of *ojas* and not *para* type which gets reduced in quantity, because a slight reduction in the quantity of *para* type of *ojas* leads to death. In diabetes, even though there is reduction in the quantity of *ojas*, the individual still survives. *Rasadhātu* is also known as *ojas*—cf. *Nidāana* 4 : 7 and *Cikitsā* 8 : 41. But here *ojas* which is the essence of all *dhātus* is taken into account and it is not the synonym of *rasa*.

Some are of the view that *ojas* is a subsidiary tissue element (*upadhātu*) rather than a tissue element, for the tissue elements are those which sustain and nourish the body but *ojas* does not nourish it; so it cannot be treated as the eighth group of tissue elements. To say that *ojas* is nothing but a kind of *śukra* (sperm) is not correct. As a matter of fact *ojas* is the essence of all *dhātus*, hence it is not different from them and cannot be treated as an eighth *dhātu* on a subsidiary *dhātu*. As it has been stated, *ojas* is produced out of the essence of tissue elements as honey is the product of the essence collected by bees from fruits and flowera—cf. *Sūtra* 17 : 75. The heart is the abode of the soul when the mind starts inclining towards the external objects; the soul controls and confines it to the cardiac region. This marks the culminating point of the yogic practices when the soul attains perfection. So it is the heart which plays such an important role in the matter of spiritual elevation or salvation.

Vessels attached to the heart :

तेन मूलेन महता महामूला मता दश।
ओजोवहाः शरीरेऽस्मिन् विधम्यन्ते समन्ततः ॥ ८ ॥

Attached to the heart are the ten vessels which carry *ojas* and *pulaste* all over the body. [8]

Ojas and its importance :

येनौजसा वर्तयन्ति प्रीणिताः सर्वदेहिनः ।
यद्दते सर्वभूतानां जीवितं नावतिष्ठते ॥ ९ ॥
यत् सारमादौ गर्भस्य यत्तद्गर्भरसाद्रसः ।
संवर्तमानं हृदयं समाविशति यत् पुरा ॥ १० ॥
यस्य नाशात्तु नाशोऽस्ति धारि यद्धृदयाश्रितम् ।
यच्छरीररसस्नेहः प्राणा यत्र प्रतिष्ठिताः ॥ ११ ॥
तत्फला बहुधा वा ताः फलन्तीव (ति) महाफलाः ।

It is the *ojas* which keeps all the living beings refreshed. There can be no life without *ojas*. *Ojas* marks the beginning of the formation of embryo. It is the nourishing fluid from the embryo. It enters the heart right at the stage of the latter's initial formation. Loss of *ojas* amounts to the loss of life itself. It sustains the life and is located in the heart. It constitutes the essence of all the tissue elements. The *elan vital* owes its existence to it. But all this action of *ojas* manifest itself in different ways, only with the help of these vessels. So these vessels play an important role (in the maintenance of health. [9–11]

The actions described here pertain to both the types of *ojas*. It is this *ojas* where the soul is lodged after the union of the sperm and ovum. It is the essence of the slime material formed as a result of the union of the sperm and ovum. Entrance of *ojas* into the heart of the embryo manifest the cardiac activities. Thus, in the three different stages of the foetus, *ojas* plays an important role. At the time of conception, it is the essence of the sperm and the ovum. In the second stage, it is the essence of the slime material which provides nutrition to the embryo. In third stage, when there is formation of various organs, *ojas* manifests its own actions. Because it pervades all the stages of life, the synonym '*mahat*' attributed to it is justified. Death occurs due to loss of *ojas* even if there is no loss of other tissue elements of the body. It is called '*dhāri*' because it is important in bringing about coordination among all the factors responsible to sustain life. Here the various properties of *ojas* have been enumerated with a view to emphasising its importance. Thus, the vessels carrying *ojas* serves manyfold purposes. They, even though ten in number, when attached to the heart go on branching and become innumerable spreading all over the body.

Difinition of different coadints :

ध्मानाद्धमन्यः स्रवणात् स्रोतांसि सरणात्सिराः ॥ १२ ॥

Because of pulsation, some of them are called *'dhamani'*; because of transudation some of them are called *'srotas'* and because of the action of simply carrying a substance from one place to another, some others are called *'sirā'*. [12]

Dhamanis, start pulsating when they get filled up with nutrient material derived from external sources. Subsequently, these nutrient materials are supplied to the tissues through the process of transudation, and at this level, they are known as *'srotas'*. Channels belonging to the third category, that is *sirā,* simply carry substances from one place to another. They do not pulsate nor does the process of transudation take place there. They are called *'sirā'*.

Tenets for preservation of Ojas :

तन्महत् ता महामूलास्तच्चौजः परिरक्षता ।
परिहार्या विशेषेण मनसो दुःखहेतवः ॥ १३ ॥
हृद्यं यत् स्याद्यदौजस्यं स्रोतसां यत् प्रसादनम् ।
तत्तत् सेव्यं प्रयत्नेन प्रशमो ज्ञानमेव च ॥ १४ ॥

Those who want to preserve *ojas* and maintain heart and the vessels attached to it in good condition, should avoid such of the factors as may lead to unhappiness (mental worries). Diets and drugs which are conducive to the heart, *ojas* and channels of circulation should be taken. Tranquility and wisdom should be followed meticulously for this purpose. [13–14]

The best factors to be adopted :

अथ खल्वेकं प्राणवर्धनानामुत्कृष्टतममेकं बलवर्धनानामेकं बृंहणानामेकं नन्दनानामेकं हर्षणानामेकमयनानामिति । तत्राहिंसा प्राणिनां प्राणवर्धनानामुत्कृष्टतमं, वीर्यं बलवर्धनानां, विद्या बृंहणानाम्, इन्द्रियजयो नन्दनानां, तत्त्वावबोधो हर्षणानां, ब्रह्मचर्यमयनानामिति; एवमायुर्वेदविदो मन्यन्ते ॥ १५ ॥

According to the scholars of Āyurveda, the foremost factors among those which promote longevity, strength, nourishment, delightfulness and happiness and lead to salvation are as follows :

Non–violence stands the first and foremost among the promoters of longevity of living beings. Semen among the promoters of strength; knowledge among the promoters of nourishment; self-control among the promoters of delightfulness; understanding of truth among the promoters of happiness and abstinence from the sexual act among those leading to salvation. [15]

Food is one of the factors to promote longevity but non-violence leads to the attainment of virtues. So the latter is the foremost among the promoters of longevity. Meat is no doubt an important diet for the nourishment of the body but knowledge provides nourishment both to the mind and body; hence it is treated as the foremost among the promoters of nourishment.

The proper study of Āyurveda :

तत्रायुर्वेदविदस्तन्त्रस्थानाध्यायप्रश्नानां पृथक्त्वेन वाक्यशो वाक्यार्थशोऽर्थावयवशश्च प्रवक्तारो मन्तव्याः । तत्राह—कथं तन्त्रादीनि वाक्यशो वाक्यार्थशोऽर्थावयवशश्चोक्तानि भवन्तीति ॥ १६ ॥

अत्रोच्यते—तन्त्रमार्षं कात्स्न्र्येन यथाम्नायमुच्यमानं वाक्यशो भवत्युक्तम् । १७

बुद्ध्या सम्यगनुप्रविश्यार्थतत्त्वं वाग्भिर्व्याससमासप्रतिज्ञाहेतूदाहरणोपनयनिगमनयुक्ताभिस्त्रिविधशिष्यबुद्धिगम्याभिरुच्यमानं वाक्यार्थशो भवत्युक्तम् ॥१८॥

तन्त्रनियतानामर्थदुर्गाणां पुनर्विभावनैरुक्तमर्थावयवशो भवत्युक्तम् ॥ १९ ॥

Scholars conversant with Āyurveda should be in a position to explain the whole text; its different sections and chapters and specific topics in each chapter, distinctly. They should be able to recite faithfully the contents of the text, interpret them and give their gist. How could this be done ? The entire text transmitted through the sages is to be recited in the appropriate order. After proper understanding, the meanings underlying the text are to be interpreted with due regard to the principles of elaboration, contraction, thesis, reasoning, examplification, subsumptive correlation and conclusion, intelligible to all the three—superior, inferor and mediocre types of disciples. The concepts difficult to grasp from the text are to be clarified again and again so that a clear picture of the text can be had. [17–19]

Sometimes, it is difficult to arrive at the correct meaning of the text specially when the text is not very clear, e. g. in the text "शरीरचेष्टा या चेष्टा स्थैर्यार्था बलवर्धिनी' –cf. *Sutra* 7 : 31, the term '*ceṣṭā*' appears to have been repeated but as a matter of fact, the second '*ceṣṭā*' is to be construed as '*ca*+*iṣṭā*' and this renders the meaning of the text quite clear and helps in arriving at the correct meaning thereof.

Āyurveda, its source and scope :

तत्र चेत् प्रष्टारः स्युः—चतुर्णामृक्सामयजुरथर्ववेदानां कं वेदमुपदिशन्त्यायुर्वेदविदः ?, किमायुः ?, कस्मादायुर्वेदः ?, किमर्थमायुर्वेदः ?, शाश्वतोऽशाश्वतो वा ?, कति कानि चास्याङ्गानि ?, कैश्चायमध्येतव्यः ? किमर्थं च ? इति ॥ २० ॥

Again the question arises as to which of the four—*Ṛk, Sāman, Yajus* and *Atharvan*—vedas do the scholars of Āyurveda follow ? What is the life span ? Why is it called Āyurveda ? What is the object of Āyurveda ? Is it eternal or ephemeral ? What are its branches and how many are they ? Who are eligible to study it and what for. [20]

Source of Āyurveda :

तत्र भिषजा पृष्टेनैवं चतुर्णामृक्सामयजुरथर्ववेदानामात्मनोऽथर्ववेदे भक्तिरादेश्या, वेदो ह्याथर्वणो दानस्वस्त्ययनबलिमङ्गलहोमनियमप्रायश्चित्तोपवासमन्त्रादिपरिग्रहाच्चिकित्सां प्राह; चिकित्सा चायुषो हितायोपदिश्यते ॥ २१ ॥

Of the four—*Ṛk, Yajus, Sāman* and *Atharvan–vedas,* physicians owe their loyalty to the *Atharva veda* because this deals with the treatment of diseases by taking recourse to gift, propitiatory rites, worship, auspicious observances, oblations, observance of spiritual rules, atonement, fast, incantations etc. They are prescribed for the sake of longevity. [21]

Purpose being the same, Āyurveda forms a part of the *Atharvaveda.*

Definition of Āyu :

वेदं चोपदिश्यायुर्वाच्यं; तत्रायुश्चेतनानुवृत्तिर्जीवितमनुबन्धो धारि चेत्येकोऽर्थः ॥ २२ ॥

After instructions about the *veda,* various aspects of the life span are to be described. Life span is nothing but the continuation of consciousness, the act of keeping alive, *anubandha* (which transmigrates from one body to another) and *dhāri* (one that prevents the body from decay). These terms, viz. *cetanānuvṛtti, jīvita, anubandha* and *dhāri* are *synonymous* with *āyus.* [22]

From the time of pregnancy till the time of death, consciousness in living beings continues uninterrupted. Conciousness connot be direclty observed after death and so its continuation thereafter cannot be accepted. What about the continuance of consciousness during sleep ? During sleep there is no discontinuty of consciousness, otherwise one would not have a feeling 'I slept well'. This shows the continuance of consciousness in a subtle form even during that state.

In *Sūtra* 1 : 42, life is described as the combination of body, senses, mind and soul. Even though, continuation of consciousness (that is life span) is not identical with the life (*āyuṣ*) itself, it is being described here as the life itself. This is because, the life being the cause of the continuation of consciousness and the latter, the former's effect, both are intended

to be treated as one and the same. For the description of the terms, viz. *anubandha* and *dhūri*, vide the commentary on *Sūtra* 1 : 42.

Definition of Āyurveda :

तदायुर्वेदयतीत्यायुर्वेदः; कथमिति चेत् ? उच्यते–स्वलक्षणतः सुखासुखतो हिताहिततः प्रमाणाप्रमाणातश्च; यतश्चायुष्याण्यनायुष्याणि च द्रव्यगुणकर्माणि वेदयत्यतोऽप्यायुर्वेदः । तत्रायुष्याण्यनाष्युयाणि च द्रव्यगुणकर्माणि केवलेनोपदेक्ष्यन्ते तन्त्रेण ॥ २३ ॥

The science which imparts knowledge about life, with special reference to its definition, and the description of happy and unhappy life, useful and harmful life, long and short spans of life and such other material alongwith their properties and actions as promote and demote longevity will be described in the entire treatise. [23]

Some commentators derive the term वेदयति from the root *'vidl'* (विदॢ लाभे), to get. But any such meaning cannot be accepted in the present context.

Figuratively, the term *āyuṣ'* indicates substances which both promote and demote longevity. Substances which are not conducive to longevity are not to be used and so they are to be discarded. Thus the knowledge of even such substances serves the useful purpose for the sustenance of life; hence they are described among others to mean life.

Happy life and unhappy life :

तत्रायुरुक्तं स्वलक्षणतो यथावदिहैव पूर्वाध्याये च । तत्र शारीरमानसाभ्यां रोगाभ्यामनभिद्रुतस्य विशेषेण यौवनवतः समर्थानुगतबलवीर्ययशःपौरुषपराक्रमस्य ज्ञानविज्ञानेन्द्रियेन्द्रियार्थबलसमुदये वर्तमानस्य परमर्द्धिरुचिरविविधोपभोगस्य समृद्धसर्वारम्भस्य यथेष्टविचारिणः सुखमायुरुच्यते; असुखमतो विपर्ययेण; हितैषिणः पुनर्भूतानां परस्वादुपरतस्य सत्यवादिनः शमपरस्य परीक्ष्यकारिणोऽप्रमत्तस्य त्रिवर्गं परस्परेणानुपहतमुपसेवमानस्य पूजार्हसंपूजकस्य ज्ञानविज्ञानोपशमशीलस्य वृद्धोपसेविनः सुनियतरागरोषेर्ष्यामदमानवेगस्य सततं विविधप्रदानपरस्य तपोज्ञानप्रशमनित्यस्याध्यात्मविदस्तत्परस्य लोकमिमं चामुं चावेक्षमाणस्य स्मृतिमतिमतो हितमायुरुच्यते; अहितमतो विपर्ययेण ॥ २४ ॥

In this chapter as well as in the first chapter of this section life has been defined.

Those who are not afflicted with physical and mental ailments, who are endowed with youth, enthusiasm, strength, varility, reputation, manliness, boldness, knowledge of arts and sciences, senses, objects of senses, ablity of the sense organs, riches and various luxurious articles for enjoyment, who achieve what-

ever they want and move as they like, lead a happy life; others lead an unhappy life.

Those who are the well-wishers of all creatures, who do not aspire for the wealth of others, who are truthful, peace loving, who examine things before acting upon them, who are vigilant, who enjoy the three important desires of life viz., virtue, wealth and pleasure without the one affecting the other, who respect superiors, who are endowed with the knowledge of arts, sciences and tranquility, who serve the elders, who have full control over passion, anger, envy, pride and prestige, who are constantly given to various types of charity, meditation, acquisition of knowledge and quite life (solitude), who have full knowledge of the spiritual power and are devoted to it, who make efforts both for the existing as well as the next life and are endowedwith memory and intelligence, lead a usefullife, others do not. [24]

Determination of life span :

प्रमाणमायुषस्त्वर्थेन्द्रियमनोबुद्धिचेष्टादीनां विकृतिलक्षणैरुपलभ्यतेऽनिमित्तैः, अयमस्मात् क्षणान्मुहूर्ताद्दिवसात्त्रिपञ्चसप्तदशद्वादशाहात् पक्षान्मासात् षण्मासात् संवत्सराद्वा स्वभावमापत्स्यत इति; तत्र स्वभावः प्रवृत्तेरुपरमो मरणमनित्यता निरोध इत्येकोऽर्थः; इत्यायुषः प्रमाणम् ; अतो विपरीतमप्रमाणमरिष्टाधिकारे; देह-प्रकृतिलक्षणमधिकृत्य चोपदिष्टमायुषः प्रमाणमायुर्वेदे ॥ २५ ॥

प्रयोजनं चास्य स्वस्थस्य स्वास्थ्यरक्षणमातुरस्य विकारप्रशमनं च ॥ २६ ॥

The limitation of the span of life is known from the sudden abnormal change in the sense faculties and the reception of their objects in the mind, intellect and general movement. They help in the prediction of the death of an individual after a particular moment, time or day, after three, five, seven or ten days and after a fortnight, a month, six months or a year.

Svabhāva (reversion to the origional state), *uparama* of *pravṛtti* (deprivation of all activities), *maraṇa* (death), *anityatā* (ephemeral state) *nirodha* (obstruction in the continuity of the living process)—all these are synonymous for death. This is about the (limited) span of life. In the absence of such signs and symptoms, the span of life is to be determined as unlimited from the point of view of prognosis.

In Āyurveda, the span of life is described to be determined on the basis of nature of the physique, type of constitution and special signs.

The utility of this science is to help maintain the health of a healthy individual and cure of diseases of a patient. [25–26]

Abnormal change in the perception of the objects of senses is described in *Indriya* 2 : 8; change in the sense faculties in *Indriya* 4 : 18; change in the mind in *Indriya* 8 : 21; change in intellect in *Inrriya* 11 : 7 ane change in movement in *Indriya* 12 : 4.

On the basis of bad prognostic signs, one can predict the occurrence of death any time, within one year and not beyond that. Determination of the life span of an individual on the basis of his physique is described in *Vimāna* 8 : 111. The *prakṛti* or constitution of the individual also determines the span of life—cf. *Vimāna* 8 : 96. Specific signs and symptoms of individuals having a long span of life is described in *Śārīra* 8 : 51.

Eternity of Āyurveda :

सोऽयमायुर्वेदः शाश्वतो निर्दिश्यते, अनादित्वात्, स्वभावसंसिद्धलक्षणत्वात्, भावस्वभावनित्यत्वाच्च । न हि नाभूत् कदाचिदायुषः सन्तानो बुद्धिसन्तानो वा, शाश्वतश्चायुषो वेदिता, अनादि च सुखदुःखं सद्रव्यहेतुलक्षणमपरापरयोगात् । एष चार्थसंग्रहो विभाव्यते आयुर्वेदलक्षणमिति । गुरुलघुशीतोष्णस्निग्धरूक्षादीनां द्रव्याणां सामान्यविशेषाभ्यां वृद्धिह्रासौ, यथोक्तं—गुरुभिरभ्यस्यमानैर्गुरूणामुपचयो भवत्यपचयो लघूनां, एवमेवेतरेषामिति, एष भावस्वभावो नित्यः, स्वलक्षणं च द्रव्याणां पृथिव्यादीनां; सन्ति तु द्रव्याणि गुणाश्च नित्या नित्याः । न ह्यायुर्वेदस्याभूत्वोत्पत्तिरुपलभ्यते, अन्यत्रावबोधोपदेशाभ्याम्; एतद्वै द्वयमधिकृत्योत्पत्तिमुपदिशन्त्येके । स्वाभाविकं चास्य लक्षणमकृतकं, यदुक्तमिहाद्येऽध्याये च; यथा–अग्नेरौष्ण्यम्, अपां द्रवत्वम् । भावस्वभावनित्यत्वमपि चास्य, यथोक्तं—गुरुभिरभ्यस्यमानैर्गुरूणामुपचयो भवत्यपचयो लघूनामिति ॥ २७ ॥

Āyurveda or the science of llfe is eternal because of the following :

1. It has no beginning;
2. It deals with such things as are inherent in Nature; and
3. Such natural manifestations are eternal.

There is no discontinuity either in the living process or in the knowledge of things (conducive to it or otherwise). Living beings who are in know of the various factors relating to the science of life are also eternal. The knowledge of happiness (good health) and unhappiness (ill health) alongwith their etiology, symptomatology and therapeutics has a continuity and is without any beginning. This is what is described in the Āyurveda.

Substances having properties live heaviness, lightness, cold, heat, unctuousness, ununctuousness etc., get increased when

other substances having similar properties are added; Substances having dissimilar qualities, on the other hand decrease their quantity, e. g., habitual intake of heavy things increases the heavy factors and decreases the light ones in the body. So also is the case with others. This is the eternity of natural manifestations. The inherent attributes of *pṛthvī* etc. are eternal. However, matters and their attributes are both eternal and ephemeral.

The Āyurveda is either conceived or taught by preceptors. Because of this, some scholars ascribe a beginning to the Āyurveda. In fact, it is not so and it is not known if ever Āyurveda was non–existent at any time after which it was propagated. Like the heat of the fire and liquidity of water, the Āyurveda or the Science of life is innate and it does not involve any artificiality (efforts of mortals). This is what is described in this chapter as well as in the first chapter of this section (cf. *Sūtra* 30 : 23 and *Sūtra* 1 : 42).

Its natural manifestations are eternal, e. g. habitual intake of heavy things increases the heavy factors and decreases the light ones in the body. [27]

There are three factors to prove the eternity of the science of life It is not the book containing the knowledge of the science but the very utility of the science which is eternal and is being prescribed without interruption. Life, the various aspects of which are deseribed in this science is eternal. There is continuity of life. Its knowledge and the living beings who know the science are eternal. Much more than the life itself, it is the good health and ill health and their various aspects affecting the life which are described in this science. Cause, signs and symptoms and management of individuals having both good health and ill health are described in the Āyurveda: The unhappiness caused by ill health is to be tackled and such ways and means as are necessary to tackle them are described here. Similarly, there is the description of the ways and means to maintain good health leading to happiness in the Āyurveda.

The matter and their attributes are both eternal and ephemeral. The causes like *ākāśa* etc., are eternal and as effects they are ephemeral. The same principle is applicable to the eternity and ephemerality of their attributes. The attributes of *ākāśa*, like quantity etc., are eternal and taste etc., are ephemeral. But these ephemeral attributes like taste have their continuity which is also eternal. Thus the etiological factors which are manifested naturally, produce or alleviate diseases that are also natural.

The science of life deals among others with thn correlation of these eternal causes and effects. Thus the science itself is eternal.

Brahmā is described to have originally conceived Āyurveda—cf. *Sūtra* 1 : 4. Bharadvāja learnt the science from Lord Indra-cf. *Sūtra* 1 : 5. But these statements are not indicative of any beginning of the science. The phenomena of "increase by homologous substances and decrease by heterogenous ones" are nothiug but natural manifestations and do not involve artificiality. Such natural manifestations are indicative of the eternity of the science of life.

The Eight Disciplines of Āyurveda :

तस्यायुर्वेदस्याङ्गान्यष्टौ; तद्यथा-कायचिकित्सा, शालाक्यं, शल्यापहर्तृकं, विषगरवैरोधिकप्रशमनं, भूतविद्या, कौमारभृत्यकं, रसायनं, वाजीकरणमिति ॥२८॥

The Āyurveda has eight branches viz., 1. Internal medicine, 2. Science of diseases specific to supra-clavicular region, viz. eye ear, nose, mouth, throat etc., 3. Surgery, 4. Toxicology, 5. Science of demonic seizures (Psychology), 6. Pediatrics, 7. Science of rejuvenation and 8. Science of aphrodisiacs. [28]

The term '*kāya*' means *agni* or the enzymes responsible for the digestion as well as metabolism. *Kāyacikitsā* deals with the management of diseases coused by the impairment of the power of digestion and metabolism. Science of the treatment of diseases involving the use of fine probes is known as *śālākya*. *Gara* type of poison produces cumulative toxicity. Toxicity produced due to the combination of imcompartible articles is known as *vairodhika*. *Bhūtas* means evil spirits. Diagnosis and management of such afflictions is known as *Bhūtavidyā*. (the treatment of demonaic seizures). Management of newly born child and catering to its various needs is *Kaumārabhṛtya* or pediatrics.

Role of Āyurveda :

स चाध्येतव्यो ब्राह्मणराजन्यवैश्यैः । तत्रानुग्रहार्थं प्राणिनां ब्राह्मणैः, आरक्षार्थं राजन्यैः, वृत्त्यर्थं वैश्यैः; सामान्यतो वा धर्मार्थकामपरिग्रहार्थं सर्वैः । तत्र यदध्यात्मविदां धर्मपथस्थानां धर्मप्रकाशकानां वा मातृपितृभ्रातृबन्धुगुरुजनस्य वा विकारप्रशमने प्रयत्नवान् भवति, यच्चायुर्वेदोक्तमध्यात्ममनुध्यायति वेदयत्यनुविधीयते वा, सोऽस्य परो धर्मः; या पुनरीश्वराणां वसुमतां वा सकाशात् सुखोपहारनिमित्ता भवत्यर्थावाप्तिरारक्षणं च, या च स्वपरिगृहीतानां प्राणिनामातुर्यादारक्षा, सोऽस्यार्थः; यत् पुनरस्य विद्वद्ग्रहणयशः शरण्यत्वं च, या च संमानशुश्रूषा, यच्चेष्टानां विषयाणामारोग्यमाधत्ते सोऽस्य कामः । इति यथाप्रश्नमुक्तमशेषेण ॥ २९ ॥

The science (of life) is to be studied by *brāhmaṇas* for providing benefit to all creatures, by *kṣatriyas* for protection and by *vaiśyas* for earning livelihood.

In general, the Āyurveda can be studied by all for the attainment of virtues, wealth and pleasure. Virtues are attained by treating individuals who have spiritual knowledge, who practise and propagate righteousness and others like mother, father, brothers, friends and superiors. These are also achieved by meditation, propagation and practice (accomplishment) of the spiritual knowledge contained in the science of life. With a view to leading a comfortable life one can earn wealth and protection by treating kings and other wealthy individuals. He can also protect his subordinates and servants by this science. He draws pleasure by the respect shown to him by learned people, by his ability to protect others, by the prestige and obligation and by keeping his beloved ones like wife. free from diseases.

Thus all the queries are answered in their entirety. [29].

Mutual scholarly discussion :

अथ भिषगादित एव भिषजा प्रष्टव्योऽष्टविधं भवति—तन्त्रं, तन्त्रार्थान्, स्थानं, स्थानार्थान्, अध्यायम्, अध्यायार्थान्, प्रश्नं, प्रश्नार्थांश्चेति; पृष्टेन चैतद्वक्तव्यमशेषेण वाक्यशो वाक्यार्थशोऽर्थावयवशश्चेति ॥ ३० ॥

Eight problems on which a physician can examine another are the treatise, sections, chapters and topics along with the scope of each. Being put to such questions, a physician should recite the textual data, interpret them and give the gist in their entirety. [30]

Synonyms of Āyurveda and its scope :

तत्रायुर्वेदः शाखा विद्या सूत्रं ज्ञानं शास्त्रं लक्षणं तन्त्रमित्यनर्थान्तरम् ॥ ३१ ॥

तन्त्रार्थः पुनः स्वलक्षणैरुपदिष्टः । स चार्थः प्रकरणैर्विभाव्यमानो भूय एव शरीरवृत्तिहेतुव्याधिकर्मकार्यकालकर्तृकरणविधिविनिश्चयाद्दशप्रकरणः, तानि च प्रकरणानि केवलेनोपदेक्ष्यन्ते तन्त्रेण ॥ ३२ ॥

Śākhā, vidyā, sūtra, jñāna, śāstra, lakṣaṇa and *tantra* are synonymous with the Āyurveda or the science of life.

The scope of this science has already been explained in its definition. Various topics discussed in this science are 1. anatomy, 2. physiology, 3. etiology, 4. pathology, 5. therapeutics, 6. achievement of good health, 7. climatology including the stage of the disease, 8. physicians. 9. therapies including wholesome

locality and 10. procedure. Descriptions of these topics are spread over the entire treatise. [31–32]

The body is composed of five *mahābhūtas* and is variously divided into several organs. Its various functions are maintained by the intake of food etc. The unwholesome contact with senses, intellectual blasphemy and seasonal variations constitute the etiology of diseases. Disturbance of the equilibrium of *dhātus* is responsible for the causation of diseases. Various seasonal changes and the stages of the manifestation of diseases constitute the *kāla* or time. The procedure to be followed for treatment is dependent upon the time, the disease and the drug e. g. habitual use of hot water in winter is not harmful to longevity–cf. *Sūtra* 6 : 13. *Deśa* or locality is not directly enumerated in the list but is cover ed under two of these items—the unwholesome locality in *hetu* or etiology and wholesome in *karaṇa* or therapies.

Divisions of the treatise :

तन्त्रस्यास्याष्टौ स्थानानि; तद्यथा—श्लोकनिदानविमानशारीरेन्द्रियचिकित्सितकल्पसिद्धिस्थानानि । तत्र त्रिंशदध्यायकं श्लोकस्थानम्, अष्टाष्टाध्यायकानि निदानविमानशारीरस्थानानि, द्वादशकमिन्द्रियाणां, त्रिंशकं चिकित्सितानां, द्वादशके कल्पसिद्धिस्थाने भवतः ॥ ३३ ॥

The following are the eight sections of the treatise—

1. *Ślokasthāna* or the section on general principles having thirty chapters.
2. *Nidānasthāna* or the section on diagnosis of diseases having eight chapters;
3. *Vimānasthāna* or the section on specific determination of drugs etc., having eight chapters;
4. *Śārīrasthāna* or the section on anatomy including embryology having eight chapters;
5. *Indriyasthāna* or the section on prognostic signs having twelve chapters;
6. *Cikitsāsthāna* or the section on therapeutics having thirty chapters;
7. *Kalpasthāna* or the section on pharmaceuticals having twelve chapters; and
8. *Siddhisthāna* or the section on the successful administration of *pañcakarma* (five elimination therapies) having twelve chapters. [33]

In brief :

भवति चात्र—

द्वे त्रिंशके द्वादशकं त्रयं च त्रीण्यष्टकान्येषु समाप्तिरुक्ता ।
श्लोकौषधारिष्टविकल्पसिद्धिनिदानमानाश्रयसंज्ञकेषु ॥ ६४ ॥

Thus it is said—

Sūtra and *Cikitsā* sections have thirty chapters each, *Indriya*, *Kalpa* and *Siddhi* sections have twelve chapters each, and *Nidāna*, *Vimāna* and *Śārīra* sections have eight chapters each. This is about the entire treatise. [34]

स्वे स्वे स्थाने यथास्वं च स्थानार्थ उपदेक्ष्यते ।
सविंशध्यायशतं शृणु नामक्रमागतम् ॥ ३५ ॥

The scope of each section is described in respective places (sections) in the order of their occurrence, the names of one hundred twenty chapters are given below :— [35]

Enumeration of the chapters of Sūtrasthāna :

दीर्घञ्जीवोऽप्यपामार्गतण्डुलारग्वधादिकौ ।
षड्विरेकाश्रयश्चेति चतुष्को भेषजाश्रयः ॥ ३६ ॥
मात्रातस्याशितीयौ च नवेगान्धारणं तथा ।
इन्द्रियोपक्रमश्चेति चत्वारः स्वास्थ्यवृत्तिकाः ॥ ३७ ॥
खुड्डाकश्च चतुष्पादो महांस्तिस्रैषणस्तथा ।
सह वातकलाख्येन विद्यान्नैर्देशिकान् बुधः ॥ ३८ ॥
स्नेहनस्वेदनाध्यायावुभौ यश्चोपकल्पनः ।
चिकित्साप्राभृतश्चैव सर्वं एव प्रकल्पनाः ॥ ३९ ॥
कियन्तः शिरसीयश्च त्रिशोफाष्टोदरादिकौ ।
रोगाध्यायो महांश्चैव रोगाध्यायचतुष्टयम् ॥ ४० ॥
अष्टौनिन्दितसंख्यातस्तथा लङ्घनतर्पणे ।
विधिशोणितिकश्चैव व्याख्यातास्तत्र योजनाः ॥ ४१ ॥
यज्जःपुरुषसंख्यातो भद्रकाप्याऽन्नपानिकौ ।
विविधाशितपीतीयश्चत्वारोऽन्नविनिश्चयाः ॥ ४२ ॥
दशप्राणायतनिकस्तथाऽर्थेदशमूलिकः ।
द्वावेतौ प्राणदेहार्थौ प्रोक्तौ वैद्यगुणाश्रयौ ॥ ४३ ॥

The names of chapters are—

1. Quest for longevity;
2. Dehusked seed of *āpamārga* (*Achyranthes aspera* Linn.);
3. *Āragvadha* (*Cassia fistula* Linn.)
4. Six hundred purgatives;

The abovementioned four chapters constitute the quadrate on drugs.

5. Measurement of eating;
6. Human dietetics;
7. Non-suppression of natural urges;
8. Description of sense organs;

The above mentioned four chapters (Nos. 5 to 8) constitute the quadrate on the maintenance of positive health).

9. Minor chapter on the four aspects of therapeutics;
10. Major chapter on the four aspects of therapeutics;
11. Three basic desires of life;
12. *Vāta*—its merits and demerits,

The above mentioned fout chapters (Nos. 9 to 12) constitute the quadrate on physician, medicine etc.

13. Oleation;
14. Fomentation;
15. Requirements of a physician;
16. Duties of a physician;

The above mentioned four chapters (Nos. 13 to 16) constitute the quadrate on therapeutic measures.

17. Enumeration of diseases relating to head ;
18. Three types of swelling;
19. Eight abdominal diseases;
20. Major chapter on the enumeration of diseases;

The above mentianed four chapters (Nos. 17 to 20) constitute the quadrate on diseases.

21. Eight types of undesirable persons;
22. Lightening and nourishing therapies;
23. Refreshing regimen;
24. Blood purification and the regimen therefor;

The above mentioned four chapters (Nos. 21 to 24) constitute the quadrate on therapeutics.

25. Origin of man and his diseases;
26. Discourse among Ātreya, Bhadrakāpya etc.
27. Properties of diets and drinks;
28. Various types of diets and drinks;

The abovementioned four chapter (Nos. 25 to 28) constitude the quadrate on dietetics.

29. Ten resorts of life;

30. Ten vessels having their roots in the heart;
The above mentioned two chapters (Nos. 29 and 30) deal with the resorts of life and qualities of physicians. [36–43]

Subclassification of sūtrasthāna :

औषधस्वस्थनिर्देशकल्पनारोगयोजनाः ।
चतुष्काः षट् क्रमेणोक्ताः सप्तमश्चान्नपानिकः ॥ ४४ ॥
द्वौ चान्त्यौ संग्रहाध्यायाविति त्रिंशकमर्थवत् ।
श्लोकस्थानंसमुद्दिष्टं तन्त्रस्यास्य शिरः शुभम् ॥ ४५ ॥
चतुष्काणां महार्थानां स्थानेऽस्मिन् संग्रहः कृतः ।
श्लोकार्थः संग्रहार्थश्च श्लोकस्थानमतः स्मृतम् ॥ ४६ ॥

Seven quadrates (each containing four chapters) on drugs, maintenance of positive health, physicians including medicines etc., therapeutic measures, diseases, therapeutics and dietetics are described consecutively. The first section as well as the entire treatise are summarised in the last two chapters. Thus the first section of thirty chapters is very important. In fact it serves as the brain of the whole treatise. In this section quadrates of great importance are collected. Because of the compilation of fundamental principles concerning various aspects of the Āyurveda, this is known as the *'śloka'* section. [44–46]

This section depicts fundamental principles, provides information and maintains the continuity of ideas with a view to giving a good grasp of the science of medicine. This is stated to be the reason for which Suśruta has selected the title *'Sūtrasthāna'* for this section—cf. *Suśruta : Sūtra* 3 : 12.

Chapters of Nidanasthāna :

ज्वराणां रक्तपित्तस्य गुल्मानां मेहकुष्ठयोः ।
शोषोन्मादनिदाने च स्यादपस्मारिणां च यत् ॥ ४७ ॥
इत्यध्यायाष्टकमिदं निदानस्थानमुच्यते ।

The *Nidānasthāna* or the section on the diagnosis of diseases contains eight chapters providing for the diagnosis of the following aliments :

1. *Jvara* (fever).
2. *Raktapitta* (a condition characterized by bleeding from various parts of the body) ;
3. *Gulma* (abdominal tumour);

4. *Meha* (obstinate urinary disorders including diabetes mellitus);
5. *Kuṣṭha* (obstinate skin diseases including leprosy);
6. *Śoṣa* (consumption);
7. *Unmāda* (insanity); and
8. *Apasmāra* (epilepsy). (47-48)

Chapters of Vimānasthāna

रसेषु त्रिविधो कुक्षौ ध्वंसे जनपदस्य च ॥ ४८ ॥
त्रिविधे रोग विज्ञाने स्रोतःस्वपि च वर्तने।
रोगानीके व्याधिरूपे रोगाणां च भिषग्जिते ॥ ४९ ॥
अष्टौ विमानान्युक्तानि मानार्थानि महर्षिणा।

The *Vimānasthāna* or the section on specific determination has eight chapters envisaging the specific determination of the following eight topics :

1. *Rasa* or taste ;
2. *Trividhakukṣīya* (three factions of the stomach capacity);
3. *Janapadodhvasina* (epidemic diseases)
4. *Trividharogaviśeṣavijñāna* (three factore for the specific determination of diseases);
5. *Srotas* (channels of circulation);
6. *Rogānīka* (classification of diseases);
7. *Vyādhitarūpīya* (classification of patients); and
8. *Rogabhiṣagjitīya* (treatment of diseases). (48-50)

Chapters of Śārīra sthāna

कतिधापुरुषीयं च गोत्रेणातुल्यमेव च ॥ ५० ॥
खुड्डिका महती चैव गर्भावक्रान्तिरुच्यते।
पुरुषस्य शरीरस्य विचयौ द्वौ विनिश्चितौ ॥ ५१ ॥
शरीरसंख्या सूत्रं च जातेरष्टममुच्यते।
इत्युद्दिष्टानि मुनिना शारीराण्यत्रिसूनुना। ५२ ॥

The *Śārīrasthāna* (section on anatomy including embryology etc.) has eight chapters dealing with the following topics :

1. *Katidhāpuruṣīya* (classification of constituents of the individual);
2. *Atulyagotrīya* (exogamy);

3. *Khuḍḍikāgarbhāvakrānti* (minor chapter on the formation of foetus);
4. *Mahatīgarbhāvakrānti* (major chapter on the formation of foetus).
5. *Puruṣavicaya* (individual self as a replica of the universal self);
6. *Śarīravicaya* (analysis of the body);
7. *Śarīrasaṁkhyā* (enumeration of the organs of the body); and
8. *Jātisūtrīya* (process of delivery). (50-52)

Chapters of Indriyasthāna

वर्णस्वरीयः पुष्पाख्यस्तृतीयः परिमर्शनः ।
चतुर्थ इन्द्रियानीकः पञ्चमः पूर्वरूपिकः ॥ ५३ ॥
कतमानि शरीरीयः पन्नरूपोऽप्यवाक्शिराः ।
यस्यश्यावनिमित्तश्च सद्योमरण एव च ॥ ५४ ॥
अणुज्योतिरिति ख्यातस्तथा गोमयचूर्णवान् ।
द्वादशाध्यायकं स्थानमिन्द्रियाणामिति स्मृतम् ॥ ५५ ॥

Indriyasthāna or the section on the prognosis of diseases has twelve chapters dealing with the following topics :

1. *Varṇasvarīya* (prognosis indicated by complexion and voice);
2. *Puṣpitaka* (infallibility of prognostic signs and symptoms);
3. *Parimarśana* (prognosis indicated by palpation);
4. *Indriyānīka* (prognosis indicated by the function of sense organs);
5. *Pūrvarūpīya* (prognosis indicated by premonitory symptoms);
6. *Katamāniśarīrīya* (prognosis indicated by the nature of diseases);
7. *Pannarūpīya* (prognosis indicated by the distorted images in the pupil);
8. *Avākśirasīya* (prognosis indicated by symptoms like the inverted reflection of images in the pupil);
9. *Yasyaśyāvanimittīya* (prognosis indicated by such signs as dark-blue colour of the eye etc.,)
10. *Sadyomaraṇīya* (prognostic signs of imminent death);

11. *Aṇujyotīya* (prognosis indicated by signs like loss of the complexion of the body);

12. *Gomayacūrṇīya* (prognosis indicated by signs like the appearance of powder like thing in the head resembling that of cowdung cake). (53-55)

Chapters of Cikitsāsthāna

अभयामलकीयं च प्राणकामीयमेव च ।
करप्रचितकं वेदसमुत्थानं रसायनम् ॥ ५६ ॥
संयोगशरमूलीयमासिक्तक्षीरकं तथा ।
माषपर्णभृतीयं च पुमान् जातबलादिकम् ॥ ५७ ॥
चतुष्कद्वयमप्येतदध्यायद्वयमुच्यते ।
रसायनमिति ज्ञेयं वाजीकरणमेव च ॥ ५८ ॥
ज्वराणां रक्तपित्तस्य गुल्मानां मेहकुष्ठयोः ।
शोषोन्मादेऽप्यपस्मारे क्षतशोथोदरार्शसाम् ॥ ५९ ॥
ग्रहणीपाण्डुरोगाणां श्वासकासातिसारिणाम् ।
छर्दिवीसर्पतृष्णानां विषमद्यविकारयोः ॥ ६० ॥
द्विव्रणीयं त्रिमर्मीयमूरुस्तम्भिकमेव च ।
वातरोगे वातरक्ते योनिव्यापत्सु चैव यत् ॥ ६१ ॥
त्रिंशच्चिकित्सितान्युक्तानि

Cikitsāsthāna or the section on therapeutics has thirty chapters. The first chapter deals with *rasāyana* or rejuvenation therapy. It consists of four sub-chapters dealing with the following topics:

1 (a). Use of *abhayā* (*Terminalia chebula* Linn.) and *āmalakī* (*Emblica officinalis* Gaertn.) for ***rejuvenation***;

1 (b). Desire for longevity;

1 (c). Use of *āmalakī* (*Emblica officinalis* Gaertn.) culled by hand;

1 (d). Propagation of the science of rejuvenation.

The second chapter of this section deals with aphrodisiacs. It consists of four sub-chapters dealing with the following topics :

2 (a). Use of the preparation of the root of *śara* (*Saccharum munja* Roxb.).

2 (b). Use of the rice soaked in milk and such other preparations;

2 (c). Use of milk collected from a cow fed with *māṣaparṇa* (*Teramnus labialis* Sprang.);

2 (d). Duties of a man who has gained strength, among others.

The remaining twenty eight chapters of this section deal with the treatment of the following conditions:

3. *Jvara* (fever);
4. *Raktapitta* (a condition characterised by bleeding from various parts of the body);
5. *Gulma* (a type of abdominal tumour);
6. *Meha* (obstinate urinary disorders including diabetes mellitus);
7. *Kuṣṭha* (obstinate skin diseases including leprosy);
8. *Śoṣa* (consumption);
9. *Unmāda* (insanity);
10. *Apasmāra* (epilepsy);
11. *Kṣata* (phthisis);
12. *Śotha* (oedema);
13. *Udara* (obstinate abdominal diseases including ascitis);
14. *Arśas* (piles);
15. *Gahaṇī* (sprue);
16. *Pāṇḍu* (anemia);
17. *Śvāsa* (conditions causing dyspnoea including bronchial asthma);
18. *Kāsa* (coughing);
19. *Atisāra* (diarrhoea);
20. *Chardi* (vomiting);
21. *Visarpa* (acute spreading diseases of the skin including erysipelas);
22. *Tṛṣṇā* (thirst);
23. *Viṣavikāra* (poisoning);
24. *Madyavikāra* (alcoholism);
25. *Dvivraṇīya* (two types of ulcers);
26. *Trimarmīya* (diseases appearing in three vital organs of the body);
27. *Urustambha* (spastic paraplegia);

28. *Vātaroga* (diseases specially caused by the vitiation of *vāta*);
29. *Vātarakta* (gout);
30. *Yonivyāpat* (gynic diseases). (56—61)

Chapters of Kalpasthāna

अतः कल्पान् प्रचक्ष्महे ।
फलजीमूतकेक्ष्वाकुकल्पो धामार्गवस्य च ॥ ६२ ॥
पञ्चमो वत्सकस्योक्तः षष्ठश्च कृतवेधने ।
श्यामात्रिवृतयोः कल्पस्तथैव चतुरङ्गुले ॥ ६३ ॥
तिल्वकस्य सुधायाश्च सप्तलाशङ्खिनीषु च ।
दन्तीद्रवन्त्योः कल्पश्च द्वादशोऽयं समाप्यते ॥ ६४ ॥

Kalpasthāna or the section on pharmaceuticals has twelve chapters dealing with the preparations of the following drugs :

1. *Phala* (*Randia dumetorum* Lam.);
2. *Jīmūtaka* (*Luffa echinata* Roxb.);
3. *Ikṣvāku* (*Lagenaria siceraria* Standl.);
4. *Dhāmārgava* (*Luffa cylindrica* M. Roem);
5. *Vatsaka* (*Holarrhena antidysenterica* Wall.);
6. *Kṛtavedhana* (*Luffa acutangula* Roxb.);
7. *Śyāmātrivṛt* (*Operculina turpethum* R. B.);
8. *Caturaṅgula* (*Cassia fistula* Linn.);
9. *Tilvaka* (*Symplocos racemosa* Roxb.);
10. *Sudhā* (*Euphorbia nerifolia* Linn.);
11. *Saptalā* (*Acacia concinna* D.C.); and *Śaṅkhinī* (*Canscora decussata* Roem et. Sch.);
12. *Dantī* (*Baliospermum montanum* Muell-Arg.) and *Dravantī* (*Jatropha glandulifera* Roxb.). (62-64).

Chapters of Siddhisthāna

कल्पना पञ्चकर्माख्या बस्तिसूत्री तथैव च ।
स्नेहव्यापदिकी सिद्धिर्नेत्रव्यापदिकी तथा ॥ ६५ ॥
सिद्धिः शोधनयोश्चैव बस्तिसिद्धिस्तथैव च ।
प्रासृती मर्मसंख्याता सिद्धिर्बस्त्यथाश्रया च या ॥ ६६ ॥
फलमात्रा तथा सिद्धिः सिद्धिश्चोत्तर संज्ञिता ।
सिद्धयो द्वादशैवैतास्तन्त्रं चात्र समाप्यते ॥ ६७ ॥

Siddhisthāna or the section on the successful administration of five elimination therapies has twelve chapters dealing with the following topics;

1. Factors to be considered for the successful administration of elimination therapies;
2. Persons who are fit and unfit for the administration of elimination therapies;
3. Details about the administration of enema therapy;
4. Management of complications due to the administration of therapies like unctuous enema;
5. Management of complications due to defects in the canula and the other parts of the equipment used for enema;
6. Management of the complications of emesis and purgation therapies;
7. Management of complications of enema therapy;
8. Enemata of one *prastha* (768 g) in quantity;
9. Management of diseases occuring in the three vital regions of the body, viz. head, heart and bladder.
10. Enemata for different types of diseases;
11. Enema prepared of *phala* (*Randia dumetorum* Lam.) etc.,
12. Urethral and vaginal douches. (65-67).

स्वे स्वे स्थाने तथा ऽध्याये चाध्यायार्थः प्रवक्ष्यते ।
तं ब्रूयात् सर्वतः सर्वं यथास्वं ह्यर्थसंग्रहात् ॥ ६८ ॥

Contents of each chapter will be described in the respective chapters and sections. All these in brief will be described in all the respective chapters and sections. (68).

Summary of each chapter and section will be given at the end of respective chapters and sections. In the *Śārīrasthāna* or the section on anatomy including embryology etc., contents of the section are not described but this is understood from the derivation of the word '*Śārīra*'. Contents of this section are mentioned in other classics also. In *Śārīrasthāno*, such measures as would imbue the body with manly as well as godly virtues in their entirety are described—cf. *Śārīra* 8:69.

Definition of Technical terms

पृच्छा यन्त्राद्यथाम्नायं विधिना प्रश्न उच्चते ।
प्रश्नार्थो युक्तिमांस्तस्य तन्त्रणैवार्थनिश्चयः ॥ ६९ ॥

निरुक्तं तन्त्रणात्तन्त्रं, स्थानमर्थप्रतिष्ठया ।
अधिकृत्यार्थमध्यायनामसंज्ञा प्रतिष्ठिता ॥ ७० ॥
इति सर्वं यथाप्रश्नमष्टकं संप्रकाशितम् ।
कार्त्स्न्येन चोक्तस्तन्त्रस्य संग्रहः सुविनिश्चितः ॥ ७१ ॥

An enquiry from the treatise quite in order and without contradicting the contextual propriety is called '*praśna*' or a question. Elucidating the question with reasoning andan explanation about its actual textual implications is known as *praśnārtha* or the exposition of the question. Because it provides information about the measures to be followed for the maintenance of health, it is called '*tantra*' or treatise (*tantraṇa* means to sustain the body or to observe the rules of health). A *sthāna* or section deals with a particular topic and the specific problems of this topic are discussed in the chapters concerned (*adhyāyas*).

Thus, replies to all the eight questions (raised in para 20 of this chapter) alongwith a well ascertained summary of the entire treatise are given. (69-71).

Definitions and derivation of terms like '*praśna*' or question, '*praśnārtha*' or exposition of the question, '*tantra*' or treatise, '*sthāna*' or section and ,*adhyāya*' or chapter are given in above verses.

सन्ति पाल्लविकोत्पाताः संक्षोभं जनयन्ति ये ।
वर्तकानामिवोत्पाताः सहसैवाविभाविताः ॥ ७२ ॥
तस्मात्तान् पूर्वसंजल्पे सर्वत्राष्टकमादिशेत् ।
परावरपरीक्षार्थं तत्र शास्त्रविदां बलम् ॥ ७३ ॥
शब्दमात्रेण तन्त्रस्य केवलस्यैकदेशिकाः ।
भ्रमन्त्यल्पबलास्तन्त्रे ज्याशब्देनेव वर्तकाः ॥ ७४ ॥

Some individuals having only partial knowledge of the science, at times create difficulties for others like the sudden flights of the male bustards. Therefore, with a view to knowing their actual acquaintance with the science and assessing their superiority or otherwise, one should put these eight questions to them before a formal discussion. Only persons well versed in the science can face such questions. Those who are not acquainted with the science as a whole and know it only partially, get frightened by the very sound of the treatise in its entirety like the male bustards by the sound of the bowstring. (72-74).

The terror created by the sudden flights of malebustards is very popularly known. It is only the scholars in the science who know the eight questions described in the twentieth paragraph of this chapter and their answers as elaborated subseqeuntly (and not others) who have only a partial knowledge.

Similes for pseudo and genuine physicians

पशुः पशूनां दौर्बल्यात् कश्चिन्मध्ये वृकायते ।
स सत्यं वृकमासाद्य प्रकृतिं भजते पशुः ॥ ७५ ॥
तद्वदज्ञोऽज्ञमध्यस्थः कश्चिन्मौखर्यसाधनः ।
स्थापयत्याप्तमात्मानमाप्तं त्वासाद्य भिद्यते ॥ ७६ ॥
बभ्रुर्गूढ इवोर्णाभिरबुद्धिरबहुश्रुतः ।
किं वै वक्ष्यति संजल्पे कुण्डभेदी जडो यथा ॥ ७७ ॥
सद्वृत्तैर्न विगृह्णीयात् भिषगल्पश्रुतैरपि ।
हन्यात् प्रश्नाष्टकेनादावितरांस्त्वाप्तमानिनः ॥ ७८ ॥
दम्भिनो मुखरा ह्यज्ञाः प्रभूताबद्धभाषिणः ।
प्रायः, प्रायेण सुमुखाः सन्तो युक्ताल्पभाषिणः ॥ ७९ ॥
तत्त्वज्ञानप्रकाशार्थमहङ्कारमनाश्रितः ।
स्वल्पाधारज्ञमुखरान्मर्षयेन्न विवादिनः ॥ ८० ॥
परो भूतेष्वनुक्रोश स्तत्त्वज्ञाने परा दया ।
येषां तेषामसद्वादनिग्रहे निरता मतिः ॥ ८१ ॥

Taking advantage of the weakness of others any animal may play the role of an wolf; but when it comes across a real wolf, its true nature is exposed. Similarly an ignorant individual, because of his garrulous nature tries to bully the ignorant ones but he breaks down when a real scholar is met with.

A man deprived of wisdom and knowledge of the science like an old *babhru* (large-brown mongoose) hidden in its own bristles (hairs) shrinks to speak anything in debates as a man of low-family does.

One should not challenge a righteous (submissive) man even though he is not well acquainted with the science. But one who poses to be an expert should not be spared; he must be challenged with the eight categories of questions.

Ignorant individuals who are egoistic and garrulous usually speak too much, though with much of inconsistency. Saintly

individuals who are well versed in the science usually speak less but what they say is relevant to the topic of discussion.

It is not for the sake of ego but for the purpose of keeping the light of knowledge burning that one must challenge a garrulous individual of little learning.

Those who have great compassion towards creatures and are ever-prepared to impart knowledge for this, should be ever vigilant in putting down false arguments. (75-81).

Pseudo physicians cannot stand the presence of a real wise physician. The wool worn by a large-brown-mongoose and a sheep might be simi ar in appearance. But being motivated by this similarity, if a mongoose breaks out with a sheep it does so only to perish. Or an old mongoose lying in the midst of a heap of wool might for a while just form part of the whole mass of wool but as soon it opens its mouth,. people are disillusioned about its identity. Such is the case with a pseudo-physician.

Characteristics of ignorant and learned physicians :

असत्पक्षाक्षणित्वार्तिदम्भपारुष्यसाधनाः ।
भवन्त्यनाप्ताः स्वे तन्त्रे प्रायः परविकत्थकाः ॥ ८२ ॥
तान् कालपाशसदृशान् वर्जयेच्छास्त्रदूषकान् ।
प्रशमज्ञानविज्ञानपूर्णाः सेव्या भिषक्तमाः ॥ ८३ ॥

Those who are not well versed in the science of their own profession resort to dogmatic views, take excuses for lack of time or sudden illness, try to show their ability by demonstrating books, equipments etc., use harsh and abusive language and speak ill of others during debates. They are like the noose of *kāla* (death god); they abuse the scriptures. They should therefore be shunned. On the other hand, one should serve good physicians who are full of tranquility and have the knowledge of arts and sciences of the profession. (82-83).

Causes of unhappiness and happiness :

समग्रं दुःखमायत्तमविज्ञाने द्वयाश्रयम् ।
सुखं समग्रं विज्ञाने विमले च प्रतिष्ठितम् ॥ ८४ ॥
इदमेवमुदारार्थमज्ञानां न प्रकाशकम् ।
शास्त्रं दृष्टि प्रणष्टानां यथैवादित्यमण्डलम् ॥ ८५ ॥

All psycho-somatic ailments are caused by the ignorance of the individual whereas understanding of things leads to complete happiness of both the body as well as the mind.

As the sun cannot help a blindman to see things so also this treatment which provides instructions for the benefit of both the present life as well as the next life may not help to enlighten those who are devoid of the power of understanding. (84-85).

Proper understanding of things alongwith the psychosomatic happiness may lead to salvation.

तत्रश्लोकाः–

अर्थे दशमहामूलाः संज्ञा चासां यथा कृता ।
अयनान्ताः षडग्र्याश्च रूपं वेदविदां च यत् ॥ ८६
सप्तकश्चाष्टकश्चैव परिप्रश्नाः सनिर्णयाः ।
यथा वाच्यं यदर्थं च षड्विधाश्चैकदेशिकाः ॥ ८७ ॥
अर्थे दशमहामूले सर्वमेतत् प्रकाशितम् ।
संग्रहश्चायमध्यायस्तन्त्रस्यास्यैव केवलः ॥ ८८ ॥
यथा सुमनसां सूत्रं संग्रहार्थं विधीयते ।
संग्रहार्थं तथाऽर्थानामृषिणा संग्रहः कृतः ॥ ८९ ॥

To sum up :—

The reason for designating the ten vessels attached to the heart as *mahāmūlā*, the foremost ones among the six categories of regimen, the characteristic features of learned physicians, the eight types of questions along with their replies, methods of reply and elaboration and six types of pseudo-physicians—all these are described in this chapter on the "Ten vessels having their roots in the heart". A summary of the entire treatise is given in this chapter. As a garland is prepared of flowers by the help of a thread (*sūtra*) so also the topics of the entire treatise are summarised here (in the *Sūtrasthāna*). (86-89).

Foremost factors among certain categories of regimen are already described in 25th chapter of this section. They are related to the various aspects of diseases-cf. *Sūtra* 25:41. But these factors are described here with a view to helping in the attainment of salvation.

इत्यग्निवेशकृते तन्त्रे चरकप्रतिसंस्कृते श्लोकस्थानेऽर्थ-
दशमहामूलीयो नाम त्रिंशोऽध्यायः ॥ ३० ॥

Thus ends the 30th chapter on the "Ten Vessels having Their Roots in the Heart" of the *Sūtra* section of the work by Agniveśa as redacted by Caraka. (31).

अग्निवेशकृते तन्त्रे चरकप्रतिसंस्कृते ।
इयताऽवधिना सर्वं सूत्रस्थानं समाप्यते ॥ ९० ॥

Here ends the section on general principles of Āyurveda (*Sūtra sthāna*) of Agniveśa's work as redacted by Caraka. (90)

The End of Sūtra Sthāna.

